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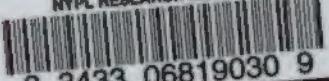
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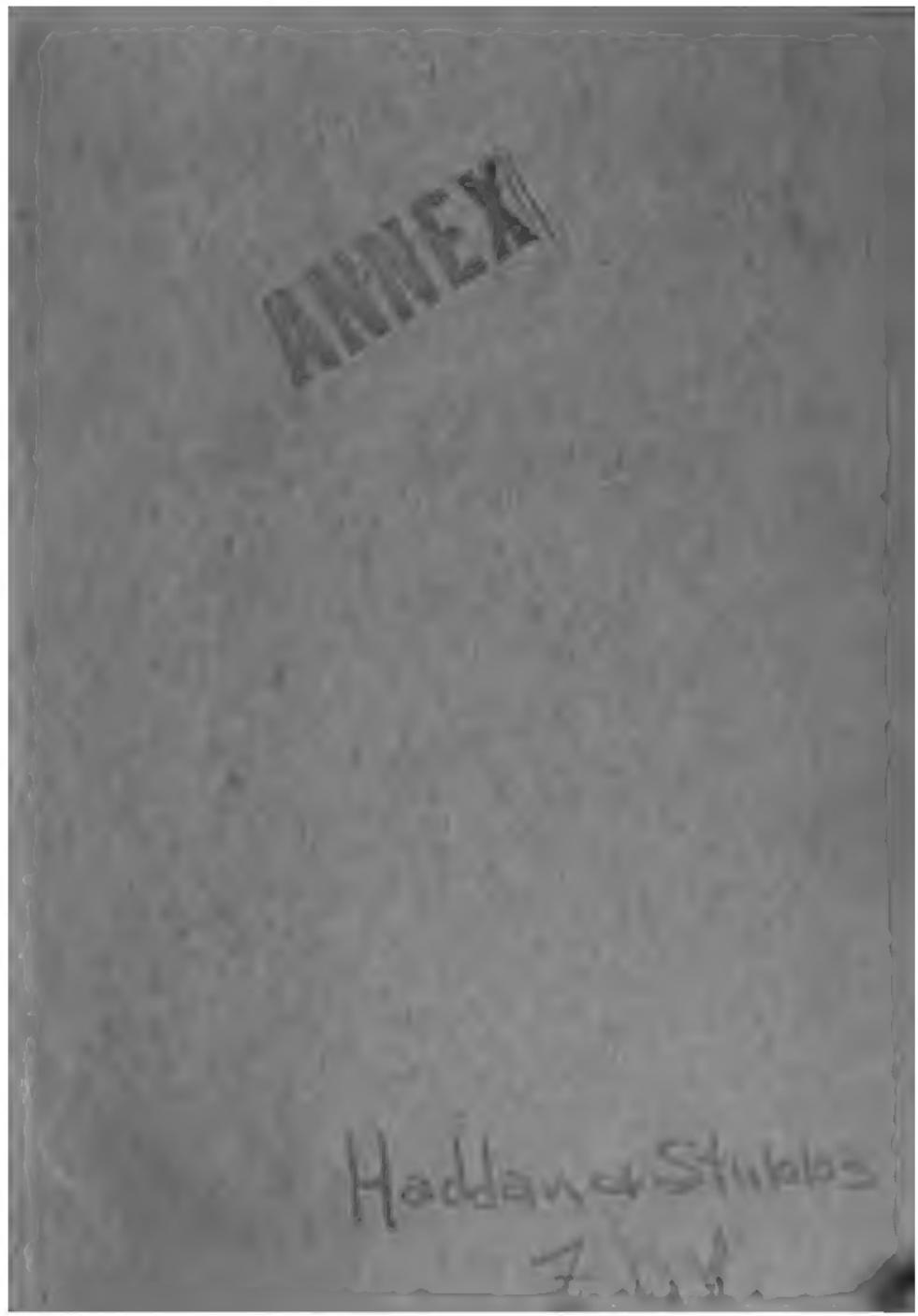
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RELATING TO

GREAT BRITAIN AND IRELAND:

EDITED, AFTER SPELMAN AND WILKINS,

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Woolway
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- I. BRITISH CHURCH DURING THE ROMAN PERIOD: A.D. 200-450.**
- II. BRITISH CHURCH DURING THE PERIOD OF SAXON CONQUEST:
A.D. 450-681.**
- III. CHURCH OF WALES: A.D. 681-1295.**
- IV. CHURCH OF CORNWALL: A.D. 681-1072.**



P R E F A C E.

THE present volume contains the first portion of a work, based upon the *Concilia Magnæ Britanniæ et Hiberniæ* of Wilkins, and aiming at a reproduction of that great work, in accordance with the present state of our knowledge and materials. The extent however of the undertaking is at present limited to the period antecedent to the Reformation. And as the book will thus cover less ground than that of Wilkins, so it has seemed expedient to depart in it also from the arrangement adopted by him, as well as of course (and very considerably) from the contents themselves of his book. Acknowledging fully our obligations to him, as having alone rendered a work like the present possible at all, we have not felt bound to retain everything which he admitted, any more than we have tied ourselves to the limits of the materials which were accessible to him. We have acted upon our own judgment, and to an extent that renders our work almost a new work, both in omitting and in adding; save that in the former, we design to omit nothing, except upon the grounds of proved spuriousness, or as substituting a better and earlier authority for a later, or as displacing documents wrongly attributed to our own Church but really translations of e.g. Frankish or other foreign documents.

In point of arrangement, it has seemed more convenient to keep together the documents relating to each period and division of the several national or local branches of the Churches of these islands, placing them chronologically under each of those several periods and divisions. We shall thus have the older British, the Welsh, the Cornish, the Scottish (in the modern sense of the term), the Irish, the Anglo-Saxon documents, besides those of minor or of

later divisions, grouped together so as to illustrate one another: and this, at the cost of a very trifling amount of rather cross-reference than repetition. Wilkins's single and purely chronological arrangement results in the scattering of the few Welsh, Scottish, or Irish documents within his reach, here and there, among contemporary Anglo-Saxon or Norman documents, otherwise for the most part wholly unconnected with them.

In respect to contents the present work varies even far more widely from its predecessor and prototype. For the year 1737, the *Concilia* of Wilkins was a monument of gigantic labour and learning, and worthily claimed both to rival and to supplant the work, for its date equally wonderful, of Wilkins's own forerunner Spelman. But it is no imputation either upon that indefatigable scholar's industry, or upon his critical skill, to say, that for our present needs, and with our present materials, and according to the sounder canons of present historical and philological knowledge, his work is inadequate, exceedingly defective and incomplete, and (especially in its earlier portions) uncritical: to say nothing of the not few blemishes which disfigure it, of incorrect readings and inaccurate Anglo-Saxon translations. The complete revolution effected in Anglo-Saxon scholarship by the labours of such men as Rask, Grimm, Bosworth, Kemble, Thorpe, etc., and the labours of the last-named upon the special class of Anglo-Saxon documents with which we are concerned, supply ample materials for the remedy of the last-named defect. And the aid in this department kindly promised to us by the Rev. John Baron, M.A., of Queen's College, Oxford, the careful and learned editor of Johnson's *English Canons*, will enable us we trust, notwithstanding our own very imperfect knowledge of Anglo-Saxon, to make adequate use of them.

In respect to the collection of additional materials and their critical use, it is obvious that abundant helps have become accessible since the days of Wilkins, although until now no attempt has been made to employ them in one great and complete work. Not only are additional collections of MSS., as every one knows, now open, but both their contents and those of other collections have been very largely searched, and catalogued, and published in print. Of printed works,

the Anglo-Saxon Charters collected by Kemble, or in Thorpe's *Diplomaticum*,—the laborious editions of Penitentials, and of Anglo-Saxon laws, due to Kunstmann^a, Wasserschleben^b, Thorpe, and Schmid^c,—the publications of the Record Commission, and especially (as bringing together critically and thoroughly the entire series of historical sources for the ante-Norman history of Church as well as State) the *Monumenta Historica Britannica*, and Mr. Hardy's *Descriptive Catalogue of MSS. relating to the History of Great Britain and Ireland* (so far as it is yet published),—with other scattered sources of information too numerous to specify,—not only supply additional documents, many of them previously buried in MSS. and unknown, but furnish also copious critical help in their selection and arrangement. And the specially ecclesiastical volume of the *Ancient Laws and Institutes of England* (Rec. Comm. 1840), although singularly unfortunate in its choice of documents to be published, adds to our store nevertheless some that are both important and previously not in print, in addition to the improved Anglo-Saxon text and English version of Anglo-Saxon documents already referred to. Liverani^d also, and above all Theiner^e, have so far disclosed the secrets of the Vatican, as to furnish very much of additional material, the latter principally for early mediæval Irish and Scottish Church history; while they increase our curiosity to learn something more still of the untold wealth of like documents, still waiting (we suppose) for the kingdom of Italy to make them entirely accessible to European scholars. Kunstmann, and with a more than German thoroughness, Wasserschleben, as above mentioned, prosecuting enquiries and investigations started by Knust, Mone, Hildenbrand, and others, have critically and almost thoroughly exhausted the store of Continental MSS. of Irish or Anglo-Saxon Penitentials, and have left to us in that particular department the task only of using the

^a F. Kunstmann, Die Lateinischen Pönitentialbücher der Angel-Sachsen, mit geschichtliche einleitung: Mainz 1844.

^b F. W. H. Wasserschleben, Die Bussordnungen der Abendländischen Kirche, nebst einer rechtsgeschichtlichen einleitung: Halle 1851.

^c Reinbold Schmid, Die Gesetze der Angel-Sachsen: in der Ursprache mit Übersetzung und Eläuterungen herausgegeben, etc. Erster Theil: Leipzig 1832. Zweite, völlig umgearbeitete

und vermehrte Auflage: Leipzig 1858.

^d Franc. Liverani, Spicilegium Liberianum: Florent. 1864.

^e Vetera Monumenta Hibernorum et Scotorum Historiam illustrantia, quæ ex Vaticani, Neapolis, ac Florentiæ Tabulariis depropulsit et ordine chronologico disposuit Aug. Theiner, Presb. Congr. Oratorii etc. Ab Honorio PP. III. usque ad Paulum PP. III., 1216–1247: Romæ 1864.

additional but important MSS. (unknown to them) in the Bodleian Library and in that of C. C. C. Cambridge. There still remain, among the valuable MSS. at S. Gall, some Irish Canons and fragments of liturgies, etc. yet unpublished, which will enrich our collection of early Irish documents.

All the works, however, above named are either restricted to special departments of Wilkins's comprehensive subject, or include also foreign documents of the class they treat of, or simply help to elucidate the Church history of the period. The task is still left to be done, which we now hope to do, of combining and employing all these various classes of information, in the preparation of a single and complete series of the documentary evidence of the Church history of these islands prior to the Reformation.

To specify a few particulars in a little more detail.—I. The “Origines” of the British Church were added by Wilkins as an appendix at the end of his work, by an afterthought. And he has merely reprinted there Spelman's long since obsolete speculations upon the subject. The few documents relating to it at the beginning of his first volume, like the mythical council held by Ine A.D. 712, are almost all pure fable. For the period then antecedent to the Saxon invasion, which has left behind no documentary evidence whatever of its own, we have thought it best to collect and arrange every Patristic or Continental allusion to the British Church that can be found. The period which follows, that of S. David and the settlement of the Welsh Church, is somewhat better provided from its own stores, although (with the exception of Gildas) the preservation of such fragmentary remains as it has left, is due either to Brittany or to Irish Churchmen. The former source supplies some Penitential Canons (published first by Martene and Durand); interesting, besides their curious contrast with the legendary conception of the British Church of that time, as throwing back the beginning of the great development of the Penitential system in the West, which is usually attributed to Theodore, to the Celtic Churches which he found in these islands. The latter have preserved fragments of what seems like a second *Epistola* of Gildas (hitherto, in part, unpublished). The non-historical portion of Gildas' well-known first *Epistola* is also here reprinted, as bearing upon the

probable hypothesis of a special British Old Latin Version of the Bible: a supposition confirmed by the discovery also of a few fragments of (apparently) such a version, here published for the first time. The series, which follows, of the documents of the Welsh Church down to the time of its absorption into the English, is one now for the first time made, and has been collected (as will be seen) from various sources, as e.g. from Peckham's Register, from the Vatican Transcripts in the British Museum, etc., etc., but in particular from the original MS., now again come to light, of the *Liber Landavensis*, and from the extracts from the Red Book of S. Asaph preserved among the Peniarth (formerly Hengwrt) MSS.: for the courteous loan of which two MSS. we desire to record our obligations, respectively, to P. Davies Cooke, Esq., of Owston, co. York, and W. W. E. Wynne, Esq., of Peniarth. It need hardly be added, that we have taken our extracts from Howel Dda's Laws from Mr. Aneurin Owen, not from Dr. Wotton.

2. The late lamented Mr. Robertson's unwearied research and historical skill have anticipated a large portion of our labours in respect to the Northern Churches of the island. His volumes of Scottish Councils (in the modern sense of the word Scottish) have already digested and arranged the greater part of the mass of material relating to the subject accumulated in various antiquarian publications or elsewhere, and have advanced largely upon Father Innes's brief outline prefixed to Wilkins. The task still remains for ourselves of working up also the fragmentary information relating to the period before King David, where Mr. Robertson begins; a task largely facilitated by such publications as Mr. Skene's Early "Chronicles" of Scotland (Edinb. 1867).

3. The labours of Dr. Reeves, Dr. Todd, Mr. King, and of the other and non-ecclesiastical members of that great band of Irish scholars who have recently converted Irish early history and archæology out of an almost proverbial chaos of wild and uncertified fable into something approaching to coherent and critically digested knowledge, render it now possible, almost for the first time, to produce a similarly sifted and critically arranged and edited series of Irish Church documents of the ante-Norman period. The S. Gall MSS. enable us to add the interesting collection of Irish Canons,

which was made apparently for Irish continental monasteries and missions in the early part of the 8th century, and of which hitherto only a few extracts have appeared in print (viz. in D'Achery, and in Martene and Durand). The same source, and other Swiss libraries, supply also some Irish liturgical fragments, published for the first time (with the exception of one, which is also in a printed but unpublished report of the Record Commission) in Bishop Forbes's Preface to the *Arbutbnot Missal*. A Penitential of Vinniaus (S. Finian), and other Irish Penitential Canons, collected by Wasserschleben, represent in our collection that class of Irish early documents. The work of the kind attributed to Cummian, and which largely coincides with the genuine Theodore, contains also so much that comes from later sources, as to make it plain, either (if the well-known Cummian, who wrote upon the Easter controversy about A.D. 634, be the author of it) that we have only in our MSS. a work founded upon his, or (if the work as it stands is to be assigned to some other Cummian) that its compiler lived as late as the 8th century, when there certainly was a Bishop Cummian at Bobbio, viz. about A.D. 711-744 (see Wasserschleben's Einleitung, pp. 64, 65). The latter seems the more likely guess. And the document, so far as it is not mere repetition, will be placed by us according to that date. All these departments of our work are in effect additional to Wilkins, who was acquainted very scantily with their subjects.

But there remains very much to be done in even, 4. the *Anglo-Saxon* period, upon which Wilkins bestowed especial pains, and which Mr. Thorpe has handled subsequently. Mr. Kemble's charters have disclosed a number of additional councils, although none of much importance; besides throwing a great deal of light upon questions of date or of genuineness. And Mr. Thorpe's ecclesiastical volume of *Ancient Laws* adds as we have said some valuable documents, such e. g. as that which he entitles *Institutes of Polity, Civil and Ecclesiastical*, and again Ælfric's *Pastoral Epistle*, and that entitled *Quando Dividis Chrisma*, besides some minor additions. In the department however both of codes or digests of canons generally, and of penitential canons, both Wilkins and Thorpe are unfortunate. The *Liber Legum Ecclesiasticarum*, which is one of the two representatives of the former class in Wilkins, and is repro-

duced as “*Ecclesiastical Institutes*” by Thorpe, is (as Wilkins himself tells us, from Johnson) a translation of a work of Bishop Theodulf of Orleans, who flourished c. A.D. 797.

Penitentials are in still worse plight. Wilkins, omitting all Irish or other Celtic documents of the kind, exhibits only one specimen of those of Anglo-Saxon times, viz. the Penitential attributed by him (as by others) to Egbert, which is in large part a mere translation into Anglo-Saxon of three books of Halitgar of Cambray, who flourished about A.D. 825. Mr. Thorpe, reprinting a better text and translation of this, but still as Egbert's, has added, under the pseudonym of Theodore's Penitential, the first half, arbitrarily severed from the remainder, of what is really a Frankish Penitential of the 9th century; of which Spelman, knowing nothing but its table of contents, had guessed that it was the lost work of Theodore. And Kunstmann, noticing the difficulty of the case, has followed Thorpe. The English editor indeed has published only a part of the document in question, which stands as a single whole in the MS. (C. C. C. 190, marked O by him); omitting without notice six chapters at its commencement, and twenty-two at its close, and the whole story of Furseus (as found in Bæda) at the end of c. 45; while he severs the last two chapters of the portion which he does print (putting them in different type from the rest) as plainly later than Theodore, and leaves the reader to suppose that the MS. ended with them. The very title and contents of the first chapter of the portion thus groundlessly cut away from the rest for publication, sufficiently prove, that a work written when the “*Orientales provinciae Germaniae et Saxonie*” contained settled Christian Churches, and by a writer who had “learned by experience” the customs of those Churches, could not possibly be the work of one, in whose days those parts of Germany were sunk in heathenism, and of whose life we know enough from Bæda to know certainly that he never could have been in Germany at all. The first paragraphs also of c. 20 are from a Roman Council of A.D. 721. And other portions are from still later sources, as from Charlemagne's *Capitulare Ecclesiasticum* of A.D. 789, and from Halitgar in 829 (see Wasserschleben, Einl. p. 18). And the entire Penitential belongs to the Frankish family of such documents. Moreover, there

is literally no ground for assigning it to Theodore beyond the guess of Spelman, who had never seen it. The genuine Penitential of the great Archbishop (so to call it,—for it is in truth a general collection of canons not exclusively penitential, and it was not composed by Theodore at all, which accounts for Bæda's omitting to mention it, but was compiled by a disciple as a record of Theodore's decisions), lies after all side by side with that which has thus figured under its name, in the library of Corpus College at Cambridge. It is in C. C. C. C. 320 (designated N by Mr. Thorpe, and by some unaccountable oversight described by him as Cott. Tib. A 3, although he gives its locality correctly in his Preface); the MS., at the end of which are the verses addressed to Bishop Hæddi, printed by Mr. Thorpe, and which contains also the various readings (if those can be so called, which are taken from one work and applied to another and totally different one) printed also by Mr. Thorpe as from N. Internal evidence led ourselves to pronounce this to be the genuine Theodore. And the identical document has we find been printed as Theodore's by Wasserschleben from ten foreign MSS., one of them professedly a copy from the Cambridge MS. itself, while another contains an express statement that the work was compiled from the mouth of Theodore, and “consiliante venerabili Theodoro Archiepiscopo,” and by a “discipulus Umbrensum” for the benefit of the “Angli,” the greater part of it having been communicated by Theodore first to one Eoda a presbyter. Obligation also to a “libellus Scotorum,” but to no other preceding work, is specially acknowledged. The existence in the work of all the quotations professing to come from Theodore's Penitential,—a fact for which we must here refer ourselves to Wasserschleben,—and the parenthetical remark of the scribe (twice, viz. in I. v. 2, and 6), that he could hardly believe such and such a canon to have come from Theodore,—with other arguments for which we must here refer to Wasserschleben,—confirm the inference from suitability of contents, and render it certain that here at length we have the genuine work.

The genuine Penitential of Bæda has also been discovered and published from foreign MSS. by the same Wasserschleben. It had previously lain hid in numerous works of the kind, founded upon it, but (as is usually the case with such compositions) enlarged and

altered by subsequent Church authorities *ad libitum*: e.g. in the works, one with Bæda's name and another without it, commonly styled *De Remediis Peccatorum*; both of which appear to have been all but entirely made up of the shorter and genuine document found by Wasserschleben and of a similar document belonging to Egbert.

The last-named Archbishop has suffered even more in the same way, viz. by the assigning to him of later compilations¹, founded upon his, but with much the same latitude with which our own work is "founded" upon that of Wilkins. We have first a short Penitential, found by Wasserschleben in a Vienna MS. and elsewhere, and especially also in one at S. Gall; which is attributed by its title to Egbert, is independent of other documents in its contents, refers to nothing subsequent to his date, and generally is suitable to him as its compiler. And at the end of this are added in the Vienna MS. two chapters, the second professing to be made up "*de dictis sancti Bonifacii Archiepiscopi*," or, as it stands in another entirely different compilation which happens to quote the same chapter, "*editio sancti Bonifacii*"; while the MS. at S. Gall (which Wasserschleben apparently had not himself seen) adds at the end, but without these additional chapters, the words "*editio Bonifacii Episcopi*." The constant interchange of MSS. between Egbert and Boniface is known from Boniface's own letters; and those who used in Germany the Penitential of the former, might naturally add to their copy some further rules made by the latter. Here then we believe we have the genuine and original work of the York Archbishop. For we have, next, two works, as above said, *De Remediis Peccatorum*, one with Bæda's name, the other without it, sometimes assigned to Bæda and sometimes to Egbert, but really made up almost wholly of the two shorter and (as here assumed) genuine works of both. And then, thirdly, we find in Bodl. MSS. 718 (a 10th century MS., and one of Bishop Leofric's valuable gifts

¹ That which Wilkins and Thorpe call Egbert's Penitential, is, as above said, really a part of Halitgar's, and does not appear even to profess to be Egbert's. His "Confessional," also in Wilkins and Thorpe, claims only to be, and may well be, a translation merely by Egbert from Latin into Saxon; and is really made up, with

the smallest possible exception, of extracts from the genuine Theodore and Egbert themselves. MS. S. Gall 243, which contains the Irish Canons, is styled Egbert's Penitential by mistake in the S. Gall Catalogue, because its scribe's name happens to have been Eadberct.

to his cathedral, unknown to Wasserschleben) a very long and elaborate treatise, described (in a title placed after the contents of its first Book) as *Excerptio de Canonibus etc. penitentialis libri ad remedium animarum Egberhti Archiepiscopi Eburacæ Civitatis*; but with this title limited expressly (by the closing words of that book) to the first book of the treatise, while the other three are “excerpts” from Fathers, Canons, etc., and contain a systematically arranged treatise, compiled by a member of a religious house at the bidding of his rector, but without the slightest reference to Egbert. And the first book of this compilation contains the identical genuine work of Egbert as already assumed; but 1. prefixes to it 21 *capitula*, manifestly belonging to time and country of Frank Emperors, the 7th of them directing prayers to be made “pro vita et imperio domini Imperatoris et filiorum ac filiarum salute;” and 2. inserts after it, but apparently as Egbert’s, forms of prayer and litanies etc. for confession, which are certainly (judging by the invocations) Anglo-Saxon. Lastly, we have, in Cott. MSS. Nero A. 1, and in C. C. C. K. 2 (a Worcester MS.), these same 21 *capitula*, followed by two comparatively short series of excerpts, agreeing largely but by no means entirely both with each other and with the much longer series in the Bodl. MS. Bk. IV., and both attributed to Egbert; the first of them printed as Egbert’s *Exceptiones* by Wilkins and Thorpe, the second abstracted and in part translated by Johnson, and both of them containing extracts from the capitularies of Charles the Great. And we have also a further statement of Leland and Bale, that “Hucarus Levita,” a Cornishman of probably the 11th century, prefixed to some homilies of his own, now lost, certain “*Exceptiones Egberti*.” The inference seems naturally to follow upon the case thus stated, that the shorter work first named is the only genuine one,—that Bodl. MSS. 718 is only Egbert’s as regards this portion of its first Book, and perhaps the confessional appended to that portion,—and that the various compilers of the several sets of *Exceptiones* took the whole of the four Bodleian books to be Egbert’s, and put together accordingly, under Egbert’s name, what had really become (wrongly) associated with him through the combining of such *Exceptiones* with Egbert’s genuine work by the compiler of the Bodleian MS.

We shall have, then, in our Anglo-Saxon period the three genuine

works of respectively Theodore, Bæda, and Egbert, now for the first time published in England. Of works founded upon theirs, or of translations from foreign documents, only those will claim admission at their respective dates, which 1. are not mere repetitions, and 2. obtained authority in our own Churches as being adopted by Saxon Archbishops or in any similar way.

Passing from Penitentials to the Easter controversy, we shall have to add to Wilkins here also, as under the Irish Church the letter of Cummian, so under the Anglo-Saxon that of Aldhelm. That of Ceolfrid stands at present in Wilkins as the sole document of the kind. The interesting tract among the Holkham MSS. upon the Roman law, hitherto unpublished, which Palgrave attributed to Aldhelm, is certainly not his, and belongs to a date not far from the Conquest.

What has been said will we hope shew abundantly, both that our proposed work brings together important documents hitherto scattered or inaccessible, and that it adds also a fair amount of material now for the first time published at all. For further detail we must refer to the notes and explanations attached to each document in its place.

We have found considerable difficulty in defining precisely and consistently the classes of documents to be respectively omitted or inserted in a collection like that of Wilkins or our own. A rigid exclusion of everything except literal canons of formal councils would be a wide departure from Wilkins's practice (not to say, also, from his title-page), would be very far from producing an adequate modern representation of his work, would not furnish anything like a complete collection of authoritative Church documents or laws, and would indeed leave a very small skeleton of Church documents of any kind for any, and none at all for some of the earlier, periods or divisions of our insular Churches. On the other hand, the inclusion of every document relating to ecclesiastical things or persons at all, would issue in a work too unwieldy for use, in large part of very narrow interest, needlessly repeating the contents of collections already existing, and above all, far too heavy for the already over-tasked power of editors. A general as opposed to a local or individual interest appears to

be, roughly speaking, the qualification that should alone obtain admission for a document. And all grants of lands, e.g. to particular ecclesiastical bodies, may stand as a specimen of those which certainly fall as such outside the line. Everything partaking of the nature of a law or canon, every record of the existence of a synod even if its acts are lost, every document relating to the discipline of the Church or to its relations to the State or to the method of appointment to Bishoprics, or in any way illustrating the rules of procedure or the ecclesiastical practice or principles of the times, seems to fall within that line. Liturgies are the only large class of authoritative Church documents which seem to constitute a distinct and extensive department of their own; far too much so to allow of their being properly treated as a mere portion of a larger and more general work. And these therefore are omitted from our pages, with the small exception of certain ancient fragments, interesting historically as much as liturgically, and which also take up very little space. We have thought it best, in short, to aim at a collection of what the French call *Pièces Justificatives*, save that there is of course in our work no precedent history which the documents are alleged to sustain. And we have rather looked to the interest attaching to each case, than sought to draw a hard line to which it might be often inconvenient and almost out of our power to adhere.

It has been impossible to collate every document with the original MS. We have done so wherever we could; and in such cases cite the MS. as our authority, and if the document have been already printed elsewhere, add the words—"and in" such and such a book. If we have depended wholly on a printed authority, we have quoted either that authority simply, or the MS. as "in" such and such a book.

In conclusion, we venture to express a hope, that although the arrangement of the subject has limited the contents of the present and first volume to Churches so far from our present times, or so narrow in extent, as to be largely of antiquarian perhaps more than historical interest, yet even here we shall have thrown light upon many questions still practically important. The groundlessness of the so often alleged "Orientalism" of the early British Church,—oriental in no other sense than that its Christianity originated like all

Christianity in Asia, and found its way to Britain through (most probably) Lyons, and not through the then equally Greek Church of Rome, but without imprinting one single trace upon the British Church itself of any one thing in a peculiar sense Greek or Oriental,—the sweeping away of fictitious personages like King Lucius, or of gratuitous assumptions like that of S. Paul's personal preaching in these islands,—the placing the British Easter controversy upon its right footing, once more, of a mere confusion of cycles,—these and the like results, whatever ingenious partizans on either side may make of them, are certainly interesting to our patriotism, and may perhaps be made remotely practical for present polemics. Much again among the specially Welsh documents is chiefly interesting, except to the inhabitants of the Principality itself, in the way of illustrating national character as impressed vividly upon a national Church, rather than in any larger sense. But other points emerge in the volume of still living interest. The futility, injustice, and utter mischief to discipline, of Papal appeals, considered solely in their practical aspect, and as exhibited in the cases of Bishop Urban and of Giraldus in the beginnings respectively of the 12th and 13th centuries,—the contest between Chapter, Crown, and Pope, for the right of nomination to Bishoprics, a contest complicated in Wales by questions of race, and of English domination,—the well-known Archiepiscopal summons to a synod in 1125, mentioning “permission” given to the Papal legate to hold it,—the repeated mention of diocesan synods,—the freedom and self-government accorded to the native Welsh Church of almost all dates, and diminished gradually as Henry III. and Edward I. brought English law to bear upon the subject, *pari passu* with their gradual and attempted Anglicizing of Wales,—the fearful abuse of spiritual powers and the exceeding worldliness of the Church, exhibited in all the relations of England to Wales during the same period, and especially in the monstrous wickedness with which excommunications and interdicts were scattered about at random, while the darker shades of the picture are relieved by the unselfish charity and piety, however oddly expressed, of such as Archbishop Peckham, and by the obviously sincere religion of Edward himself,—the commencement of that bane of the Welsh Church, the imposing

upon it of a clergy that could not speak Welsh, and the treating its sees as mere pieces of preferment,—all these are surely subjects which have a living interest, and belong to questions of which the moving forces are active in the present day. And our next volume will include a subject of certainly very pressing interest, namely, the early documents of the Church of Ireland.

For the present volume, Mr. Haddan is responsible. The second, which will contain the early Scottish and Irish documents, besides some minor divisions, also falls to Mr. Haddan. And Professor Stubbs will complete the Saxon period in vols. III. and IV. The second and third volumes will it is hoped appear by the end of 1869 or shortly after.

We have finally the agreeable task of tendering our thanks for much and courteous help, to the Librarians and Staff of the Bodleian Library,—thanks none the less heartily due, because their courtesy is alike extended to all who need it,—to Professor Westwood,—to the Rev. Dr. Reeves,—to the Rev. George Williams of King's, and to Mr. Bradshaw the Librarian of Cambridge University Library,—to the Master and Fellows of Corpus College, Cambridge, and especially to the Rev. W. M. Snell, for ready access to their invaluable MSS.,—to the Rt. Rev. Bishop Forbes of Brechin,—to the Rt. Hon. the Earl of Leicester, for courteously permitting access to his library at Holkham, and to the Rev. Canon Collyer, for kind help in making that permission available,—to Mr. Hardy for the loan of some of the unpublished Reports of the Record Commission,—to the Rt. Rev. Bishop Greith of S. Gall, and to Herr F. E. Buchegger, the Librarian of the S. Gall Library,—to Mr. C. H. E. Carmichael of Trinity College, Oxford, and of the British Museum,—to the Rev. Lewis Gilbertson, Fellow of Jesus College, Oxford, and to Mr. Alfred Stowe, Fellow of Wadham College, for much Welsh information; and to many others for special assistance, to whom severally we have expressed our thanks at the particular passage to which that assistance referred.

ARTHUR W. HADDAN.
WILLIAM STUBBS.

OXFORD,
Christmas, 1868.

C O N T E N T S.

A.D.	PAGE
200—450. I. BRITISH CHURCH DURING THE ROMAN PERIOD	1
200—300. Christians in Britain throughout the Century	3
300 and onwards. A Christian Church in Britain	4
304. Diocletian Persecution. S. Alban, Aaron, Julius	5
314. British Bishops at the Council of Arles	7
323. British Church assents to the Council of Nice respecting Arianism and Easter	7
347. British Bishops possibly at the Council of Sardica, but certainly join that Council in acquitting S. Athanasius	8
359. British Bishops at the Council of Ariminum	9
363. British Churches adhere to the Nicene Faith	10
386—400. A settled Church in Britain with churches, altars, Scriptures, etc.	10
395 (?). S. Patrick's birth near Alclwyd	12
400—423. General references during this period to British Church, etc.	12
400—461. Intercourse of British and Gallic Churches	13
400, 423. Pilgrimages of British Christians to the Holy Land and to Syria	14
After 401. Ninias, Bishop of Candida Casa, converts the Southern Picts	14
413, 420, 429. Pelagianism in Britain	15
429. Germanus and Lupus at Verulamium	16
After 431. Palladius' mission to Ireland: he goes from Ireland to Britain	18
440 x 460. S. Patrick's mission to Ireland from Britain	18
447. Second visit of Germanus (with Severus) to Britain	18
British Legends about Germanus in Britain	19
Appendix A. Date of Introduction of Christianity into Britain	22
B. Ancient Martyrologies and Calendars respecting British Saints	27
Legendary Lives of British Saints A.D. 200-450	35
C. Monumental Remains of the British Church during the Roman Period	37
450—681. II. BRITISH CHURCH DURING THE PERIOD OF SAXON CONQUEST	41
547 or 550. Epistola Gildæ	44
565 x 570. Ex Epistola Gildæ altera	108
Before 570. Præfatio Gildæ de Penitentia	113
544 x 565. Mission of British Church to Ireland under S. David, S. Gildas, and S. Cadoc	115
563. Mission of S. Columba "de Scotia in Britanniam," i. e. from Ireland into Scotland	116
Before 569. Synod of Llanddewi-Brefi	116

C O N T E N T S.

A.D.		PAGE
569.	Synod of Lucus Victoriae	118
550 x 600.	Excerpta Quædam de Libro Davidis	118
589.	Conversio Constantini	120
500—600.	British Monastery at Candida Casa frequented by Irish	120
Latter part of 6th or beginning of 7th century. Privileges of the men of Arvon under protection of North Welsh monasteries		121
601.	Synod of Caerleon on Usk	121
602 or 603.	Conferences at S. Augustine's Oak (Dineth)	122
604 x 610.	Letter of Laurentius of Canterbury to the British Bishops	122
613.	Slaughter of British Monks of Bangor-ys-coed at Caerleon (Chester)	122
616 x 627.	Asserted Baptism of Edwin of Northumbria by a British Priest	123
664.	British Bishops join Wini the Saxon Bishop of Wessex in consecrating Ceadda to York	124
670.	British Church endowments claimed by the Saxon Church	124
671 or 673.	Maelruba at Abercrossan	125
Earlier part of 7th century. Synodical acts of discipline in Llandaff diocese over Welsh Princes		125
Later part of 7th century. Irish Canons condemn the Britons for their separation from the Western Church		126
Appendix A.		127
	A. Canones Wallici (?)	127
	B. Documents relating to the British Liturgy	138
	C. The British, and in particular the Welsh, Episcopate	142
	D. Schism between the British and Roman Churches	152
	E. Legendary Lives of British Saints A.D. 450–700	156
	F. Sepulchral Christian Inscriptions in (Celtic) Britain A.D. 450–700	162
	G. Latin Version of the Holy Scriptures in use in the Scoto-Britannic Churches	170
Extracts from Old Latin British Version of Old Testament		192
Fragment of Old Latin (British or Irish) Version of S. John's Gospel		197
681—1295.	III. CHURCH OF WALES DURING THE SAXON AND NORMAN PERIODS	199
681—809.	<i>Period the First. To the end of the Schism</i>	201
681 (?).	Death of the last British (titular) King of Britain	201
705—731.	Schism between British, but especially Welsh, and Saxon Churches, still continues	202
717.	Churches in Wales first dedicated to others than their founders	203
739.	Pope Gregory III. denounces Briton missionaries	203
768 (or 755)—809.	The Welsh adopt the Roman Easter	203
809—1100.	<i>Period the Second. From the end of the Schism to the Claim of Jurisdiction by the See of Canterbury</i>	205
Early in the 9th century. Gift of MS. Gospels to Llandaff Cathedral		205
Similar date. Grant of Freedom to a Slave, in presence of Laity and Clergy of Llandaff		206
854.	Cyngen King of Powys dies on pilgrimage at Rome	206

C O N T E N T S.

xxiii

	PAGE
A.D.	
871. A Saxon Bishop at S. David's, etc.	207
9th and beginning of 10th centuries. Synodical acts of discipline towards Welsh Princes in Llandaff	207
Similar date [870—929?]. South Welsh Bishops said to have been consecrated by Archbishops of Canterbury	208
928 (?). Account of Laws of Howel Dda	209
928. Ecclesiastical portions of the Laws of Howel Dda	211
958 or 959. Limits of (the diocese of Llandaff and) kingdom of Morganwg settled by Eadgar as Suzerain	284
961. Marriage of Priests still allowed in South Wales	285
10th and beginning of 11th centuries [929—1022?]. Synodical Acts of Discipline towards Welsh Princes in Llandaff	286
Similar date. Bishops of Llandaff from 972, and some Bishops of S. David's from 995, alleged to have been consecrated by Archbishops of Canterbury	287
1022. Church Schools in Llandaff diocese	288
1022 x 1031. Charter of Rhydderch to Joseph Bishop of Llandaff	289
1030. Of Sundays and Holydays	291
1022 x 1043. Synodical Excommunications of Meurig King of Glamorgan by Joseph Bishop of Llandaff	291
1043—1055. Bishop of S. David's vicar for Saxon Bishop of Hereford	291
1046. Of Saints' Days	292
1056. Herwald Bishop of Llandaff consecrated by Bishop of S. David's (?) and confirmed by Archbishop of York (?)	292
1056 x 1063 or 1064. Privilegium of Gryffydd King of Wales to the Bishop of Llandaff	294
1056 x 1087. Synodical Excommunication of Cadwgan of Glamorgan by the Bishop of Llandaff	295
1071—1096 or 1098. School at S. David's in connection with Ireland, under the last Welsh Bishops	297
1085. Extract from Domesday Book (Herefordshire)	299
1092. Hervéus (a Breton) forced into the See of Bangor by the Norman King and Church	299
1093 x 1104. Herwald of Llandaff placed under an interdict by Anselm (Anselm's Letters)	299
1095. Wilfrid (or Gryffydd?) Bishop of S. David's restored after suspension by Anselm (Anselm's Letters)	300
1100—1188. <i>Period the Third. From the Claim of Jurisdiction by the See of Canterbury to the Visitations of Archbishop Baldwin as Legate</i>	302
1107. Urban consecrated at Canterbury to Llandaff professes obedience to Canterbury	302
1107 x 1112. Dispute first raised respecting boundaries of Llandaff and S. David's .	303
1109. Hervéus of Bangor driven from his See and translated to Ely (Letters of Paschal II. and Anselm)	303
1115. Bernard of S. David's the first Norman prelate in Wales	306
1114 x 1123. Wales (and Ireland) claimed as within the Province of Canterbury .	308
1115 x 1148. Canons (but without a Dean) established at S. David's	308
1119. First Appeal of Urban of Llandaff to the Pope against the Bishops of S. David's and Hereford	309

A.D.		PAGE
1120.	Welsh Bishop of Bangor professes obedience to Canterbury	314
1120.	Indulgence of Archbishop of Canterbury on behalf of restoration of Llandaff Cathedral	315
1123.	Privilegium of Pope Calixtus II. to the See of S. David's	315
1125.	Proposed transfer of S. Asaph and Bangor (with Chester) from province of Canterbury to that of York	316
1125 x 1130.	Metropolitanship said to have been claimed (by the Chapter) for S. David's	317
1125.	Summons of Archbishop of Canterbury to Urban of Llandaff to a Council at London	317
1125.	Brief of Legate, John of Crema, on behalf of Llandaff Cathedral . .	318
1126.	Agreement between the Lord of Glamorgan (Robert Earl of Gloucester) and the Bishop of Llandaff	318
1128.	Second Appeal of Urban of Llandaff to the Pope	321
1129.	Third Appeal of Bishop Urban to the Pope	328
1130—1133.	Final Appeal of Bishop Urban to the Pope	336
1135.	Bishop of S. David's applies to the Pope for a Pall	344
1140.	Welsh Bishop forced upon Bangor by the Archbishop of Canterbury	345
1143.	Jurisdiction of Canterbury over Llandaff (Foliot's Letters)	346
1143.	Bishop of S. Asaph consecrated by the Archbishop of Canterbury . .	347
1143.	Cistercians first introduced into Wales	348
1144.	Lucius II. to Bishop of S. David's respecting the Metropolitanship .	348
1145.	Chapter of S. David's to Eugenius III. on the same subject	348
1148.	Appeal of Bishop of S. David's to the Pope on the same subject . .	352
1148.	Subjection of S. David's to Canterbury under Bishop Bernard's successor	355
1148 x 1161.	Jurisdiction of Canterbury over Llandaff (Foliot's Letters)	356
1148 x 1161.	Episcopal acts of Bishop of Llandaff in the diocese of Bath	357
1148 x 1163.	Renewal of disputes between Sees of S. David's and Llandaff	358
1150.	Sanctuary restored in Llandaff diocese	358
1152.	Consecration of Geoffrey of Monmouth to S. Asaph by the Archbishop of Canterbury	360
1155.	Dedications of Churches to the Blessed Virgin	361
1162.	Last mention of descendants of the last Welsh Bishops of S. David's .	361
1164.	Foundation of Strata Florida	362
1164—1167.	Bishop of S. Asaph driven from his diocese (Becket's Letters, etc.) .	362
1165—1169.	Becket fails to force a Norman Bishop upon Bangor (Becket's Letters)	364
1169.	Ordinance of Henry II. against Welsh supporters of Becket	375
1170.	Bishops of S. Asaph and Llandaff and Archdeacon of Llandaff suspended for joining in the Coronation of Prince Henry (Letters of Alexander III.)	376
1171, 1172.	Henry II. at S. David's	377
1175.	Godfrey of S. Asaph resigns his see	377
1175.	Directions of Giraldus Archdeacon of Brecknock to his officials, rural deans, etc	378
1175.	Llanbadarn adjudged to belong to the (Norman) abbey of Gloucester	381
1175 (?).	Canon of Richard of Canterbury respecting the Welsh	382

C O N T E N T S.

A.D.		xxv
		PAGE
1176.	Renewal of claim of Metropolitanship for S. David's (by the Chapter)	382
1176.	Dispute between S. Asaph and S. David's respecting boundaries, especially the parish of Kerry	383
1176.	Norman Bishop forced upon S. David's	384
1177.	Norman Bishop consecrated to Bangor	385
1177.	Bishop of Llandaff suspended by the Archbishop of Canterbury	385
1179.	Claim of S. David's renewed at the third (General) Lateran Council	386
1186.	Bishop of Llandaff chosen by the Chapter	387
1187.	Archbishop Baldwin visits Wales as Legate	387
1188.	Archbishop Baldwin preaches the Crusade throughout Wales as Legate	388
1188—1295.	<i>Period the Fourth. From the Visitations of Archbisop Baldwin as Legate, to that of Peckham as Archbisop of Canterbury, and to the Final Absorption of the Welsh Church (and State) into the English</i>	389
1189.	Dispensation granted by the Papal Legate from going to the Crusade	390
1190—1203.	Dispute and Appeal to the Pope about the See of Bangor	391
1193 x 1218.	Chapter of Llandaff organized	393
1197.	Synodical Excommunication (and Absolution) of King of South Wales by Bishop of S. David's	393
1198, 1200.	Abbeys of Kemmer and Valle Crucis founded	394
1198—1204.	Fruitless efforts of Giraldus to obtain Metropolitanship and freedom of election for S. David's	394
	i. 1198. Sept.—1199. June. Giraldus elected, but rejected by King John	394
	ii. 1199. June-end of 1200. Appeal to the Pope and first journey to Rome	399
	iii. 1201. Jan.—December. Second journey to Rome	413
	iv. 1201. Dec.—1202. Oct. Cause tried by Commissioners in England	419
	v. 1202. Oct.—1203. Aug. Third journey to Rome. Both elections quashed	430
	vi. 1203. Aug.—1204. January. Final defeat of Giraldus	446
1207.	Bull of Innocent III., ruling (incidentally) that Wales is subject to Canterbury	452
1211.	Welsh Bishops to execute the Papal Envoy's sentence of interdict in Wales	453
1212.	Welsh released from interdict	453
1215.	English nominee consecrated to Bangor	454
1215.	Free election to the See of S. David's (King John's Letters)	455
1215.	Temporalities of S. David's, "sede vacante," in the Crown	457
1216.	Council of Bristol	457
1219.	Papal Provision to the See of Llandaff	457
1222.	Canon of Stephen of Canterbury respecting Welsh Vicars	458
1223.	Sarum Use partially introduced into S. David's	459
1223.	Honorius III. to the Archbishop of York, etc. to excommunicate Llywelyn	459
1224.	No other Writs than the King's to run in S. David's	461
1224.	Irish Monastery of Whitland founded from Wales	462
1229.	Council of Westminster	462

C O N T E N T S.

A.D.		PAGE
1231.	Henry III. to Roger Bishop of London concerning excommunicating Llywelyn	462
1236.	Constitution of Edmund of Canterbury respecting baptizing in the Welsh tongue	463
1236.	Resignation, and profession as a monk, of Cadwgan Bishop of Bangor	464
1236.	Gregory IX. to Bishop etc. of Worcester respecting boundaries of Welsh Sees and Hereford	464
1237 etc.	Convents of Llanvaes and Llanllugan founded	465
1240.	Edmund of Canterbury to Convent of Canterbury respecting consecrating the Bishop of S. Asaph elsewhere than at Canterbury	465
1240.	Legate and Bishops etc. guarantee treaty between Henry III. and Prince David	466
1241.	Temporalities of Llandaff, "sede vacante," in the Crown, not in the Lords of Glamorgan	466
1241.	Excommunication of Prince David by the Bishop of Bangor	468
1241.	Bishops of Bangor and S. Asaph guarantees for Prince David to Henry III.	468
1244.	Intrigue of David of Wales to hold his principality of the Pope (Letters of Innocent IV. etc.)	469
1244.	Henry III. to Walter Bishop of Worcester to excommunicate Prince David	472
1245.	Bull of Innocent IV. excusing various (English and) Welsh Prelates from the Council of Lyons	473
1246.	Advowsons in Wales transferred by conquest from Welsh Prince to English King	473
1247.	Privilege of Innocent IV. to the Bishop of S. David's	473
1247.	Poverty of Welsh Bishops—Bishop of S. Asaph a refugee at S. Alban's	474, 475
1249.	Right of (English) Crown to license, and to consent to, the election of a Bishop, recognised by the Bishop and Chapter of S. Asaph	475
1250.	Indulgence granted by Bishop of S. Asaph at Bruerne in Oxfordshire	476
1250.	Suits respecting Advowsons claimed for the King's Court as against the Bishop's	476
1251.	Bishop to signify the facts to the Crown in a case of bastardy	478
1252.	Innocent IV. to Henry III. on behalf of the Bishops of S. David's respecting jurisdiction in questions about Advowsons	479
1254.	Tenths for Holy Land collected in Wales	481
1254.	Vicars in Llandaff diocese to pay ordinary charges of their Churches	481
1256.	Consecration of Richard Bishop of S. David's by Alexander IV. independently of the Crown (Letters of Alexander IV. etc.)	481
1257.	Bishop of Llandaff elected by the Chapter in defiance of the Crown	484
1257.	Tenths etc. collected in Wales, how to be transmitted to Rome	485
1257 x 1266.	King's Bailiffs to protect the Church of S. David's	486
1260.	Bull of Alexander IV. endowing a Treasurership at S. David's	486
1260.	Archbishop of Canterbury to the Welsh Bishops to excommunicate Llywelyn	487
1261.	Agreement between Bishop of Bangor and Llywelyn, settled by Anian of S. Asaph and others as arbiters	489

C O N T E N T S.

xxvii

	PAGE
Richard Bishop of S. David's to Henry III.	493
Henry III. to Richard Bishop of Bangor	494
Tenths granted to the King in England, Wales, etc.	494
Agreement between Guardian of Temporalities of S. Asaph (<i>sede vacante</i>) and the Chapter	495
Richard of Bangor to Clement IV. imploring permission to resign his See	496
Writ to Bishop of S. David's to collect in his diocese the Tenths granted by the Pope to Henry III.	497
Grant of Liberties to the See of S. Asaph by Llywelyn	497
Suspension of a clerk in S. Asaph diocese for receiving orders "ab Episcopo ultra montano"	498
Welsh Cistercian Abbots to Gregory X. on behalf of Llywelyn	498
Writ to arrest Vagabond Canons of Llantony	499
Gregory X. to Robert of Canterbury on behalf of Llywelyn	500
Gregory X. to Llywelyn	501
Diocesan Assembly at S. Asaph respecting the Liberties of the Diocese	502
Llywelyn to Robert Archbishop of Canterbury	503
Welsh Bishops absent themselves from Consecration of Bishop of Hereford	506
Llywelyn to Gregory X.	506
Llywelyn to Robert of Canterbury, Walter of York, and their Suffragans in Council in London	508
Writ to collect a Fifteenth from Honour of Abergavenny, to pay the King's debts in the Holy Land	509
Confirmation by Edward I. of Liberties of S. Asaph Diocese	509
English Bishops to Llywelyn	510
Grievances of Bishop and Chapter of S. Asaph as against Llywelyn .	511
Temporary safe-conduct for property of the Bishop of S. Asaph, during the war	516
Like document for the Bishop of Bangor	517
Robert of Canterbury to Walter of York, about excommunicating Llywelyn	517
Liberties granted by Llywelyn to Bishop and Chapter of S. Asaph .	519
Letters of Protection for Friars Preachers of Bangor	521
Robert of Canterbury to W. de Beauchamp Earl of Warwick, etc. in command of Edward's army at Chester	522
Robert of Canterbury to Clergy and Laity of Sees of Coventry, etc., Hereford, and Wales, in behalf of S. Asaph Clergy itinerating with the S. Asaph Gospels	523
Anian of S. Asaph to the (English) Provincial of Friars Preachers, asking prayers for the diocese of S. Asaph	523
Edward I. to Anian of Bangor	524
Edward I. to Llywelyn on Church matters, etc.	525
Grant of Liberties by Edward I. to the See of Bangor	526
Archbishop Peckham to Llywelyn on Church matters	526
Profession of Bishop Beck consecrated to S. David's	528
Proposed removal of S. Asaph Cathedral to Rhuddlan (Letters of Anian and Edward I.)	529

A.D.		PAGE
1281.	Right of Patronage in S. Asaph diocese to be tried in Church Court (Peckham's Letters)	531
1282.	Mediation of Archbishop Peckham between Edward I. and Llywelyn (Peckham's Letters)	533
1282.	Edward I. to Archbishop Peckham about putting down the Welsh War once for all	546
1282.	Letters of Archbishop Peckham about Llywelyn's death	547
1282.	Archbishop Peckham to Robert Bishop of Bath and Wells, on behalf of Welsh Clergy	548
1283.	Privilege to the finders of the "Crosseneych"	549
1283.	Grant of Edward I. to the Bishop of Bangor and the "Offeyriat Teulu" jointly	550
1283.	Dispute about boundaries of S. Asaph and Hereford	550
1283.	Martin IV. to Thomas Bishop of S. David's (dispensation for a mar- riage)	551
1284.	Visitation of Welsh dioceses by Archbishop Peckham as Archbishop of Canterbury (Letters of Peckham, Martin IV., Edward I.)	552
1284.	Protest of Bishop Beck of S. David's	577
1284.	Grant of Patronage of Rhuddlan by Edward I. to Bishops of S. Asaph	579
1284.	Privilege of Edward I. to Bishop of Bangor	580
1284.	Receipts for Compensation for Injury, paid by Edward I. to various Welsh Sees, Abbeys, etc.	581, 582
1284.	Edward I. and Queen Eleanor at S. David's	583
1284 (?).	Prohibition of the Ordination of Welshmen	583
1285.	Articles of the Bishops against Edward I. (with the Answers), as far as they relate to Wales	583
1285.	Licence to the Bishop of Bangor to make a Will	584
1286.	Indulgence of Bishop of Bangor on behalf of the Convent of Bedd- gelert	584
1287.	Quota of soldiers to be supplied for Welsh war by the Bishop of S. David's	585
1287.	Letters of Edward I. and Robert Bishop of Bath and Wells about an election to the See of Llandaff	585
1287.	Statute of Bishop of S. David's respecting Diocesan Synods	588
1288.	Commission of Archbishop of Canterbury respecting Spiritualties of Llandaff, " sede vacante"	588
1289.	Nicholas IV. to Abbat and Convent of Aberconway respecting their removal to Maynan	588
1289.	Writ to enquire into condition of Llywelyn's daughters and nieces, Nuns of the Order of Sempringham	589
1289.	Bull of Nicholas IV., granting Tents to Edward I., includes Wales .	590
1290.	Temporalities of Llandaff, " sede vacante," in the Crown	590
1291.	Two Bulls of Nicholas IV. similar to that of Oct. 1289	597
1291.	Diocesan Synod of Bangor	597
1291.	Taxation of Nicholas IV. includes Welsh dioceses	597
1293.	Temporalities of S. Asaph, " sede vacante," in the Crown	598
1293.	Licence from the Crown to administer to the goods and chattels of a deceased Bishop of S. Asaph	600
1293.	Temporalities of S. David's, " sede vacante," in the Crown	600

C O N T E N T S.

xxix

PAGE

Writ to seize the Temporalities of S. Asaph, "sede vacante," into the King's hand	601
Confirmation of Bishop-elect of S. Asaph, "sede Archiep. vacante," by Prior, etc. of Canterbury	602
Commission of the same for consecration of the same Bishop	602
Licence to the Priory of Beddgelert to elect a Prior before the Justiciary of North Wales	603
Edward I. to (among others) the Welsh Bishops, asking prayers for the King about to pass over into France	604
Licence from the Crown to Bishop of S. Asaph to make a Will	604
Letters of Protection to the Custos of the Spiritualties of Llandaff . .	604
Bishops of S. Asaph entitled to goods and chattels of persons dying intestate within their demesne	604
Robert of Canterbury to Llywelyn of S. Asaph, to excommunicate Madoc	606
Commission of Robert of Canterbury to absolve Madoc, etc. upon submission	608
Llywelyn of S. Asaph to Robert of Canterbury, respecting the said excommunication	609
Bishop of Llandaff appointed by Papal Provision—Custody of its Temporalities, "sede vacante," in the Crown (Letters of Archbishop Robert, John of Monmouth, Edward I.)	610
Robert of Canterbury to Anian of Bangor, directing Masses, etc. for the Holy Land, and for the King and kingdom	614
Collation by Archbishop Robert to a Canonry of Llandaff, "sede vacante," by Papal authority	616
Edward I. to Boniface VIII. on behalf of David, elect of S. David's .	617
Temporalities of Llandaff, "sede vacante," in the Crown (Letters of Edward I., Close Rolls)	617
Welsh Bishops (among others) enjoined by Pope and Archbishop to refuse payment of tax or subsidy to the Crown	620
Constitutions of Llywelyn of S. Asaph	620
Llywelyn of S. Asaph renews the excommunication of Madoc]	620
Appendix A. Ancient Welsh Liturgies	621
B. Sepulchral Christian Inscriptions in Wales A.D. 700-1100	625
C. Anomalous Welsh (Ecclesiastical) Laws	634
D. Carmen de Vita et Familia Sulgeni Episc. Menev., Auctore Jeuan filio	663
E. Independent North-Welsh Bishops during the reign of Owen Glyndwr, A.D. 1400-1415	668
 1072. IV. CHURCH OF CORNWALL DURING THE SAXON PERIOD	671
The Roman Easter, etc. adopted by the Britons subject to Wessex, i. e. by the "Wealas" of Somerset and Devon	673
170. Profession of Kenstec Bishop of Dinnurrin in Cornwall to the Archbishop of Canterbury	674
Dyvnerth or Donierth, Christian King of Cornwall	675
First Organization of a Saxon See out of (now Saxon) Devonshire .	675

A.D.		PAGE
891.	Three Irish Pilgrims land in Cornwall	675
909.	Saxon See of Crediton constituted out of Devon and three parishes in Cornwall	676
931.	British Cornish Bishop suffragan to Canterbury	676
941 x 1043.	Manumissions at the Altar of S. Petroc	676
c. 950.	First Saxon Bishop of Cornwall	683
981.	S. Petroc's-Stowe or Bodmin ravaged by Northmen	683
994.	Charter of Æthelred to Bishop Ealdred, granting liberties to the See of Cornwall	683
1018.	Charter of Cnut to Bishop Burhwold	686
1026 x 1043.	Cornish See merged in that of Crediton	688
1050 x 1072.	Manumissions recorded at Exeter Cathedral	688
1050.	See of Crediton transferred to Exeter (Leofric, Pope Leo IX., Eadward the Confessor)	691
	Appendix A. Cornish Liturgical Fragments	696
	B. Sepulchral Christian Inscriptions in Cornwall A.D. 700-1000	699
	C. Of Legendary Lives of Saints in Cornwall A.D. 700-1000; and of Cornish Monasteries	700
	D. Place of original Cornish See or Sees	702

ADDENDA ET CORRIGENDA.

- p. 8, note ^a, line 2. Add, before "Selden"—" *Theodorus Lector*, ap. *Morelli, Bibl. MS. Graec. et Lat.* 225 sq.; *Ebedjesu Sobensis, Collect. Canon. Synod. Tract. I. V.*, ap. *Mai, Script. Vett. Nova Collect. X.* 37 sq."—But these additional lists leave the statement of the note itself unaltered. It should have been noticed also, that S. Patrick, in the passage of his *Confessio* which recites his Creed, does not insert the term 'Ομοούσιον.'
- p. 26, line 22. The coins of Lucius (so called) probably belonged to a Gaulish King: see *Leleuel, Type Gaulois*, Plate IX., nos. 37, 38; Brux. 1840: cited by Mr. Beale Poste.
- p. 29, note ^b, line 1. For "Evreux," read "Avranches."
- p. 39, line 10. Add, "See also *The Basilica and the Basilican Church of Brixworth*, by the Rev. C. F. Watkins (Rivingtons, 1867).
- p. 55, lines 21, 22. The words from *Si* to *Domini* are from Micah iii. 8, but in a translation peculiar to Gildas. See also p. 89, lines 26, 27.
- p. 102, note ^c. For "a mortuis Domini nostri Jesu Christi," read "Jesu Christi ex mortuis."
- p. 109, line 5. "Mors intrat per fenestram," is from Jerem. ix, 21, in a translation found also in *Paulinus, Epist. XLV.*
- p. 141, line 6. For "pp. 153, 154," and lines 18, 21, for "p. 153," read "p. 155."
- p. 143, line 14. For "almost exactly," read "pretty generally." S. Asaph, "cui et Powysia subest" (*Gir. Camb., Descript. Camb., c. IV.*), was itself in Perfeddwlad, which was distinct indeed from Gwynedd, but belonged to it and not to Powys. And Llandaff, which stood in Morganwg, included (at least, as time went on) several small states within its see, which were at one time independent of one another. It is however in the main true, that the States and the Bishoprics bore a direct relation to each other. It is a tempting theory indeed, that S. Asaph, of which no trustworthy record of a Bishop exists prior to A.D. 928, came into existence as a see with the little Denbighshire principality of Strathclywd, founded by a colony from Kentigern's northern Strathclywd A.D. 890.
- p. 144, line 5. For "1154," read "1145."
- p. 144, line 23. The reason of H. Huntingdon's omitting S. Asaph, was because that see, at the time he was writing, was both vacant and nearly destroyed: see p. 316.
- p. 155, note ^d, line 28. For "I. 347," read "II. 347."
- p. 167, line 10. Dele "near the same place." Dervac's stone is in Brecknockshire, and is probably not Christian. It is figured in Jones's *Brecknockshire*.
- p. 205, line 28. For "W. Williams," read "ed. Williams."
- p. 372, line 13. For "XIV., XV.," read "XV., XVI."
- pp. 389, 390. For "Llewellyn," throughout, read "Llywelyn."
- p. 390, line 21. The plan for transferring S. Asaph to Rhuddlan should have been dated in A.D. 1281.
- p. 413, line 4 from bottom. For "July 22-26," read "July 23-27:" and line 3 from bottom, for "July 28," read "July 29."
- p. 415, line 15. For "July 22," read "July 23."
- p. 453, line 17, margin. For "legate's," read "Papal envoy's."
- p. 529, line 18, note ^e, 2nd col. For "July 28," read "August 28."
- p. 547, lines 1, 18. For "Pembroke," read "Pembridge" (in Herefordshire).
- p. 603, line 9. For "Prior," read "Priory."



COUNCILS
OF
GREAT BRITAIN AND IRELAND.

I.

BRITISH CHURCH DURING THE ROMAN PERIOD,
A. D. 200-450.

VOL. I.

B

Illa tamen proferre conabor in medium quæ temporibus Imperatorum Romanorum passa est [Britannia]; ... quantum tamen potuero, ... non tamen ex scripturis patriæ scriptorumve monumentis, quippe quæ, vel si quæ fuerint, aut ignibus hostium * exusta aut civium exilii classe longe deportata non compareant, quam transmarina relatione, quæ crebris irruptionibus intercedentibus non satis claret.—**GILDAS**, Hist. II.

* *Scil. Saxonum.*

BRITISH CHURCH DURING THE ROMAN PERIOD,

A. D. 200–450.

c. A. D. 200. Earliest record of Christians in Britain.

British Church follows the course of that of Gaul,—

1. A. D. 304, in comparative freedom from the Diocletian Persecution.

2. A. D. 314, in condemning Donatists at the Council of Arles.

3. A. D. 325–381, in freedom, although with a temporary hesitation, from Arianism.

A. D. 401. Extension of the Church to northern Britain beyond the Forth, under S. Ninias of Whithern, in connection with the Gallic Bishop, S. Martin.

A. D. 429–447. Pelagianism introduced, but crushed by the aid of Gallic Bishops.

c. A. D. 440. Mission of S. Patrick to Ireland, in connection also with Gaul.

After c. A. D. 450. British Church practically cut off for about a century from Churches of southern Europe.

A. D. 200–300. *Christians in Britain throughout the Century^a.*

TERTULLIAN, *Adv. Jud. vii.* [c. A. D. 208.]—In quem enim alium universæ gentes crediderunt nisi in Christum, Qui jam venit? Cui enim et aliæ gentes crediderunt? Parthi [et cet., as in Acts ii. 9, 10], ... Gætulorum varietates, et Maurorum multi fines, Hispaniarum omnes termini, et Galliarum diversæ nationes, et Britannorum inaccessa Romanis loca^b, Christo vero subdita,...in quibus omnibus locis Christi nomen Qui jam venit regnat;...utpote in quibus omnibus locis populus nominis Christi inhabitet....Christi autem regnum et nomen ubique porrigitur, ubique creditur, ab omnibus gentibus supra enumeratis colitur, etc. (Page 189, Ven. 1744.)

ORIGEN, *Homil. IV. in Ezek. Hieron. interpr.* [A. D. 239.]—Quando enim terra Britanniæ ante adventum Christi in Unius Dei consensit religionem? Quando terra Maurorum? Quando totus semel orbis? Nunc vero propter Ecclesias, quæ mundi limites tenent, universa terra cum lætitia clamat ad Dominum Israel, &c. (III. 370, *Delarue.*)

[Id., *Homil. VI. in Luc. i. 24. eodem interpr.* [Anno incerto.]—Virtus

Domini Salvatoris et cum his est qui ab orbe nostro in Britannia dividuntur, et cum his qui in Mauritania, et cum universis qui sub sole in nomine Ejus crediderunt. Vide ergo magnitudinem Salvatoris, quomodo in toto orbe diffusa sit. (III. 939, *Delarue*.)

On the other hand,—

ORIGEN, *Homil. XXVIII. in Matt. xxiv, sec. Vet. Interpr.* [A.D. 246.]—Non enim fertur prædicatum esse Evangelium apud omnes Æthiopas, ...quid autem dicamus de Britannis aut Germanis qui sunt circa Oceanum, vel apud Barbaros, Dacos, et Sarmatas, et Scythas, quorum plurimi nondum audiverunt Evangelii verbum, audituri sunt autem in ipsa sæculi consummatione? (III. 858, *Delarue*.)

* Mello, a Briton, is said to have been Bishop of Rouen A.D. 256-314.—*Jo. Tinm. and Capgrave*, in *Vit. S. Mellon.*, and see *Gall. Chr. xi. 6*.

^b Then in revolt against Severus.—*Dio Cass. lxxvi. pp. 865, 866, ed. 1606; Herodian. III. p. 536, Francof. 1590.*

A.D. 300, and onwards. *A Christian Church in Britain.*

SOZOMEN, *Hist. Eccl. I. 6.* [c. A. D. 443.]—Διωκομένων γὰρ τῶν ἀνὰ τὴν ἄλλην οἰκουμένην Ἐκκλησιῶν^a, μόνος Κωνστάντιος ὁ Κωνσταντίου πατὴρ ἀδεῶς θρησκεύειν συνεχώρησε τοῖς Χριστιανοῖς· ἀμέλει τοῦνδέ τι θαυμαστὸν καὶ συγγραφῆς ἄξιον ἔγινων εἰργάσθαι αὐτῷ δοκιμάσαι θέλων τίνει τῶν ἐν τοῖς βασιλείοις^b Χριστιανῶν ἄνδρες εἰσὶ καλοὶ καὶ ἀγαθοὶ, συγκαλέσας πάντας, προηγόρευσεν, εἰ μὲν ἔλοιπτο θύειν καὶ θρησκεύειν δμοίως, ἀμφ' αὐτὸν εἶναι, καὶ ἐπὶ τῆς αὐτῆς μένειν ἀξίας· εἰ δὲ παραιτήσαιντο, ἔξιέναι τῶν βασιλείων, χάριν ἔχοντας ὅτι μὴ καὶ τιμωρίας προσώφλησαν. ἐπεὶ δὲ εἰς ἑκάτερον διεκρίθησαν, οἱ μὲν τὴν θρησκείαν προδόντες, οἱ δὲ τῶν παρόντων τὰ θεῖα προτιμήσαντες, ἔγινω φίλοις καὶ συμβούλοις χρῆσθαι τοῖς περὶ τὸ κρείττον πιστοῖς διαμενασι· τοὺς δὲ ὡς ἀνάνδρους καὶ κοβάλους ἀπεστράφη, καὶ τῆς πρὸς αὐτὸν ὁμιλίας ἀπεώσατο· λογισάμενος μή ποτε ἔσεσθαι περὶ βασιλέα εὔνους, τοὺς δὲ ἐτοίμους προδότας Θεοῦ γεγεννημένους. Ἐντεῦθεν εἰκότως, ἔτι Κωνσταντίου περιόντος, οὐκ ἐδόκει παράνομον Χριστιανίζειν τοὺς Ἰταλῶν ἐπέκεινα, Γαλάταις τε καὶ Βρεττανοῖς¹, καὶ ὅσοι τὸ Πυρηγαῖον ὄρος οἰκοῦσι, μέχρι τοῦ πρὸς ἔσπέραν Ὁκεανοῦ. (407, 408, *Vales*. The anecdote is also in *Euseb. Vit. Const. I. xvii. 415, Vales*. [Soz. H. E. II. 6. 1. does not allude to Britain.])

ID., *ibid. I. 5.*—Γαλάταις καὶ Βρεττανοῖς καὶ τοῖς τῇδε κατοικοῦσι, παρ' οἷς συνωμολόγηται τῆς τῶν Χριστιανῶν θρησκείας μετασχεῦν Κωνσταντίουν, πρὶν ἐπὶ Μαξέντιον στρατεῦσαι καὶ παρελθεῖν ἐπὶ Ῥώμην καὶ Ἰταλούς· καὶ μάρτυρες πάλιν τούτου οἱ χρόνοι, καὶ οἱ νόμοι οὓς ὑπὲρ τῆς θρησκείας ἔθετο. (406, *Vales*.)

¹ Γαλάτας τε καὶ Βρεττανούς.—*Hussey in notis, e conject.*

EUSEBIUS, *Dem. Evang. III. 5.* [c. A. D. 315.]—Τίνας δὲ ἡδη [τῶν μαθητῶν] καὶ ἐπ' αὐτὰ τῆς οἰκουμένης ἐλθεῖν τὰ ἄκρα,...καὶ ἐτέρους ὑπὲρ τὸν Ὀκεανὸν παρελθεῖν ἐπὶ τὰς καλουμένας Βρεττανικὰς νήσους, ταῦτα οὐκ ἔτ' ἔγωγε ἡγούμαι κατ' ἀνθρωπον εἶναι. (112, Paris 1628.)

ID., *Vit. Constantini II. 28.* [A. D. 337 x 340.]—Τὴν ἐμὴν ὑπηρεσίαν πρὸς τὴν Ἑαυτοῦ βούλησιν ἐπιτηδείαν ἐζήτησέ τε (ό Κρείττων) καὶ ἔκρινεν· ὃς ἀπὸ τῆς πρὸς Βρεττανοῖς ἐκείνης θαλάσσης ἀρξάμενος, καὶ τῶν μερῶν ἔνθα δύεσθαι τὸν ἥλιον ἀνάγκη τινὶ τέτακται, κρείττονί τινι δυνάμει ἀπωθούμενος καὶ διασκεδαννὺς τὰ κατέχοντα πάντα δεινά· Ιν' ἂμα μὲν ἀνακαλοῖτο τὸ ἀνθρώπινον γένος εἰς τὴν περὶ τὸν σεμινότατον νόμον θεραπείαν, τῇ παρ' ἐμοῦ παιδευόμενον ὑπουργίᾳ· ἂμα δ' ἡ μακαριστὴ πίστις αὗξοιτο ὑπὸ χειραγωγῷ τῷ Κρείττονι. (457 C, Vales.)

ID., *ibid. IV. 9.*—Τούτου τοῦ Θεοῦ τὴν δύναμιν ἔχων σύμμαχον, ἐκ τῶν περάτων τοῦ Ὀκεανοῦ ἀρξάμενος, πᾶσαν ἐφεξῆς τὴν οἰκουμένην βεβαίοις σωτηρίοις² ἐλπίσι διήγειρα. (531 A, Vales.)

HILAR. PICTAV., *Tract. in xiv Psalm. § 3.* [A. D. 364 x 367.]—Deinceps Apostoli plurima tabernacula condiderunt, et per omnes orbis terrarum partes, quæcumque adiri possunt, quinetiam in Oceani insulis, habitationes Deo plurimas paraverunt. (I. 70, Bened.)

^a Diocletian persecution began 303; Constantius died 306; Constantine marched against Maxentius 312.

^b Hardly at York (v. Euseb. V. C. I. xvi. 415, Vales.—Eutrop. x. 1. Havercamp), where Constantius died in 306. Rather in France, where

Constantine is said to have joined his father at Boulogne (Excerpt. de Constantio, Constantino, &c., ignoto auctore, ad fin. Ammian. Marcell. 656, 657, Vales.), in 306, shortly before his death (see Clinton F. R.). But the anecdote proves the existence of Christians in Constantius's court.

A. D. 304. *Diocletian Persecution*^a.—S. Alban, Aaron, Julius.

CONSTANTIUS, *Vit. Germani I. 25.* [A. D. 473 x 492.]—Compressa itaque perversitate damnabili³,...sacerdotes ad B. Albanum martyrem, authori Deo per ipsum gratias acturi, properabant ; ubi Germanus, omnium Apostolorum diversorumque martyrum reliquias secum habens, facta oratione jussit revelli sepulchrum, pretiosa ibidem munera conditurus....Quibus depositis honorifice, atque sociatis, de loco ipso, ubi beati martyris effusus fuerat sanguis, massam pulveris secum portaturus abstulit ; in qua apparebat, crux servato, rubore martyrum cædem, persecutore pallente. (Sur. III. Jul. 31. p. 364, Col. Agripp. 1618.)

GILDAS, *Hist. VIII.* [A. D. 560].—Supradicto ut cognoscimus [*al. conjicimus*] persecutionis tempore...clarissimas lampades sanctorum martyrum nobis accendit [Deus], quorum nunc corporum sepulturæ et passionum loca, si non lugubri divortione barbarorum, quamplurima

² σωτηρίας.—Vales. in notis, e conject.

³ Sc of the Pelagians in Britain, A.D. 429.

ob scelera nostra, civibus adimerentur, non minimum intuentum
mentibus ardorem Divinæ charitatis incuterent, sanctum Albanum
Verolamensem, Aaron et Julium Legionum urbis cives, et cæteros
utriusque sexûs diversis in locis summa magnanimitate in acie Christi
perstantes dico. (*Mon. Hist. Brit.* 8.)

VENANT. FORTUNATUS, *Poem. VIII.* iv. 155 [c. A. D. 580.]:

Egregium Albanum foecunda Britannia profert.

(190, *Brower.*)

On the other hand,—

EUSEBIUS, *Hist. Eccl. VIII.* xiii. 12. [c. A. D. 325.]—Κωνστάντιος... τοῦ
καθ' ἡμῶν [Χριστιανῶν] πολέμου μηδαμῶς ἐπικοινωνήσας ἀλλὰ καὶ τοὺς
ὑπὸ αὐτὸν θεοσεβεῖς ἀβλαβεῖς καὶ ἀνεπηρεάστους φυλάξας, καὶ μήτε τῶν
ἐκκλησιῶν τοὺς οἴκους καθελὼν, μήθ' ἔτερόν τι καθ' ἡμῶν καινουργήσας.
(II. 574, *Burton.*)

ID., *De Mart. Palæst. XIII.* 10, 11. [c. A. D. 325.]—Τὰ γάρ τοι ἐπέκεινα
τῶν δεδηλωμένων, Ἰταλία πᾶσα καὶ Σικελία, Γαλλία τε καὶ ὅσα κατὰ δυό-
μενον ἥλιον ἐπὶ Σπανίαν Μαυριτανίαν τε καὶ Ἀφρικὴν, οὐδὲ ὅλοις ἔτεσι δυσὶ
τοῖς πρώτοις τοῦ διωγμοῦ τὸν πόλεμον ὑπομείναντα, ταχίστης ἡξιώθησαν
ἐπισκοπῆς τε Θεοῦ καὶ εἰρήνης..... Εἰρήνης δὲ ἀπολαύουσιν οἱ ἐν θατέρῳ
μέρει τῷ προδεδηλωμένῳ κατοικοῦντες ἀδελφοί. (II. 639, 640, *Burton.*)

SOZOMEN, *Hist. Eccl. I.* 6. [as quoted above.]

LACTANTIUS, *De Mort. Persecut. XV, XVI.* [c. A. D. 313.]—Constantius, ne dissentire a majorum¹ præceptis videretur, conventicula,
id est, parietes, qui restitui poterant, dirui passus est; verum autem
Dei templum, quod est in hominibus, incolume servavit. Vexabatur
ergo universa terra, et præter Gallias ab oriente usque ad occasum
tres acerbissimæ bestiæ sæviebant. (864, *Ox.* 1684.)

* Gildas's general statement respecting this persecution, rests (as usual with him) upon an unauthorised transference to the particular case of Britain, of language of Eusebius (H. E. VIII. ii.) relating to the persecution in general; and is conclusively contradicted by Eusebius himself, and by Sozomen and Lactantius. The individual case of Albanus however rests upon a local tradition, traceable apparently up to 429, the date of S. Germanus's first visit to Britain; and perhaps the general assertions of Eusebius and the others may leave room for it, and for one or two other martyrdoms. That S. Alban's martyrdom, however, happened in the Diocletian persecution, rests only upon the knowledge, or (according to another reading) the guess, of Gildas himself. And the Anglo-Saxon Chronicle, and the Lib. Landavensis,

although the latter still attributes it to that persecution, date it in 286. (See Alford's Ch. Hist. on the one side, and on the other, Smith ad Bæd. App. IV.) All that seems certain, is, that within 125 years after the last persecution, a belief existed at Verolamium that a martyr named Albanus lay buried near that town. Respecting Julius and Aaron there is no similar local tradition recorded (unless in Gildas) earlier than perhaps the ninth century (charter, of that date (?), in Lib. Landav. p. 215); repeated and amplified by Girald. Cambrensis (Itin. Cambr. I. 5) and Geoffrey of Monmouth (V. 5, IX. 12) in the twelfth.

If the persecution was that of Diocletian, the date must have been 304, that persecution beginning with the first edict of Diocletian in February 303, but extending to laymen (such as Albanus

¹ Sc. Augustorum, i. e. Diocletian and Maximian; who, with Galerius, are the "tres bestiæ" mentioned further on.

is represented to have been) only with his fourth edict in 304, and ceasing altogether in Britain upon his resignation in 305.

Bede (H. E. I. 6, 7), writing in 731, testifies that in the church of S. Alban, "usque ad hanc

diem curatio infirmorum et frequentium operatio virtutum celebrari non desinit;"—although the localities had, it should seem, been forgotten before Offa built his monastery, c. A. D. 793. (Matt. Paris, Vit. Off., Wats 9.)

A. D. 314. British Bishops at the Council of Arles.

Nomina Episcoporum, cum clericis suis, quinam et ex quibus provinciis ad Arelatensem Synodum convenerunt^a. (Labb. I. 1430, e Cod. Corbeiensis: Mansi II. 466, 467.)

[Towards the latter part of the signatures, and included among those of the Bishops of Gaul,]—

Eborius Episcopus de civitate Eboracensi provincia Britannia.

Restitutus Episcopus de civitate Londinensi provincia superscripta.

Adelfius^b Episcopus de civitate Colonia Londinensium^c.

Exinde Sacerdos presbyter; Arminius diaconus^d.

^a These names stand thus in Isidorus Mercator,—

Ex provincia Britania Eborius Episcopus; ex civitate Culnia Adelfius.

In Crabbe thus,—

Ex provincia Britanniae, civitate Londinensi Restitutus Episcopus.

Ex provincia Byzacena, civitate Tibernicensi, Eborius Episcopus.

Ex eadem provincia, civitate Culucitana, Adelphius.

The Corbey MS., besides other internal evidence of superiority, harmonizes with the circular of Constantine (Euseb. H. E. X. v) in adding two of the inferior clergy, agrees with the probable adjustment of British bishoprics to the Roman provinces in Britain and their capitals, and with the special period of Constantine in placing York first.

^b Adelfius joins in the Synodal Letter to Pope Sylvester (Mansi II. 469) but without mention of his see. Hibernius in the same letter is conjecturally identified by Tillemont with Eborius. And for the name of Ebur, Ibarus, or Ywor, as of

British or Irish Bishops in later times, see Iolo MSS. 514, 539; and Ann. Cambr. and Ann. Tigernach. in an. 501.

^c Read, probably, Legionensium = Caerleon-on-Usk.

^d The British Bishops must have consented to the following canons among others.—Conc. Arel. Can. I. (Mansi II. 471)—Primo loco de observatione Paschæ Dominici, ut uno die et uno tempore per omnem orbem a nobis observetur, et juxta consuetudinem literas ad omnes tu [Episcopos Romanos] dirigas.

Ib. Can. X. (ib. 472)—De his qui conjuges suas in adulterio reprehendunt, et iidem sunt adolescentes fideles, et prohibentur nubere, placuit in quantum possit consilium eis detur, ne viventibus uxoribus suis, licet adulteris, alias accipiant.

Ib. Can. XX. (ib. 473)—De his qui usurpant sibi quod soli debeant Episcopos ordinare, placuit ut nullus hoc sibi presumat nisi assumptis secum aliis septem Episcopis; si non potuerit septem, infra tres non audeat ordinare.

A. D. 325. British Church assents^a to the Council of Nice respecting Arianism^b and Easter^c.

ATHANASIUS, *Ad. Jovian. Imp.* [Synod. Epist. of Ch. of Alexandria in A. D. 363.]—Ταύτην δὲ (πίστιν) οἱ ἐν Νικαὶ συνελθόντες ὡμολόγησαν πατέρες· καὶ ταύτη σύμψηφοι τυγχάνουσι πᾶσαι αἱ πανταχοῦ κατὰ τόπον Ἐκκλησίαι· αἱ τε κατὰ τὴν Σπανίαν καὶ Βρετανίαν καὶ Γαλλίας, . . . καὶ αἱ κατὰ ἀνατολὰς Ἐκκλησίαι, πάρεξ ὀλίγων τῶν τὰ Ἀρείου φρονούντων. Ἐπάγτων

γὰρ τῶν προειρημένων καὶ πείρᾳ ἐγνώκαμεν τὴν γυνώμην καὶ γράμματα ἔχομεν. (Opp. I. 781, Paris. 1698.)

CONSTANTINUS, *Epist. ad Eccles. ap. Euseb. Vit. Const. III.* ἕτη.
[A. D. 325.]—'Αλλ' ἐπειδὴ τοῦτ' οὐχ οἶόν τε ἡνὶ ἀκλινῆ καὶ βεβαλάν τάξι λαβεῖν, εἴ μὴ εἰς ταῦτὸ πάντων δμοῦ, ἢ τῶν γοῦν πλειόνων ἐπισκόπων συελθόντων, . . . τούτου ἐνεκεν πλείστων ὅσων συναθροισθέντων, κ. τ. λ. (491 D, Vales.)

ID., *ib. xix.*—Καλῶς ἔχειν ἄπαντες ἡγήσαντο, . . . ἵν' δπερ δ' ἀν κατὰ τὴν τῶν 'Ρωμαίων πόλιν τε, καὶ 'Αφρικὴν, 'Ιταλίαν τε ἀπασαν, Αἴγυπτον, Σπενίαν, Γαλλίας, Βρεττανίας, . . . μιᾶς καὶ συμφώνῳ φυλάττεται γυνώμῃ, ἀσμέγως τοῦτο καὶ ἡ ὑμετέρα προσδέξηται σύνεσις. . . ἵνα δὲ τὸ κεφαλαιωδέστερον συντόμως εἴπω, κοινῇ πάντων ἥρεσε κρίσει τὴν ἀγιωτάτην τοῦ Πάσχα ἐορτὴν μιᾶς καὶ τῇ αὐτῇ ἡμέρᾳ συντελεῖσθαι. (493 D, 494 A.)

a Existing lists of Bishops present at Nicæa are incomplete and untrustworthy (Selden ad Eutych., Mansi tom. II., Pitra in Spicil. Solesm. II. 516, 529, B. H. Cowper in Anal. Nicæn.). One Bishop from Gaul is mentioned in some of them. And that in Cowper from the Syriac, containing only 220 names out of the traditional 318, explains the deficiency by stating that "the names of the Western Bishops were not written." Constantine, himself connected with Britain, invited ἄπαντα χόθεν τὸν ἐπισκόπους γράμμασι τιμητικοῖς, and paid expenses (Euseb., V. C., III. vi, vii), and desired the presence of all the Bishops of the Church. British Bishops also were at Arles, and Ariminum, and possibly at Sardica. On the other hand, the decrees of the Council are said to have been sent to the West (including Britain) by Hosius through Vito (or Victor) and Vincentius, the Roman presbyters (Gelas. Cyzic. II. 27, 36, ap. Mansi II. 881, 928): and Eusebius (loc. cit.), speaking of τὴν Εὐρώπην ἀπασαν Λιβύην τε καὶ τὴν 'Ασίαν, specifies Spain as the western extreme, and mentions neither Gaul nor Britain. It is possible therefore that British Bishops were at the Council, but there is no evidence sufficient either to prove or to negative their presence there.

b S. Athanasius, speaking of Britain by name, with respect to the years 325, 347, and 363, S. Hilary with respect to 358, and S. Chrysostom and S. Jerome with respect to the latter part of the century (all quoted here under their dates);

Sozomen, repeatedly asserting the general orthodoxy of the West with specified and trifling exceptions (in Milan and Pannonia) from 325 to 381 (H. E. III. vii. 2, xiii. 2, V. xiii. 7, 8, VI. xi. 4, xii. 3, xxii. 4, xxiii. 3, VII. iv. 4); and lastly the Synod of Aquileia in 381,—“Et quidem per occidentales partes duobus in angulis tantum, hoc est in latere Dacie Ripensis ac Moesiae, fidei obstrepi videbatur; per omnes autem tractus atque regiones, a Suecorum claustris usque ad Oceanum, manet intemerata fidelium atque una communio” (Mansi III. 623).—conclusively negative the assertion of Gildas, Hist. ix (M. H. B. 9), founded on an unauthorised misapplication of general words of Eusebius, respecting the prevalence of Arianism in Britain.

c “Ἐδυξε . . . οὗτος ἀγειν καὶ τὸν ἀδελφὸν τὸν ἐν τῇ ἀνατολῇ, ὃς ἀγουσι 'Ρωμαῖοι καὶ 'Αλεξανδρεῖς καὶ οἱ λοίποι πάντες, πρὸ τὸ πάντας ἐν μιᾷ ἡμέρᾳ δμοφάνεις ἀναπέμψει τὰς εὐχὰς τῇ ἀγίᾳ ἡμέρᾳ τοῦ Πάσχα (Decret. Nicæn. de Pasch. ap. Pitra, Spicil. Solesm. IV. 541, sq.). That Alexandria was to determine the day and to signify it to the West through Rome, as well as to the East, see the Festal Epistles of S. Athanasius (Syr. ed. Cureton, Latin. ap. Mai PP. Nov. Bibl. VI, Engl. Oxf. 1854), and especially Epist. XVIII. p. 120. Engl. See also Leon. M. Epist. CLX. Opp. I. pp. 659, 660. Quesnel, dated July 28, 454, and fixing Easter 455 to April 24, for Gaul and Spain.

A. D. 347. British Bishops possibly present at the Council of Sardica, but certainly join that Council in acquitting S. Athanasius a.

ATHANASIUS, *Apol. Cont. Arian.* [c. A. D. 350.]—Καὶ τρίτον ἐν τῇ μεγάλῃ συνόδῳ τῇ ἐν Σαρδίκῃ συναχθείσῃ κατὰ πρόσταξιν τῶν θεοφιλεστάτων βασιλέων Κωνσταντίου καὶ Κώνσταντος ἐν ᾧ καὶ οἱ καθ' ἡμῶν γενόμενοι

καθηρέθησαν ὡς συκοφάνται, τοῖς δὲ κριθεῖσιν ὑπὲρ ἡμῶν συνεψηφίσαντο μὲν ἐπίσκοποι πλείους τριακοσίων, ἐξ ἐπαρχιῶν Αἰγύπτου, Γαλλιῶν, Βρεττανιῶν. (Opp. I. 123.)

ATHANASIUS, *Hist. Arian. ad Monach.* [A.D. 358.]—Εἶτα βλέποντες τὴν πρὸς Ἀθανάσιον τῶν ἐπισκόπων συμφωνίαν τε καὶ εἰρήνην, πλείους δὲ ἦσαν ύ, ἀπό τε τῆς μεγάλης Ῥώμης, . . . τούς τε ἀπὸ Γαλλιῶν, καὶ Βρεττανίας, . . . ταῦτα βλέποντες ἐκεῖνοι φθόνῳ φόβῳ συνεσχέθησαν. (Ib. 360.)

* The list of Bishops at this Council in S. Hil. Pictav. (II. 631), containing 59 names, that in Mansi from a MS. at Verona, containing 97, and that in S. Athanasius himself (Apol. I. 168), containing 284, specify none from Britain. And the larger total, of "over 300," or "400," of which S. Athanasius speaks (as above quoted),

includes Bishops not present, but who sent in their adhesion.

A Restitutus mentioned in S. Athanasius and by Mansi, but without his see, is conjecturally identified by Selden (*ad Eutych.*) with the Restitutus of London in 314. The name however was a not uncommon one.

A.D. 358. British Bishops orthodox^a, although hesitating about the term 'Ομοούσιος.'

HILAR. PICTAV.^b, *De Synodis, Prolog. et § 2.* [A.D. 358, while in exile in Phrygia.]—Dilectissimis et beatissimis fratribus et co-episcopis provinciæ Germaniæ Primæ, et ex Narbonensi pleibus et clericis Tolosanis, et provinciarum Britanniarum Episcopis, Hilarius servus Christi in Deo et Domino nostro æternam salutem. Beatæ fidei vestræ literis sumptis (quarum lentitudinem ac raritatem de exsilii mei et longitudine et secreto intelligo constitisse), gratulatus sum in Domino incontaminatos vos et illæsos ab omni contagio detestandæ hæreseos perstissete. (II. 457, 459. *Bened.*)

* The 'hesitation' appears from S. Hilary's tract itself.—There is no evidence beside the number of Bishops present there (above 300), that any British Bishops took part in the Western Council of Milan in 355, which, with five excep-

tions, ή δέει ή ἀπάτη ή ἀγνοίᾳ (Sozom. H. E. IV. ix. 2). condemned the person of S. Athanasius.

^b Venantius Fortunatus, Poem. VI. vii. 219, 220, and VIII. i. 15-18 (pp. 151, 183, Brower), speaking of S. Hilary,—

Thrax, Italus, Scytha, Persa, Indus, Geta, Daca, Britannus,
Hujus in eloquio spem bilit, arma capit :

and,—

Eloquii currente rota penetravit ad Indos,
Ingeniumque potens ultima Thyle colit,
Perfundens cunctas, vice solis, lumine terras :
Cujus dona Sacæ, Persa, Britannus habet.

See also the legends of Kebius or Cybi (Lives of Cambro-British Saints, p. 183), and of S. Fridolin (Act. SS. March 6, and Colgan i. 481) and O'Conor, Rer. Hibern. Script. I. lxxx.

A.D. 359. British Bishops (of whom three accept the Imperial allowance) are at the Council of Ariminum, which was deceived and terrified into giving up the terms Οὐσία and 'Ομοούσιος.'

SULPICIUS SEVERUS, *Hist. Sac.* II. 41. [c. A.D. 400.]—Igitur apud Ariminum, urbem Italiæ, synodus congregari jubet (Constantius);

idque Tauro præfecto imperat, ut collectos in unum non ante dimitteret quam in unam fidem consentirent: promisso eidem consulatu, si rem effectui tradidisset. Ita missis per Illyricum, Italiam, Africam, Hispanias, Galliasque^a, magistris officialibus, acciti aut macti¹ quadringenti et aliquanto amplius occidentales Episcopi, Ariminum convenere; quibus omnibus annonas et cellaria dare imperator præceperat: sed id nostris (id est, Aquitanis), Gallis, ac Britannis, indecens visum; repudiatis fiscalibus, propriis sumtibus vivere maluerunt. Tres tantum ex Britannia, inopia proprii, publico usi sunt, cum oblatam a cæteris collationem respuissent; sanctius putantes fiscum gravare, quam singulos. Hoc ego Gavidium Episcopum nostrum, quasi obtrectantem, referre solitum audivi: sed longe aliter senserim, laudique attribuo Episcopis tam pauperes fuisse, ut nihil proprium haberent, neque ab aliis potius quam fisco sumerent, ubi neminem gravabant; ita in utrisque egregium exemplum. (Galland. VIII. 388.)

^a "Gallæ" here, as in Lactantius above quoted (p. 6), includes Britain.

Not later than A. D. 363. British Churches signify by letter to S. Athanasius their adhesion to the Nicene Faith.

ATHANASIUS, as quoted under A. D. 325.

A. D. 386–400. A settled Church in Britain, with churches, altars, Scriptures, discipline, holding the Catholic Faith, and having intercourse both with Rome and Palestine.

CHRYSOSTOM, *Cont. Judæos*. [c. A. D. 387.]—Καὶ γὰρ αἱ Βρεττανικαὶ νῆσοι, αἱ τῆς θαλάττης ἐκτὸς κείμεναι ταύτης, καὶ ἐν αὐτῷ οὖσαι τῷ Ὡκεανῷ, τῆς δυνάμεως τοῦ 'Ρήματος ἥισθοντο· καὶ γὰρ κάκεῖ ἐκκλήσια, καὶ θυσιαστήρια πεπήγασιν. (Opp. I. 575, Montfauc.)

ID., *Serm. de Util. Lect. Script.* [A. D. 386 x 398.]—Καν εἰς τὸν Ὡκεανὸν ἀπέλθης, καν πρὸς τὰς Βρεττανικὰς νήσους ἐκείνας, καν εἰς τὸν Εὗξεινον πλεύσῃς πόντον, καν πρὸς τὰ ιώτια ἀπέλθης μέρη, πάντων ἀκούση πανταχοῦ τὰ ἀπὸ τῆς Γραφῆς φιλοσοφούντων, φωνῇ μὲν ἐτέρᾳ, πίστει δὲ οὐχ ἐτέρᾳ, καὶ γλώσσῃ μὲν διαφόρῳ, διανοίᾳ δὲ συμφώνῳ. (Ib. III. 71.)

ID., *In Epist. II. ad Cor. xii. Homil. xxviii.* [A. D. 386 x 398.]—Οπου περ δν εἰσέλθης εἰς ἐκκλησίαν, καν ἐν τῇ Μαύρων, καν ἐν τῇ Πέρσων, καν πρὸς αὐτὰς τὰς Βρεττανικὰς νήσους, ἀκούεις βιωντος Ἰωάννου. Οὐκ ἔξεστι σοι ἔχειν τὴν γυναικα Φιλίππου τοῦ ἀδελφοῦ σου. (Ib. X. 638.)

ID., *In Matth. Homil. lxxx.* [A. D. 390 x 398.]—Καὶ ἡ μινήμη τοῦ

¹ *Lrg. coacti.*

γενομένου² οὐκ ἐμαράνθη· ἀλλὰ καὶ Πέρσαι, καὶ Ἰνδοὶ, καὶ Σκύθαι, καὶ Θρᾷκες, καὶ Σαυρομάται, καὶ τὸ τῶν Μαύρων γένος, καὶ οἱ τὰς Βρεττανικὰς οἵσους οἰκουμέντες, τὸ ἐν Ἰουδαίᾳ γενόμενον λάθρα ἐν οἰκίᾳ παρὰ γυναικὸς πεπορνευμένης περιφέρουσι. (VII. 767, *Montfaucon*.)

CHRYSOSTOM, *Serm. I. in Pentecost.* [A. D. 395 x 407, inter spuria.]—'Οπου δ' ἀν ἀπέλθης, εἰς Ἰνδοὺς, εἰς Μαύρους, εἰς Βρεττανοὺς, εἰς τὴν οἰκουμένην, εὐρήσεις, 'Εν ἀρχῇ ήν ὁ Λόγος, καὶ βίον ἐνάρετον.—And *ibid.* [a little further on, in the old Latin translation:]—Ante hoc autem quoties in Britannia humanis vescebantur carnibus, nunc jejuniis reficiunt animam suam. (*Ib. III. 791.*)

HIERONYMUS, *Orthod. et Lucif. Dialog.* [A. D. 378.]—Si Ecclesiam non habet Christus, aut si in Sardinia tantum habet, nimium pauper factus est. Et si Britannias, Gallias, Orientem, Indorum populos, barbaras nationes, et totum semel mundum, possidet Satanás; quomodo ad angulum universæ terræ Crucis trophæa collata sunt? (*Opp. IV. ii. 298, Bened.*)

ID., Epist. xliv. ad Paulam. [After A. D. 388.]—Divisus ab orbe nostro Britannus, si in religione processerit, occiduo sole dimisso, querit locum³, fama sibi tantum et Scripturarum relatione cognitum. (*IV. ii. 551.*)

ID., Epist. xlix. ad Paulinum. [A. D. 395.]—Cæterum qui dicunt, Templum Domini, Templum Domini, audiant ab apostolo, Vos estis Templum Domini, et Spiritus Sanctus habitat in vobis. Et de Jerosolymis et de Britannia æqualiter patet aula celestis; regnum enim Dei intra vos est. (*IV. ii. 564.*)

ID., Epist. xxxv. ad Heliodorum. [A. D. 396.]—Adde quod ante resurrectionem Christi notus tantum in Judæa erat Deus..... Ubi tunc ius orbis homines ab India usque ad Britanniam?..... Piscium ritu ac locustarum, et velut muscæ et culices, conterebantur..... Nunc passionem Christi et resurrectionem Ejus cunctarum gentium et voces et literæ sonant. (*IV. ii. 267, 268.*)

ID., Epist. lxxxiv. ad Oceanum. [A. D. 400.]—Xenodochium in portu Romano situm⁴ totus pariter mundus audivit. Sub una æstate dicit Britannia, quod Ægyptus et Parthus noverant vere. (*IV. ii. 662.*)

ID., Epist. ci. ad Evangel. [anno incerto.]—Nec altera Romanæ urbis Ecclesia, altera totius orbis existimanda est. Et Galliæ et Britanniae et Africa et Persis et Oriens et India, et omnes barbaræ nationes, unum Christum adorant, unam observant regulam veritatis. (*IV. ii. 803.*)

² S. Matt. xxvi. 6-13, and parallel passages.

³ Sc. Jerusalem.

⁴ Founded there by the Christian charity of Pammachius and Fabiola.

SOZOMEN, *Hist. Eccl. VII.* 13. [c. A. D. 443.]—Ἐν τούτῳ δὲ¹ Μάρκος [ἐκ τῆς Βρεττανίας] πλείστην ἀγείρας στρατιὰν Βρεττανῶν ἀνδρῶν, καὶ τῶν δυόρων Γαλατῶν καὶ Κελτῶν καὶ τῶν τῇδε ἔθνων, ἐπὶ τὴν Ἰταλίαν· γὰρ πρόφασιν μὲν, ως οὐκ ἀνεξόμενος νεώτερον τι γενέσθαι περὶ τὴν πάτριαν πίστιν, καὶ τὴν ἐκκλησιαστικὴν τάξιν· τὸ δὲ ἀληθὲς, τυράννου δόξης ἔσπειρε καθαίρων. (721, *Vales.*)

A. D. 395 (?)^a. *S. Patrick's birth near Alclwyd (Dumbarton).*

PATRICIUS, *Confessio*. [some time before A.D. 493 (?).]—Ego Patricius peccator, rusticissimus et minimus omnium fidelium, et contemptibilissimus apud plurimos, patrem habui Calpornium Diaconum, filium quondam Potiti presbyteri, qui fuit in vico Banavan Taberniae; villulam enim prope habuit, ubi capturam dedi. Annorum eram tum fere xvi, etc. And again,—In Britanniis eram cum parentibus meis. (*O'Conor, Rer. Hib. Scriptt. I. cxi, cxi.*)

^a That S. Patrick was probably born about this year, or a little later, and in the British principality of Strathclyde, and carried captive from Armorica, see Todd's Life of S. Patrick, 355 sq.; see also

O'Conor, II. 78; and Usher, Primord. c. xvii: and for the rest of S. Patrick's history, below, under the Irish Church. His mission to Ireland was 30 years after his boyhood (*Confess. ap. O'Conor, ib. cxii.*)

A. D. 400–423. *General references to the British Church or to Christians in Britain.*

PRUDENTIUS, Περὶ Στεφάνων, xiii. 103. [c. A. D. 405.] (S. Cyprian, by his writings)—Gallos fovet, imbutit Britannos. (*Galland. VIII.* 467.)

OROSIUS, *Hist. vii.* 40. [c. A. D. 417.]—Adversus hos Constantinus² Constantem filium suum, proh dolor! ex monacho Cæsarem factum,..... misit. (577, *Lug. Bat.* 1738.)

SOCRATES, *Hist. Eccl. vii.* 12. [c. A. D. 440.]—Χρύσανθος καθειλκόσθη εἰς τὴν ἐπισκοπήν³,..... βικάριος τῶν Βρεττανικῶν νήσων καταστάς. (348, *Vales.*)

PORPHYRIUS, *ap. HIERONYMUM, Ad Ctesiph. adv. Pelag.* xlvi. [c. A. D. 415.]—Neque enim Britannia fertilis provincia tyrannorum, et Scottiaræ gentes, omnesque usque ad Oceanum per circuitum barbaræ nationes, Moysen prophetasque cognoverant. (*Hieron. Opp. IV. ii.* 481.)

AUGUSTINUS, *Enarr. in Psalm. xcvi.* [c. A. D. 415.]—Est quidem, quia verbum Dei non in sola continenti terra prædicatum est, sed etiam in insulis quæ constitutæ sunt in medio mari; et ipsæ plenæ Christianis, plenæ sunt servis Dei. (*Opp. IV. 1043. A, Bened.*)

ID., *Epist. cxcix. Ad Hesychium.* [c. A. D. 419.]—Hinc ostendens quam nulla relinquitur terrarum, ubi non sit Ecclesia, quando nulla

¹ A. D. 387.

² The Briton usurper of the Empire, A. D. 407.

³ Of the Novatians at Constantinople, A. D. 407.

relinquitur insularum, quarum nonnullæ etiam in Oceano sunt constitutæ, et quasdam earum Evangelium jam suscepisse didicimus. Atque ita et in insulis singulis quibusque impletur quod dictum est, “Dominabitur a mari usque ad mare,” quo unaquæque insula cingitur; sicut in universo orbe terrarum, quæ tamquam omnium quodammodo maxima est insula, quia et ipsam cingit Oceanus: ad cujus litora in occidentalibus partibus Ecclesiam pervenisse jam novimus; et quocunque litorum nondum pervenit, perventura est utique fructificando et crescendo. (II. 758. E, F, Bened.)

THEODORET., *Græc. Affect. Curat. IX.* [c. A. D. 423.]—Οἱ δὲ ἡμέτεροι ἄλιεῖς καὶ οἱ τελῶναι καὶ δὲ σκυτοτόμος⁴ ἀπασιν ἀνθρώποις τὸν εὐαγγελικὸν προσευηόχασι νόμους, καὶ οὐ μόνον Ῥωμαίους καὶ τὸν ὑπὸ τούτοις τελοῦντας, ἀλλὰ καὶ τὰ Σκυθικὰ καὶ τὰ Σαυροματικὰ ἔθνη,...καὶ Βρεττανοὺς, ...καὶ ἀπαξαπλῶς πᾶν ἔθνος καὶ γένους ἀνθρώπων, δέξασθαι τοῦ Σταυρωθέντος τὸν νόμον ἀνέπεισαν. (Opp. IV. 928, 929, Schulz.)

A. D. 400-461. *Intercourse of British and Gallic Churches*^a.

VENANTIUS FORTUNATUS, *Poem. X. x. 8.* [c. A. D. 580, but writing (at Poitiers) of S. Martin of Tours^b, ob. A. D. 397 x 401]:

Quem Hispanus, Maurus, Persa, Britannus amat.

(248, Brower.)

ALDHELM, *Epist. ad Geruntium*. [after A. D. 706^c.]—Porro isti [Britones] secundum decennem novennemque Anatolii computatum, aut potius juxta Sulpicii Severi regulam, qui lxxxiv annorum cursum descriptsit, decima quarta luna cum Judæis paschale sacramentum celebrant. (Opp. 90, Migne.)

PATRICIUS, *Confessio*. [some time before A. D. 493 (?), but writing of about the middle of the century.]—Unde autem etsi voluero amittere illas^d, et ut pergens in Britannias, et libentissime paratus eram, quasi ad patriam et parentes; non id solum, sed eram usque Gallias visitare fratres, et ut viderem faciem sanctorum Domini mei. Scit Deus quod ego valde optabam, sed alligatus Spiritu, etc. (O’Conor, I. cxiv; and so also “Gallici fratres,” ib. cx; and the “Consuetudo Gallorum Christianorum” is referred to, *Epist. ad Coroticum*, ib. cxvii).

ANON., *De Septem Ordin. Eccl.*^d [c. A. D. 450.]—Hæc scribo,...ut presbyteri hoc in ecclesiis suis faciant, quod Romæ, sive quod in Oriente, quod in Italia,...quod in Britannia, quod etiam ex parte per Gallias...fit. (Hieron. Opp. V. 105, Bened.)

ARNOBIUS JUNIOR, *In Psalm. cxlvii.*^e [c. A. D. 461.]—Tam velociter

^a Sc. S. Paul.

^b Sc. Irish Christian virgins, his converts.

currit sermo Ejus, ut cum per tot millia annorum in sola Judæa notus fuerit Deus, nunc intra paucos annos nec ipsos Indos lateat a parte Orientis, nec ipsos Britones a parte occidentis. Ubique cucurrit velociter sermo Ejus. (*V. iii. 316. E, Bibl. PP. 1618.*)

^a For Brittany, see below in its place.

^b For the connection of S. Martin with Britain, see *Bæd. H. E. I. 26, III. 4*; *Nennius xxii*; *Greg. Tur., De Mirac. S. Martini IV. 46*; *Sulpic. Severus, V. Martin xxiii.*, and *Dialog. II. 7*; *Ailred. Rieval., Vit. S. Ninian.*; and with Ireland, *Colgan in Vitis Patricii*; *Ann. Ulton. an. 691*; *Ann. Buell. p. 2*; *Jonas, Vit. S. Columbani*; and other references in *O'Conor, I. 95, 142, 151; II. 121*. For S. Germanus, see below.

^c The Paschal Cycle of *Sulpicius Severus*,

S. Martin's disciple, which the Britons followed, was drawn up in Gaul about A.D. 410. That of *Victorius Aquitanus*, also Gallic, with which they were unacquainted, dates from about A.D. 457. See, besides *Bucherius* and *Usher, Van der Hagen, Observ.* in *Prosp. Chron. 293, 336* (*Amstelod. 1733*), and *De Rossi, Inscr. Christianæ, I. lxxv, lxxvi*.

^d Addressed to *Rusticus, bishop of Narbonne, A.D. 449–454* (?).

^e Addressed to the same *Rusticus*, and to *Leontius, bishop of Arles*.

A. D. 400, 423. Pilgrimages of British Christians to the Holy Land and to Syria.

PALLADIUS, *Hist. Lausiac. cxviii.* [A.D. 420, but writing of the years before 410.]—Τοῦτο δὲ οὐκ ἔμόν ἐστι διηγήσασθαι, ἀλλὰ καὶ τῷ τὴν Περσίδα καὶ Βρεττανίας καὶ τὰς πάσας οἰκουμένων μήσους· τῷ γὰρ εὐποιεῖσθαι καὶ ἐπιδόσεων τῆς ἀθανάτου ταύτης¹, οὐ δύσις, οὐκ ἀνατολὴ, οὐκ ἄρκτος, οὔτε μεσημβρία ἡστόχησε. (135, *Meurs.*)

THEODORET., *Pbiloib. xxvi.* [c. A.D. 440, but speaking probably of A.D. 423.]—Ἄφικοντο² δὲ πολλοὶ τὰς τῆς ἐσπέρας οἰκουμένες ἐσχατίας, Σπάνοι τε καὶ Βρεττανοὶ, καὶ Γαλάται οἱ τὸ μέσον τούτων κατέχοντες. (III. 1272.)

After A.D. 401 (?)^a. NINIAS, Bishop of Candida Casa in Valentia^b, converts the Southern Picts, dwelling between the Grampians and the Forth.

BÆDA, *Hist. Eccl. III. 4.* [A.D. 731.]—Ipsi australes Picti,...multo ante tempore³, ut perhibent, relictio errore idolatriæ fidem veritatis acceperant, prædicante eis verbum Nynia Episcopo reverentiissimo et sanctissimo viro de natione Brittonum, qui erat Romæ regulariter fidem et mysteria veritatis edocitus: cuius sedem episcopalem sancti Martini Episcopi nomine et ecclesia insignem, ubi ipse etiam corpore una cum pluribus sanctis requiescit, jam nunc Anglorum gens obtinet. Qui locus ad provinciam Berniciorum pertinens vulgo vocatur Ad Candidam Casam, eo quod ibi ecclesia de lapide insolito Britonibus more fecerit. (M. H. B. 175, 176.)

^a The visit of S. Ninias to S. Martin at Tours, and his subsequent dedication of the church of

Whithern or Candida Casa to S. Martin upon hearing of the latter's death (Ailred. Rieval.,

¹ Sc. Melania the elder, in her hospitality to pilgrims at Jerusalem.

² Sc. to Telanissus near Antioch, to visit Symeon Stylites.

³ Sc. long before A.D. 563.

For S. Nin. in Pinkerton's *Vitæ Sanctor. Scotiæ*), afford the only indications for the date. S. Martin died either in 397 or 400 (Tillemont, *Mém. Eccl. 2.*) or 401 (see O'Conor, *Rer. Hibern. Script. II. 83.*)

⁴ *Alba in Valentia*, the alleged metropolitan see of that province in the traditional and

blundering list of the five metropolitan sees of the five British provinces in *Giraldus Cambrensis* (*De Jure et Statu Menev. Eccl.*, A. S. II. 542), confounded by Giraldus with S. Andrew's, most probably refers to *Candida Casa* (v. Grub's *Ch. Hist. of Scotland*, I. 21.)

A.D. 413, 420, 429. *Pelagius the Briton first teaches his heresy at Rome.*

—*Festidius, a Semi-Pelagian British Bishop.*—*Pelagianism introduced into Britain itself by Agricola.*

Orosius, De Arbit. Lib. [c. A.D. 415.]—*Britannicus noster [Pelagius] etc. (598, Lugd. Bat. 1738.)*

AUGUSTINUS, Epist. clxxxvi. ad Paulin. [A. D. 417.]—*Pelagium, quem credimus, ut ab illo distingueretur qui Pelagius Tarenti dicitur, Britonem fuisse cognominatum.* (II. 663. *F, Bened.*)

MARIUS MERCATOR, Adv. Pelag. [c. A. D. 418.]—*Hanc ineptam et non minus inimicam rectæ fidei quæstionem sub sanctæ recordationis Anastasio Romanæ Ecclesiæ summo pontifice⁴, Rufinus quondam natione Syrus Romam primus invexit; et...per se proferre non ausus, Pelagium gente Brittanum monachum tunc decepit, eumque ad prædictam apprime imbuit atque instituit impiam vanitatem.* (*Galland. VIII. 615.*)

PROSPER AQUITAN., Chron. [after A. D. 455.]—*Luciano viro clarissimo consule⁵;... hac tempestate Pelagius Brito dogma nominis sui contra gratiam Christi, Cælestio et Juliano adjutoribus, exeruit.* (*Opp. L. 399, Bassani, 1782.*)

Id., ib.—*Florentio et Dionysio Coss.⁶;... Agricola Pelagianus^a, Severiani Pelagiani Episcopi filius, Ecclesias Britanniæ dogmatis sui insinuatione corruptit.* (*Ib. 400, 401.*)

Id., Iz Obrect. August. [c. A. D. 430]:

Aut hunc [Pelagium] fruge sua æquorei pavere Britanni.

(*Ib. 111.*)

Id., De Ingratis IV. 1, 2. [c. A. D. 430]:

Dogma quod antiqui satiatum felle draconis Pestifero vomuit coluber sermone Britannus, etc.

(*Ib. 69, 70.*)

Id., ibid. vv. 692, 693:

I procul, insana impietas, artesque malignas Aufer, et auctorem comitare exclusa Britannum.

(*Ib. 96.*)

⁴ A. D. 398-402.

⁵ A. D. 413.

⁶ A. D. 429.

GENNADIUS, *De Illustr. Viris.*¹ [c. A. D. 458.]—Pelagius Britto hæresiarchis etc. (*Hieron. Opp. V.* 57, *Bened.*)

ID., *ibid.*—Fastidius^b Britanniarum Episcopus scripsit ad Fatalem quendam de Vita Christiana librum unum, et alium de viduitate servanda, sana et Deo digna doctrina. (*Hieron. Opp. V.* 39, *Bened.*)

GILDAS, *Hist. IX.* [A. D. 560.]—Ac sic quasi via facta trans Oceanum, omnes omnino bestiæ feræ, mortiferum cuiuslibet hæresios virus horrido ore vibrantes, letalia dentium vulnera patriæ, novi semper aliquid audire volenti et nihil certe stabiliter obtinenti, infigebant^c. (*M. H. B.* 9.)

^a Possibly banished from Gaul, under the law of Valentinian of A. D. 425. (Cod. Theod. Append. p. 16. Paris. 1631,) as a Pelagian, Britain being no longer under Roman authority (see Baron. an. 429, § 10); but that he was a Briton by birth, is rendered probable by Prosper, *Cont. Collat.*, as quoted below.

^b That Fastidius was possibly not a Bishop,—wrote one book, not two,—and to a widow Fatisa,—and that he inclined to Semi-pelagianism,—see Tillemont, *Mém. Eccl. art. S. Germain*, and the book itself of Fastidius in the Bibl. PP.

^c The context refers this to Pelagianism.

A. D. 429^a. *Germanus Bishop of Auxerre, and Lupus Bishop of Troyes, confute the Pelagians at Verulamium.*

PROSPER AQUITAN., *Cont. Collat. xxi.* [c. A. D. 432.]—Nec vero segniore cura [pontifex Cælestinus] ab hoc eodem morbo Britannias liberavit, quando quosdam inimicos gratiæ solum suæ originis occupantes etiam ab illo secreto exclusit Oceani; et ordinato Scotis Episcopo², dum Romanam insulam studet servare Catholicam, fecit etiam barbaram Christianam. (*Opp. I.* 197.)

ID., *Chron.* [after A. D. 455.]—Florentio et Dionysio Coss.³; ... ad actionem Palladii diaconi Papa Cælestinus Germanum Antisiodorensem⁴ Episcopum vice sua mittit, et deturbatis hæreticis⁵ Britannos ad Catholicam fidem dirigit. (*Ib.* 401.)

CONSTANTIUS, *De Vita Germani I.* 19, 23. [A. D. 473 × 492.]—Eodem tempore ex Britanniis directa legatio Gallicanis Episcopis nunciavit, Pelagianam perversitatem in locis suis late populos occupasse, et quamprimum fidei catholicæ debere succurri. Ob quam causam synodus^b numerosa collecta est; omniumque judicio duo præclaræ religionis lumina universorum precibus ambiuntur, Germanus et Lupus, apostolici sacerdotes, terram corporibus, cœlum meritis possidentes.....Britannorum insulam quæ inter omnes est vel prima vel maxima, sacerdotes apostolici raptim opinione, prædicatione, virtutibus impleverunt. Et cum quotidie irruente frequentia stiparentur,

¹ In MS. Corbeiensi.

² Sc. Palladius, sent A. D. 431.

³ A. D. 429.

⁴ Leg. Autesiodorensem.

⁵ Sc. Agricola and his disciples.

s sermo non solum in ecclesiis verum etiam per trivia, per rura, via diffundebatur; ut passim et fide Catholici firmarentur, et tati viam correctionis agnoscerent. Erat in illis apostolorum gloria, et authoritas per conscientiam, doctrina per literas, virtus meritis; accedebat præterea tantis authoribus assertio veritatis.

Itaque regionis universitas in eorum sententiam prompta trans-

Latebant abditi sinistræ persuasionis authores, et more maligni
is gemebant perire sibi populos evadentes. Ad extremum diu-
meditatione concepta præsumunt inire conflictum. Procedunt
cui divitiis, veste fulgentes, circumdati assentatione multorum;
itionisque subire aleam maluerunt, quam in populo, quem sub-
ant, pudorem taciturnitatis incurrere: ne viderentur se ipsi
o damnavisse. Illic plane immensæ multitudinis numerositas
cum conjugibus ac liberis excita convenerat. Aderat populus
tor futurus et judex. Adstabant partes, dispari conditione dis-
s. Hinc divina authoritas, inde humana præsumptio; hinc fides,
perfidia; hinc Christus, inde Pelagius author. Primo in loco
simi sacerdotes præbuerunt adversariis copiam disputandi, quæ
erborum nuditate diu inaniter et aures occupavit et tempora.
le antistites venerandi torrentes eloquii sui cum apostolicis et
elicias tonitruis profuderunt. Miscebatur sermo proprius cum
, et assertiones violentissimas lectionum testimonia sequebantur.
Incitur vanitas, perfidia confutatur; ita ut ad singulas verborum
iones reos se, dum respondere nequeunt, faterentur. Populus
r vix manus continet; judicium cum clamore testatur^{c.} (Sur.
sl. 31, pp. 363, 364, Col. Agripp. 1618.)

RTYROL. BADEA, IV. Kal. (August.)...Eodem die depositio S. Lupi
ipi de Trecas: qui cum Germano venit Britanniam. (pp. 399,
missib.)

: also the *Vita Lupi*, c. iii. ap. Sur. III. Jul. 29, p. 348; and the
. *Genoverve*^d, cc. i. ii.; ap. Sur. I. Jan. 3, p. 55.)

sp., a professed chronicler giving a defi-
. a native of Aquitaine, himself in Rome
ji on a mission to Pope Cælestine, sub-
secretary to Pope Leo the Great, and
shortly after 455. is certainly the best
for the date, 429. of Germanus' first
Britain. That given by Matt. Wesm.
ebert, and adopted by Wilkins, 446, rests
on Sidonius and Bede, giving a vague and
bare, and upon an inference groundlessly
on the mention of Saxons as well as Picts
in Sidonius' account of the Hallelujah battle
in Britain under the leading of Germanus.
other hand, Constantius, a presbyter of

Lyons, and a correspondent of Sidonius Apollinaris,
addressing his Life of Germanus to Censarius (died
A.D. 500—Le Cointe), a successor of Germanus
(who died 448, according to Tillemont) in the see
of Auxerre (Heirc. in V. Germani), who had not
yet written his work in 470—473, but was at that
time “grandis ætate, infirmitate fragilis” (Sid.
Apoll. Ep. III. 1), and who therefore must have
been a contemporary of Germanus many years,
and have written his life not more than from 25
to 50 years after his death, is quite as good evidence
for what happened in Gaul on the subject, as
Prosper is for what happened in Rome. Each
indeed appears to represent the case from his own

point of view exclusively. And Prosper, as he evidently in his *Cont. Collat.* exaggerates the temporal, so it may fairly be supposed in his *Chronicle* exaggerates the spiritual, power of the Popes at that time in Britain.

According to the V. Lupi, the two bishops crossed into England in the winter. And the legend of the Hallelujah battle (which also represents a large portion of the British army as unbaptized until immediately previous to it) dates

the end of this first visit as just after the subsequent Easter.

^b Nothing else is known of this council: Sirmond. *Conc. Gallic.*

^c Germanus' visit, immediately after this conference, to the relics of S. Alban, indicates Verulamium as the place where it was held. See above, p.

^d Professed as a virgin by S. Germanus Nanterre, near Paris, on his way to Britain.

Shortly after A. D. 431. Palladius, the Roman missionary to Ireland, comes from Ireland to Britain, and dies in the country of the Picts.

VITA PRIMA S. PATRICII^b (Before 11th century).—Non fuit [Palladius] bene ab illis [Hibernis] exceptus, sed coactus circuire oras Hibernias versus aquilonem, donec tandem, tempestate magna pulsus, venerit ad extremam partem Modhaidh versus austrum; ubi fundavit ecclesiam Fordun²⁵; et Pledi est nomen ejus ibi. (*Colgan, Trias Th.* p. 5. So also the Irish *Nennius*, p. 106.)

NENNIUS, *Hist. Brit.* (9th century), Cap. LV.—Profectus est ille Palladius de Hibernia, pervenitque ad Britanniam, et ibi defunctus est in terra Pictorum. (*M.H.B.* 71.)

^a These, and the other (both earlier and later) Irish traditional evidence, with the Aberdeen and other Scottish traditions, are collected and discussed in Todd's *S. Patrick*, pp. 287-304. S. Patrick

undertook the mission on learning Palladius' death, which must plainly have occurred more than one year after 431.

^b Scil. *Vet. Scholiastæ Schol. in Hymn. S. Fidei.*

A. D. 440 x 460. *S. Patrick's mission to Ireland from Britain.*

[v. Todd's *S. Patrick*, 391 sq.]

A.D. 447^a. *Second visit of Germanus to Britain, accompanied by Severus Bishop of Treves, for the purpose of repressing Pelagianism.*

CONSTANTIUS, *De V. Germani*, II. 1-4.—Interea ex Britanniis nunciatur Pelagianam perversitatem iterato, paucis authoribus, dilatari Rursumque ad beatissimum Germanum preces omnium deferuntur, ut causam Dei, quam prius obtinuerat, tutaretur. Quorum petitione festinus occurrit; dum et laboribus delectatur, et Christo se gratante impendit. Cessit tandem inimici invidia, victa virtutibus; ne tentare ausus est, quem Dei amicum esse jam senserat. Adjuncte igitur Severo Episcopo,...qui tunc Treviris ordinatus Episcopus gentibus Primæ Germaniæ verbum vitæ prædicabat,.....mare, Christi authore, concendit. Ad itineris tranquillitatem elementa consentiant; navigium venti, fluctus aera prosequuntur. Interea sinistris spiritus, per volantes per totam insulam, Germanum venire invitari vaticinationibus nunciabant; in tantum ut Elaphius quidam regioni

²⁵ Sc. at Fordun in the Mearns, in (modern) Scotland.

primus in occursum sanctorum sine ulla manifesti nuncii relatione peraverit, exhibens secum filium, quem in ipso flore adolescentiae dulcis dolenda damnaverat; erat enim arescentibus nervis contractus, cui per siccitatem cruris usus negabatur vestigii. Hunc Elaphius provincia tota subsequitur. Veniunt sacerdotes, occurrit inscius mundo. Confestim benedictio et sermonis divini doctrina prodiuntur. Recognoscit populum in ea quam reliquerat credulitate antem; intelligunt culpam esse paucorum; inquirunt authores, tenique condamnant: cum subito Elaphius manibus advolvitur adoratum, offerens filium, cuius necessitatem ætas et debilitas etiam ex precibus allegabant. Fit communis omnium dolor, præcipue sacerdotum, qui conceptam misericordiam ad divinam clementiam implerunt. Statimque adolescentem beatus Germanus sedere comit, attricat poplitem debilitate curvatum, et per tota infirmitatis via medicabilis dextra percurrit. Salubrem tactum sanitas festina sequitur; ariditas succum, nervi officia receperunt; et in conspectu suum filio incolumitas, patri filius reformatur. Impletur populi spore miraculi, et in pectoribus omnium fides Catholica firmabatur. Prædicatio deinde ad plebem de prævaricationis emendatione conicitur; omniumque sententia pravitatis authores expulsi ab insula, sacerdotibus adducuntur, ad mediterranea deferendi^b; ut et regio solutione et illi emendatione fruerentur. Quod in tantum salubriterum est, ut in illis locis etiam nunc fides intemerata perduret. Quaque compositis omnibus beatissimi sacerdotes, ea qua venerunt prosperitate, reversi sunt. (*Sur. III. Jul.* 31, *p. 366.*)

MARTYROL. BÆDE. *Kal. (August.)...* Altissiodoro Germani Episcopi, in multis virtutibus doctrina et continentia clarus, etiam Britonum eum per duas vices a Pelagiana hæresi defendit. (*p. 401, Smithb.*)

^a The death of Germanus, probably in 448 (Constant. V. Germani), fixes this date. (See O'Conor, *Rer. Hibern. Scriptt.* II. 92.)

to Aetius in 446.—Aetio ter consuli gemitus Britonum (Gildas, xvii.)

^b See the (Roman) law quoted above, p. 16, note ^a.

British Legends of the Ninth and later Centuries connect Germanus with Portigern, and with Wales, and prolong his stay in Britain. They are inconsistent, however, with the contemporary statements of Constantius, and are mixed up with evident fiction.

NENNIIUS, *Hist. Brit.* (9th century).—Cap. XXX. In tempore illius²⁶ existit S. Germanus, Autisiodorensium urbis Episcopus, ad prædicandum

^a Sc. Guortigerni.

in Britannia: et claruit apud illos in multis virtutibus; et multi per eum salvi facti sunt; increduli perierunt. Aliquanta miracula, quæ per illum Dominus fecit, scribenda decrevi. (M.H.B. p. 63.)

Cap. XXXI. Primum miraculum de miraculis ejus. Erat quidam rex valde iniquus etc. etc. (M.H.B. p. 63.)

Cap. XXXIX. Et super hæc omnia mala adjiciens, Guorthigernus accepit filiam suam propriam in uxorem sibi, quæ peperit ei filium. Hoc autem cum compertum esset a S. Germano, venit corripere regem cum omni clero Britonum. Et dum conventa esset magna synodus clericorum ac laicorum in uno consilio, ipse rex præmonuit filiam suam, ut exiret ad conventum, et ut daret filium suum in sinu Germani, diceretque quod ipse erat pater ejus. Ac ipsa fecit sicut edocerat. S. Germanus eum benigne accepit; et dicere coepit: ‘Pater tibi ero; nec te permittam, nisi mihi novacula cum forpice pectineque detur, et ad patrem tuum carnalem tibi dare liceat.’ Mox ut audivit puer, obedivit verbo senioris sancti, et ad avum suum patremque carnalem Guorthigernum perrexit, et dixit illi: ‘Pater meus es tu, caput meum tonde, et comam capitis mei pecte.’ Ille autem siluit, et puero respondere noluit; sed surrexit, iratusque est vehementer, et ut a facie S. Germani fugeret quærebat: et maledictus est, et damnatus, a B. Germano et omni consilio Britonum²⁷. (M.H.B. p. 66.)

Cap. XLVI. Iste Guorthemir filius Guorthigirni, in synodo habiti apud Guartherniaun²⁸, postquam nefandus rex, ob incestum quem cum filia commiserat, a facie Germani et clericorum Britanniæ in fugam iret, patris nequitiae consentire noluit: sed rediens ad S. Germanum, ad pedes ejus cecidit veniam postulans, atque pro illata a patre suo et sorore S. Germano calumnia, terram ipsam, in qua prædictus Episcopus obprobrium tale sustinuit, in æternum suam fieri sanxivit. Unde et in memoriam S. Germani Guarenniauni nomen accepit, quod Latine sonat, ‘calumnia juste retorta;’ quoniam cum Episcopum vituperare putaverat, semet ipsum vituperio afficit. (M.H.B. p. 68.)

Cap. LV. Beatus vero Germanus reversus est post mortem Guorthigirni ad patriam suam. (M.H.B. p. 71.)

Gildas knows nothing of S. Germanus.

A Cornish *Missa S. Germani*²⁹ (probably 9th century) claims S. Ger-

²⁷ The “pater adoptivus sive spiritualis,” it seems, became so. “acceptis pueri criniculis, a genitore mox abscondendis:” v. Anastas. in Benedicto II. *Muratori*, III. i. 146.—M.H.B. in loc.

²⁸ Near Builth in Radnorshire.—M.H.B.

²⁹ Fragment.—Printed from MS. Bodl. 572, in Hardy's *Descript. Catal. &c.* I. 48, 49; and further on, in its place, in this work.

preaching and relics for Cornwall, and attributes his mission to St. Gregory. It contains also a reference to the “vesania” etc. gem.

allican *Missa S. Germani*, viz. of Auxerre (*ap. Mabill. De Gallia. III. 330*), affirms that “Germanus Episcopus...per totas Roma, inectalia³⁰, in Brettania, annis triginta corpore adiuuis³¹, jugiter in Tuo (Christi) nomine prædicavit, hæreses adduxit populum ad plenam et integrum fidem, ejicit dæm.”

Welsh tradition (e.g. *Lib. Landav.*, pp. 66, 81; 12th century) in the life of Dubricius (ob. 612, *Ann. Camb.*, and so also the *lerv.* itself) in order to make him consecrated by S. Ger-

equally unhistorical legend connects with the colleges of Llancarvan (see Rees, Welsh Saints, pp. 122–123—*or* the passage foisted into Aser, in with Oxford, see M.H.B. p. 490,

Liturgies said (but without ground) introduced by S. Germanus into fragmentary document of the 8th century evidently from a Scoto-Irish continent, printed in Spelman, I. 176 ns, IV. App. 741, 742; and further back, in its place. Life of S. Fiac (Colgan, Trias Thaum. later tradition, both Irish and British

(e.g. Nennius), connects S. Patrick personally with S. Germanus. And the Scholiast on that Hymn brings him with S. Germanus to Britain. The Confessio of S. Patrick himself is (conclusively) silent upon the subject. Dr. Todd (S. Patrick, pp. 314–317) explains by supposing a confusion between S. Patrick and Palladius, the latter of whom was certainly connected with S. Germanus. Possibly the statement may be merely a way of stating the almost certain fact, that S. Patrick drew his teaching and his ordination from the Gallic Church.

Churches dedicated to S. Germanus are in Cornwall and Wales; and two in Glamorganshire to S. Bleiddian = S. Lupus (Rees, Welsh Saints, pp. 126, 131).

³⁰ Leg. in Italia.

³¹ i. e. Genua.

APPENDIX A.

DATE OF INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

I. Statements respecting—(α) British Christians at Rome, (β) British Christians in Britain, (γ) Apostles or Apostolic men preaching in Britain, in the FIRST CENTURY;—rest upon either guess, mistake, or fable.

α. 1. *Claudia*, mentioned in the same verse with Pudens, 2 Tim. iv. 21 (c. A. D. 68), as Christians, is conjectured to be the same with *Claudia* ("peregrina," and "edita Britannis"), the newly married wife of Pudens, mentioned by *Martial*, IV. 13, XI. 53 (c. A. D. 90—100). And the ~~same~~ Pudens has been identified with the (imperfect)¹ name of the giver of a site for a heathen temple in an inscription found at Chichester (*Gale, ap. Horsley, Brit. Rom.* 336.) Martial IV. 13, however, *may* have been written, although not published, as early as A. D. 68.

2. *Pomponia Graecina*, accused and acquitted, A. D. 57, before her husband, Aulus Plautius, "qui ovans se de Britannis retulit," of an "externa superstition" (*Tacit. A. XIII. 32*), is assumed to have been both a Christian and a Briton.

β. *Bran*, the father of Caradog or Caractacus (followed by others down to the time assigned to Lucius), is alleged by the *Triads* and other still later Welsh documents, to have been converted to Christianity when captive at Rome, A. D. 51 × 58, and to have introduced the Gospel into his native country on his return. The story is inconsistent with *Tacit., A. XII. 17, 35, 36, H. III. 45*; and *Dio Cass., lib. LX. 20*; and the earliest witness to it is posterior in date by probably a thousand years (*Stephens, Liter. of Cymry, III. 4*).

γ. 1. *S. Paul* is said by *S. Clem. Rom. (Ep. ad Cor. i. 5.)* to have preached ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, and to have taught δἰον τὸν κόσμον καὶ ἐπὶ τὸ τέρρα τῆς δύσεως. Similarly vague statements are in *S. Basil. Seleuc. (Orat. XXXIX. p. 218, Paris 1621)*, saying of S. Paul, that πανταχοῦ τῆς οἰκουμένης κηρύξα— and in *S. Jerome (Comm. in Amos V. Opp. III. 1412)*, that "usque ad Hispanias tenderet (Paulus), et mari rubro, imo ab Oceano usque ad Oceanum, curreret,"—and in *S. Chrysostom (Hom. in Rom. I. 2, IX. 432. Montfaucon.)*; and

¹ ente are all the letters remaining.

see also *Hom. de Captio Eutrop.* 14, *ib. III.* 399), that from Illyricum S. Paul went *eis aut̄as t̄hs γῆs ἐσχατιάs*—and in *Eusebius (Demonst. Evang. III. 5*, quoted above under A. D. 300)—and in *Theodoret (Græc. Affect. Curat. IX.*, quoted above under A. D. 400–423): the two latter however specifying Britain, but only as Christianized before their own time by some disciples unspecified. *Theodoret* in another passage (*in Psalm. cxvi. 2; Opp. I. 1425*) is more precise;—“*Υπερον μέντοι καὶ τῆς Ἰταλίας ἐπέβη (δ Παῦλος) καὶ eis t̄as Σπανίας ἀφίκετο, καὶ ταῖς ἐν τῷ πελάγει διακειμέναις νήσοις τὴν ὥφελείαν προσήνεγκε.*” But the islands here are simply Crete, the authorities for the statement being expressly Rom. xv. 24 and Titus i. 5, and nothing more. See also *Theodoret, ad II Tim. IV. 17*:—“*Καὶ τὰς Σπανίας κατέλαβε, καὶ eis ἔτερα ἔθνη δραμών, τὴν τῆς διδασκαλίας λαμπάδα προσήνεγκε (Opp. III. 696).*”—*Venantius Fortunatus* in 580 (*V. S. Martini, III. 491–494, p. 321, ed. Brower.*) asserts that the teaching of S. Paul (“*stylus ille*”), passing north and south and everywhere,

Transit et oceanum vel qua facit insula portum,
Quasque Britannus habet terras atque ultima Thyle.

The same *Fortunatus* limits S. Paul's personal travels in distant regions to Illyricum (*Epist. ad Martin. Gallic. Episc. Poem. V. i. 7. ib. p. 119*). Lastly, *Sophronius*, Patriarch of Jerusalem (A. D. 629–636), *Serm. de Natal. SS. Petri et Pauli*, is quoted by the Magdeburg Centuriators and others, as bringing S. Paul in person to Britain, but there is nothing to that effect in the printed fragments of *Sophronius* himself. And his authority is worthless, if there were. There is, in short, no authority earlier than the Welsh Triads, some of which are headed with S. Paul's name (*Williams, Antiq. of Cymry*, p. 60), for special respect felt towards S. Paul in Britain, and none whatever for his personal preaching in this island.

2. *S. Peter* is brought to Britain by the anon. *Comment. de SS. Pet. et Paul.*, attributed to *Simeon Metaphrastes*, c. A. D. 900 (*ap. Act. SS. 29 Jun. V. 416*). *Innocent I.* (A. D. 402–417, *Epist. ad Decent.*) merely affirms (and that untruly), that Italy, Gaul, Spain, Africa, Sicily, “insulasque interjacentes,” were converted by missionaries from S. Peter, or from the see of Rome;—a statement, neither referring to S. Peter personally, nor including Britain.

3. *S. Simon Zelotes* is taken to Britain by the (spurious) *Synops. Dorothei* (6th century), and by *Niceph. Callist. II. 40*, and by the Greek *Menologies* (p. 280. *ed. Pinell. Venet. 1621*; *et ap. Canis., Antiq. Lectt. III. 429, Basnage ad Mai. X.* The Roman Martyrology, and Bede's, make him a martyr in Persia.

4. *S. Philip* the Apostle, came to Gaul, and thence sent missionaries to the barbarous nations, bordering on the ocean, according to *Isidorus (De PP. Utriusque Testamenti*, A.D. 595 × 636), from whom the statement is copied by *Freculphus Lexoviensis* (9th century), and from him by *Will. Malm. (Antiq. Glaston.*, 12th century), who adds the history of a mission to Britain.

5. *S. James the Great*, is brought to Britain by the (forged) *Chron. of Flavius Dexter*, p. 77. *Lugd.* 1627.

6. *S. John*, asserted (erroneously) by Bishop Colman at Whitby in 664 (*Bæd. H. E. III.* 25) to have originated the British practice respecting Easter, is supposed to have converted certain Britons at Rome, by the Rev. Mr. Roberts, *Chron. of Kings of Britain*, App. p. 294, *Lond.* 1811. And the certain “island” (*Tertull. Præscr. Hær. XXXVI. Opp. 215 B.*) to which S. John himself was banished, is identified by the same antiquary (*Visit. Sermon*, 1812, as quoted in *Chron. of Anc. Brit. Ch.* p. 15, *Lond.* 1815) with Britain itself.

7. *Aristobulus* in Rom. xvi. 10, is said to have been ordained by S. Paul a Bishop and sent by him into Britain, in the (spurious) *Synops. Dorothei*, and the Greek *Menologies* (March 15, p. 231. ed. Pinell.). The tradition seems to have filtered into the Welsh *Triads*, where one Arwystli Hen appears in connection with Bran, etc. There is no real evidence to shew that S. Paul’s Aristobulus was a Christian at all, although probably he was of Herod’s family, and therefore a Jew (*Tac. A. XIII.* 7; *Joseph. Antiq. XX.* 5). The Aristobulus in the Menologies is called “brother of the Apostle Barnabas.”

8. *Joseph of Arimathæa*, as a disciple of S. Philip, and with others, fills a large space in legends of Glastonbury Abbey, which are of post-Norman date (*Ussher*) and first saw light in *Will. Malm. (Antiq. Glaston., 12th century)*.

The general statement made by *Gildas (Hist. VI. M.B.H. 8)* is equally groundless with the above. He simply transfers to the particular case of Britain, with which (as used by his sole authority) it has no connection whatever, language of *Eusebius (Hist. II. 2, 3, interpr. Ruffin., and Chron.)* respecting the general spread of the Gospel in the reign of Tiberius (v. *Schöll, De Eccl. Brit. et Scot. Hist. Fontibus*; and see also *Ussher*).

II. Evidence alleged for the existence of a Christian Church in Britain during the SECOND CENTURY is similarly unhistorical.

1. There are no other general statements on the subject than that of *Nennius*; who, however, knows of no British Christianity at this time or earlier, except as connected with Lucius, of whom below. *Justin Martyr (Dial. c. Tryph. 117)* merely speaks in a vague and rhetorical tone of the universal spread of the Gospel².

On the other hand,—

S. IRENÆUS, Adv. Hær. I. 3. [c. A. D. 176.], enumerating all Churches, and those in the West one by one, knows of none in Britain.—Καὶ οὐτε αἱ ἐν Γερμανίᾳ ἰδρυμέναι Ἐκκλήσιαι ἀλλως πεπιστεύκασιν η ἀλλως παραδιδόσασιν, οὐτε εἰς

² Even *Amobius*, c. A. D. 303 (*Adv. Gent. II.* p. 50, *Lug. Bat.* 1651), in a like passage, speaks only of “omnes insulæ.”

τοῖς Ἰδηπίσις, οὐτε ἐν Κελτῶις 3, οὐτε κατὰ τὰς ἀνατολὰς, οὐτε ἐν Αἰγύπτῳ, οὐτε ἐν Αἴθιοις, οὐτε αἱ κατὰ μέσα τοῦ κόσμου ιδρυμέναι. (46, *Grabe*).

And Sulpicius Severus, *Hist. Sac. II. 32.* [c. A.D. 400],—Sub Aurelio deinde Antonini filio persecutio quinta agitata 4, ac tum primum intra Gallias martyria visa, serius trans Alpes Dei religione suscepta (*Galland. VIII. 386*).—

and the *Acta Saturnini* (*ap. Ruinart*), quoted by *Greg. Turon.* (*Hist. I. 28*).—Raras in aliquibus civitatibus Galliæ Ecclesias ante Decii et Grati consulatum,—

postpone the general conversion of Gaul (and therefore *a fortiori* of Britain) to the third century; a few scattered Churches being planted in Gaul, c. A.D. 150—170 5, of which Lyons was the chief, while the Christianizing of the country as a whole dated only from a great missionary effort in the time of Decius, c. A.D. 250 (*v. Massuet, ad Irenæum, p. 71*).

2. The story of Lucius rests solely upon the later form 6 of the *Catalogus Pontificum Romanorum* (*ap. Actt. SS. April 1, I. xxiii.*) which was written c. A.D. 530, and which adds to the *Vita Eleutheri* (A.D. 171—186 or 179—194)⁷ in the earlier Catalogue, among other things, that—

Hic (Eleutherus) accepit epistolam a Lucio Britanniæ Rege ut Christianus diceretur per ejus mandatum.

But, i. These words are not in the original *Catalogus*, written shortly after A.D. 353 (*ap. Actt. SS. ib.*), which merely states the name and length of Pontificate.

ii. They were manifestly written in the time and tone of Prosper, with the spirit of whose notices of the missions of Germanus and Palladius in 429 and 431 they precisely tally.

Beda copies the Roman account (*H. E., I. 4, V. 24*, and *Chron. in an. 180*), giving however two differing dates, and adding the names of the Emperors, whom he calls Marcus Antoninus Verus and Lucius Aurelius Commodus. Gildas (A.D. 560), his usual authority for British Church history, knows nothing of Lucius.

The earliest British testimony to the story is that of *Nennius* (ninth century, c. xviii).—*Anno Dominicæ Incarnationis clxiv.⁸ Lucius Britanicus Rex cum universis regulis totius Britanniæ baptismum suscepereunt, missa legatione ab imperatoribus Romanis et a Papa Romano Euaristo: Lucius agnomine Lleuer Mawr. id est, Magni-Splendoris, propter fidem quæ in ejus tempore venit.* (*M.H.B. 60.*)

The Roman story is copied—with fewer blunders, but equal exaggeration,

³ Se. Gallia Lugdunensis, Irenæus' own locality.

⁴ Sc. A.D. 166—177.

⁵ Compare the details of the persecution of 166—177, for which see Tillermont, and which speak of a Church further north than Langres.

⁶ V. Schelestrate, *Diss. de Antiq. Pontif. Catalog.* prefixed to Anastasius in Muratori III. 1.

⁷ A.D. 171—185. Clinton. ⁸ cxvii., and cxliv., in other MSS.

and fresh details—by the *Liber Landavensis* (12th century, p. 65).—Anno ab Incarnatione Domini clvto Lucius Britannorum Rex ad Eleutherium duodecimum apostolicæ sedis Papam legatos suos⁹ misit, implorantes juxta ejus admonitionem ut Christianus fieret, quod ab eo impetravit, etc. etc.—To which *Will. Malm. (Antiq. Glaston.)* adds, that “venerunt ergo, Eleutheriomittente, prædicatores Britanniam duo viri sanctissimi, Phaganus scilicet atque Deruvianus (prout carta Sancti Patricii gestaque Britonum testantur):” whom also he brings to Glastonbury. And *Geoffrey of Monmouth* adds many still more circumstantial details.—And, thirdly, the *Triads* connect the story directly with Llandaff, where “Lleirwg made the first church, which was the first in the Isle of Britain,” and “first gave lands and civil privileges to such as first embraced the faith in Christ” (*Williams, Antiq. of Cymry*, p. 69). There are also churches in the see of Llandaff dedicated to Lleirwg, Ddyfan, Ffagan, and Medwy (*Rees, Welsh Saints*).

Finally, the fictitious letter of Eleutherus (*ap. Spelman, I. 31*, and *Wilkins, IV. App. 703*) occurs among other plainly fabulous legends relating to Wales in certain spurious additions to the laws of Edward the Confessor, in the *Liber Custumarum* (pp. 632, 633, *ed. Riley*, 1860) belonging to the Guildhall of London, a compilation (according to Mr. Riley) of the latter part of the reign of Edward II., from which it was first made public by Harrison and Stow, and then by Lambard, *Apocriforum. pp. 142, 143 (Cantab. 1644)*. And some person has thought it worth while also to forge two coins of Lucius, gold and silver respectively (see Ussher), of which the former is still preserved in the British Museum.

It would seem, therefore, that the bare story of the conversion of a British prince *temp. Eleutheri* originated in Rome during the fifth or sixth centuries, almost 300 or more years after the date assigned to the story itself;—that Bede, in the eighth century, introduced it into England, and that by the ninth century it had grown into the conversion of the whole of Britain;—while the full-fledged fiction, connecting it specially with Wales and with Glastonbury, and entering into details, grew up between centuries nine and twelve.

Another legend, of foreign growth, represents Lucius as baptized by one Marcellus, bishop either of Tongres or of Treves, c. A. D. 286 or later (*Gesta Treverorum, ap. Lappenberg. Hist. of Anglo-Saxon Kings, I. 275, tr. Thorpe*, and see Ussher, *Primord. c. iv.*): and another, that one Timotheus was sent by Eleutherus to baptize him (so e. g. *Noiker., Martyrol.*, as quoted below, p. 32; and see Ussher, *ib.*)

⁹ Sc. Elvinum et Meduinum.

APPENDIX B.

ANCIENT MARTYROLOGIES AND CALENDARS ATTRIBUTE THE FOLLOWING SAINTS TO BRITAIN, INSULAR OR CONTINENTAL¹.

Ex Martyrolog. (Pseudo) Hieronymi (ap. D'Achery, Spicil. II. ed. Baluz. etc. Paris. 1723.)

VII Idus. Febr.—In Britannijs, civitate Augusta, natalis Auguli Episcopi, Anatolij, Andreæ, Ammonis, Statiani, Nepotiani, Saturnini, Lucij, Saturnæ.

XIV. Kal. Mart.—In Britannijs, natalis sanctorum Faustini, Joventiæ.

XVI. Kal. April.—Depositio Patricii Episcopi et Confessoris^a.

XII. Kal. Jun.—In Britannia, natalis Timothei diaconi.

X. Kal. Jul.—In Britannia, Albani martyris, cum alijs nongentis septuaginta et octo.

XVII. Kal. Decemb.—Depositio sancti Machuti episcopi^a.

^a Italicized by D'Achery as certainly later than S. Jerome. Of the others, Anatolius, and the names following his, have no connection with Britain: Faustinus and Joventia belong to Brixia (v. Baron. Martyr. Rom. ad XIV. Kal. Mart., and App. ad Adon. Martyr. ib. p. 97): and Timothenus belongs

to Mauritania (Baron. Martyr. Rom. ad XII. Kal. Jun.). Omitting SS. Patrick and Machutus, the edit. of the Martyrol. Ps. Hieron. by F. M. Florentinus (Lucæ 1668) differs from the above only in assigning to S. Alban 889 companions.

Ex Martyrolog. (Pseudo) Hieron. (ap. Martene et Durand. Thesaur. III. 1547 sq. Paris. 1717).

VII. Idus Februarii. Aguli martyris, Ammonis, Luci, Saturnini.

XIV. Calendas Martii. In Britannia Fausti, Jubentiæ.

XII. Calendas Junii. Timothei.

X. Calendas Julii. In Britannia Albini martyris cum aliis DCCCIX.

Ex Martyrolog. Bædæ, cum Auctario Flori, etc. (ap. Bæd. Opp. ed. Smith).

II. Non. (Febr.) Vacat Bæda.

[A. Fortassis ex Floro, Ipso die passio S. Liphardi^a martyris Cantorbejæ Archiepiscopi.]

¹ To avoid repetition, all names connected with Celtic Britain, insular or continental, are here inserted, although all the Breton names (and one or two others) belong to a later date than 450.

VII. Idus (Febr.) Britanniis in Augusta natale Augusti Episcopi et martyris.

[Addunt V. et C., interposito commate,—et martyris Anatolii. A. T. L.—et sanctorum Statiani et Saturnini.]

XVI. Kal. (April.)—In Scotia S. Patricii confessoris.

XVI. Kal. (Maii.) Vacat Bæda.

[T. L.—In pago Constantiensi depositio S. Paterni ^b Episcopi et confessoris.]

IV. Kal. (Maii.)

[A. Eodem die depositio S. Winwaloei confessoris. B. Cornubie nat. S. Guingaloei confessoris.]

Kal. (Maii.)

[B. Cornubie natale S. Conrintini ^c confessoris atque pontificis. Et Bricii Episcopi.]

XII. Kal. (Junii.) Vacat Bæda.

[B. In Britannia natale Timothei ^d diaconi.]

VIII. Idus (Junii.) Vacat Bæda.

[T. L.—Gandavo depositio S. Goduali Episcopi et confessoris.]

X. Kal. (Julii.) In Britannia S. Albani martyris. *Additur in A,*—cum aliis octingentis octoginta octo. Qui tempore Diocletiani Imperatoris in Verolamio civitate post verbera et tormenta acerba capite plexus est; sed illo in terram cadente, oculi ejus qui eum percussit, pariter ceciderunt. *Hactenus A.* Passus est cum illo etiam unus de militibus, eo quod eum ferire jussus noluerit; divino utique perterritus miraculo, quia viderat beatum martyrem sibi, dum ad coronam martyrii properaret, alveum amnis interpositi orando transmeabilem reddidisse.

[Addunt V. et C.,—Et cum eo alii numero octingenti octoginta novem positi in Cathalacum, quorum nomina scripta sunt in libro vitæ. *Aet B. præmittit.*]

VII. Kal. (Augusti.)

[A. Ipso die depositio beati Judoci egregii confessoris, cui adstipulatur inter cæteras virtutes, quæ præ multitudine dinumerari non possunt, etiam duos mortuos suscitasse.]

V. Kal. (Augusti.) Vacat Bæda.

[*Florus in A., T., . . .* Britannia monasterio Dolo depositio S. Sampsonis Episcopi et confessoris.—V. C. In Britannia S. Sampsonis Episcopi et confessoris.]

XV. Kal. (Octobris.)...In Britanniis [natalis dies] Socratis et Stephani.

VIII. Idus (Novembr.) Vacat Bæda.

[A. Depositio S. Winnoci abbatis. T. In cella Wormholtvoorta obitus Winoci confessoris Christi.]

XVII. Kal. (Decembr.) Vacat Bæda.

[A. Eodem die Sancti Machati.]

Idibus (Decembr.)

[T. Eodem die depositio S. Judoci confessoris.]

^a Manifestly Luidhard: v. *Bæd. H. E. I.* 25. The legendary life of "Lietphardus," in the *Acti. SS.* Feb. 4, and in *Capgrave* p. 218, makes him journey to Rome "cum Cadruel filio regis Britanniae," and be murdered near Cambray on his return: whence Molanus (ap. not. Smith. ad loc.) conjectures groundlessly a British bishop in Wales presiding over fugitive Kentish Britons.

^b Sc. the bishop of Evreux, who was at the

Council of Paris in 556.

^c Sc. Corentinus, Episc. Corisopitensis (Quimper) in Armorica.

^d Timothy belonged to Mauritania probably: v. *Baron. Martyrol.*—The Timothy in *Sigebert (Chron. ad an. 428)* belonged to Bithynia, not (as in the old editions of *Sigebert*) to Britain. The MSS. used by Smith after Henschenius are marked by the letters A, B, C, D, L, T, V.

Ex Roman. Martyrolog. Vetere (edd. *Rosweyde et Dom. Georgius, Paris 1745*).

VII. Idus. (Febr.)—Feb. 7.—Sancti Moysetis^a, qui, petente Mauvia Saracenorum regina, Episcopus genti illius factus est.

XVI. Kal. (April.)—Mart. 17.—Sancti Patritii Episcopi, qui primus apud Scotos prædicavit.

X. Kal. (Julii.)—Jun. 22.—Albani martyris.

^a Moses belonged to Syria or Arabia, c. A.D. 375: v. *Rufin. H. E. II. 6*, *Socrat. IV. 36*, *Sozom. VI. 38*. The juxtaposition of his name

with that of Augulus misled Notker (see below, p. 32) into assigning him to Britain.

Ex Martyrol. Rhabani (ap. *Canis. Antiq. Lectt. tom. ii, P. ii. ed. Basnage.*)

A. D. 855.

Feb., VII. Iduum. In Britannis in civitate Augusta, nativitas Auguli Episcopi et martyris.

Mart., XVI. Cal. (April.) In Scotia natalis Patricii Episcopi, qui in Hybernia insula Scotis primum prædicavit nomen Domini nostri Jesu Christi.

Jun., X. Cal. (Jul.). In Britannia S. Albani martyris, qui tempore Diocletiani in Verolamio civitate post verbera et tormenta acerba capite plexus est: sed illo in terram cadente, oculi ejus qui eum percussit, pariter ceciderunt: passus est cum illo etiam unus de militibus, eo quod eum ferire noluerit jussus, divino utique perterritus miraculo, quia viderat beatum martyrem sibi, dum ad coronam martyrii properaret, alveum amnis interpositi orando transmeabilem reddidisse.

Sept., XV. Cal. (Octbr.) In Britannia Socratis et Stephani.

Ex Martyrolog. Adonis Archiepisc. Vienn. (edd. *Rosweyde et Dom. Georgius, Paris 1745*). A. D. 858.

VII. Id. Febr. In Britanniis civitate Augusta natalis sancti Auguli, Episcopi et martyris. Item S. Moysetis^a venerabilis Episcopi, qui primo quidem in eremo vitam solitariam ducens, meritis ac virtutibus et signis quæ faciebat per illum Deus, magnifice innotuerat. Qui

postremo, dum, petente Mauvia Saracenorum regina Episcopus gentis illius factus, fidei catholicæ custodivit intemerata consortia, et gentem cui datus fuerat Episcopus, ex grandi parte ad fidem Christi convertit. Sicque perfectus in virtutibus in pace quievit.

XVI. Kal. April. In Scotia natale Sancti Patricii, Episcopi et confessoris, qui primus ibidem Christum evangelizavit.

X. Kal. Julii. In Britannia natale S. Albini martyris, qui tempore Diocletiani in Verelamio civitate post verbera et tormenta acerba capite plexus est, sed illo in terram cadente, oculi ejus qui eum percussit, pariter in terram ceciderunt. Passus est cum eo etiam unus de militibus, eo quod eum ferire jussus noluerit; divino utique perterritus miraculo, quia viderat beatum martyrem sibi, dum ad coronam martyrii properaret, alveum amnis interpositi orando transmeabilem reddidisse. Quo in tempore persecutio crudelis, Oceani limbum transgressa, etiam Aaron et Julium Britanniæ, cum aliis pluribus viris ac feminis, felici cruento damnavit.

XV. Kal. Octobris. In Britanniis, sanctorum Socratis et Stephani.

XVII. Kal. Decembr. [Ipso die apud Britanniam Aletis urbem, natalis beati Machutii, Episcopi et confessoris; qui a primævo ætatis suæ tyrocinio innumerabilibus miraculis splendide enituit, uno scilicet eodemque die vitreum de lapide calicem, valde coruscum vinum de aqua, hominemque vivum de morte mirabiliter redintegrans.]

* See note * on p. 29.

Ex Martyrolog. Usuardi (ed. Molanus, Antv. 1583.) A. D. 875.

[*Id. Jan.* In Scotia sancti Kentigerni, Episcopi Glascoënsis, et confessoris (add. Molan.).]

[*IV. Cal. Febr.* In Britannia, Gildæ abbatis et confessoris (add. Molan.).]

VII. Id. Febr. In Britanniis, civitate Augusta, natalis beati Auguli Episcopi, qui cursum temporis per martyrium explens, æterna meruit suscipere præmia. Item, sancti Moysetis Episcopi^a: hic primum in heremo vitam solitariam ducens, signis ac virtutibus magnifice innotuerat, post vero gentem Saracenorum, cui Episcopus fuerat factus, grandi ex parte ad fidem Christi convertit, sicque gloriosus meritis quievit in pace.

[*Cal. Mart.* In Britannia, beati David, Menevensis Archiepiscopi et confessoris (add. Molan.).]

XVI. Cal. April. In Scotia, natalis sancti Patricii, Episcopi et confessoris, qui primus ibidem Christum evangelizavit.

[*XVI. Cal. Maii*, Coloniae, translatio sancti Albini martyris. Hujus Deo digni martyris reliquiæ de Britannia per beatum Germanum Episcopum Antissiodoreensem primo Romam, deinde per augustam Theophaniam, Othonis Secundi uxorem, Coloniam translatæ, positæ sunt in monasterio sanctissimi Pantaleonis martyris; ubi cunctis pie quærentibus opem conferunt salutarem (add. Molan.).]

[*Cal. Maii*. In Britannia, sancti Chorentini, Episcopi civitatis Aquilæ. In minori Britannia, sanctissimi Brioci Episcopi et confessoris (add. Molan.).]

[*XIV. Cal. Jun.* In Britannia minori, Trecorensi diocesi, sancti Iponis, presbyteri et confessoris^b, qui pro Christi amore causas pupillorum, viduarum, ac pauperum, defendere non desistebat (add. Molan.).]

[*VIII. Id. Jun.* In Blandinio Sancti Gudevali, Archiepiscopi et confessoris (add. Molan.).]

X. Cal. Julii. In Britannia sancti Albani martyris, qui tempore Diocletiani in Verolamio civitate post verbera et tormenta acerba capite plexus est. Passus est etiam cum illo unus de militibus, eo quod eum jussus ferire noluerit. [Quo in tempore persecutio crudelis Oceani littus transgressa, etiam Aaron et Julium Brytanniae cum aliis pluribus viris ac feminis felici morte damnavit (add. Molan.).]

III. Id. Julii. In Britannia minori, sancti Turiani, Episcopi et confessoris, miræ simplicitatis et innocentiae viri.

V. Cal. August. In Britannia minori, Dolo monasterio, sancti Samsonis, Episcopi et confessoris.

[*XVI. Cal. Octobr.* In Scotia, Niniani, Episcopi Candidæ Casæ et confessoris (add. Molan.).]

XV. Cal. Octobr. In Britanniis, sanctorum Socratis et Stephani.

[*IX. Cal. Nov.* Ipso die, in Britannia, transitus beati Maglorii, Episcopi et confessoris, cuius corpus honoratur et colitur in cœnobio divi Maglorii civitate Parisiis (add. Molan.).]

[*XVII. Cal. Dec.* Ipso die, Santonas civitate, depositio sancti Macloui, Episcopi et confessoris, in Britannia, urbe Alethis; qui a primævo ætatis tirocinio innumerabilibus miraculis splendide emicuit (add. Molan.).]

[*Idus Decembr.* In pago Pontino, sancti Judoci confessoris, filii regis Britonum, peregrini (add. Molan.).]

^a See note ^a on p. 29.

^b [The *Ivo* of Britain proper is another person, and indeed is a pure fiction. "Anno DC. Doctor apostolicus et vere cœli nuntius Ivo, præsul indicus, migravit ad Dominum. Qui in Pensiæ, ut orientale sidus, ortus, finibus occiduis Britanniæ a Domino est destinatus" (Flor. Wig., M.H.B.

526). The chapter of the *Historia Ramesiensis* (c. lxviii, Gale ii. 431), headed "Quomodo sanctus Ivo sit inventus," shews the 11th century origin of this *Ivo*. See also the legendary *Vita Iponis*, in Act. SS. Jun. 10. II. 288, and Capgrave, fol. 199 sq.]

Ex Martyrolog. Notkeri (ap. Canis. Antiq. Lect. tom. II. P. iii, ed. Basnage).
A. D. 894.

VII. Id. Febr. In Britanniis sancti Moyseis vel Moysis venerabilis Episcopia^a; qui primo quidem in eremo vitam solitariam ducens, meritis et virtutibus ac signis quæ faciebat per illum Dominus, magnifice innotuerat: qui postea, petente Mauvia Saracenorum regina, Episcopus illius gentis factus, fidei Catholicæ custodivit intemerata consortia, et gentem cui datus fuerat Episcopus, ex grandi parte ad fidem Christi convertit. Sicque in pace perfectus in virtutibus quievit.

XVI. Cal. April. In Scotia nativitas sancti Patricii Episcopi natione Britanni, qui in Hybernia insula Scotis primum evangelizavit nomen Domini nostri Jesu Christi, et eos per miraculorum ostensionem ad fidem veram convertit.

XII. Cal. Junii. In Britannia Timothei diaconi^b.

VIII. Cal. Junii. Item Romæ Eleutherii papæ, qui ... accepit epistolas a Lucio Britannorum rege, ut per ejus mandatum fieret Christianus. Quod et factum refertur per Timotheum virum sanctum, ita ut idem Lucius, spretis omnibus mundialibus rebus, nudus et expeditus peregrinatione suscepta, partem Bajoariorum et totam Rhetiam inter Alpes sitam miraculis et prædicationibus ad fidem Christi convertisse credatur. Cujus sepulchrum, id est, qui in Rhetia requiescit, sive Rex quondam ille, sive quicunque servus Dei fuerit, creberrimis virtutibus illustratur.

X. Cal. Julii. In Britannia sancti Albani martyris: qui tempore Diocletiani in Verolamio civitate post verbera et tormenta acerba capite plexus est. Sed illo in terram cadente, oculi ejus, qui eum percussit, pariter ceciderunt. Passus est cum illo etiam unus de militibus, eo quod eum ferire jussus noluerit; divino utique perterritus miraculo, quia viderat beatum martyrem sibi, dum ad coronam martyrii properaret, alveum amnis interpositi orando transmeabilem reddidisse. Quo in tempore persecutio crudelissima Oceani limbum in Britannia transgressa, etiam Aaron et Julium cum aliis octingentis octoginta novem felici cruento damnavit.

XV. Cal. Octobr. In Britanniis Socratis et Stephani.

^a See note ^a on p. 29.

^b See note ^a on p. 7.

Ex Martyrolog. Gallic. Antiq. (ap. Martene, Ampl. Collect. VI. 658 sq.) c.
A. D. 1000.

Febr., VII. Idus Febr., in Britannis, natale Aguli episcopi, Anatholi, Amonis^a.

Febr., XIV. Cal. Mart., in Britanniis, Faustini, Viventiæ^a.
Jun., X. Cal. Julii, in Britanniis, Albini martyris, cum aliis
 DCCCLXXXVII.

^a See note ^a on p. 27.

x Calendario Anglicano (ap. Martene, Ampl. Coll. VI. 651 sq.) c. A.D. 1000.

Mart., XVI. Kal. (April.), sancti Patricii Episcopi.
Jun., II. Nonas, sancti Petroci confessoris.
Jun., X. Kal. (Julii), sancti Albani martyris.
Jul., VI. Kal. (Aug.), sancti Samsonis Episcopi.
Dec., Idus, sancti Judoci confessoris.

x Martyrolog. Roman. ed. Baronius (Paris, 1645).

VII. Id. Feb. Augustæ in Britannia natalis beati Auguli Episcopi, qui æta-
 tis cursum per martyrium explens, æterna præmia suscipere meruit.

XVI. Kal. April. ... In Hibernia natalis sancti Patricii, Episcopi et
 confessoris, qui primus ibidem Christum evangelizavit, et maximis
 miraculis et virtutibus claruit.

XVI. Kal. Maii. Eodem die sancti Paterni Episcopi Abricensis.

XIV. Kal. Junii. In Britannia minori sancti Iponis presbyteri et
 confessoris, qui pro Christi amore causas pupillorum, viduarum, ac
 pauperum defendebat^a.

X. Kal. Julii. Verolamii in Britannia sancti Albani martyris, qui tempore
 Diocletiani pro clero hospite quem susceperebat, seipsum tradens,
 post verbera et acerba tormenta capite plexus est. Passus est etiam
 cum illo unus de militibus, qui eum ducebat ad supplicium, qui in
 via conversus ad Christum sanguine meruit baptizari.

Kal. Julii. In Britannia sanctorum martyrum Julii et Aaron, qui post
 sanctum Albanum in persecuzione Diocletiani passi sunt : quo
 tempore ibidem quam plurimi, diversis cruciatibus torti, et sævissime
 lacerati, ad supernæ civitatis gaudia consummato agone pervenerunt.

III. Id. Julii. In Britannia minori sancti Turiani Episcopi et confes-
 soris, miræ simplicitatis et innocentiae viri.

V. Kal. Augusti. In Britannia minori sancti Sampsonis Episcopi et
 confessoris.

XVI. Kal. Octobr. In Scotia sancti Niniani Episcopi et confessoris.

XV. Kal. Octobr. In Britannia sanctorum martyrum Socratis et
 Stephani.

IX. Kal. Novembr. In Britannia minori transitus sancti Maglorii Epi-
 scopi, cuius corpus Lutetiæ Parisiorum requiescit.

XVII. Kal. Decembr. In Britannia natalis sancti Machuti Episcopi,
qui a primævo ætatis suæ tyrocinio miraculis emicuit.

III. Non. Decembr. Curiæ in Germania sancti Lucii Britannorum regis,
qui primus ex iis regibus Christi fidem suscepit, tempore Eleutherii
Papæ.

Idus Decembr. In pago Pontino^b sancti Judoci confessoris.

^a See note ^b on p. 31.

^b Pontivo, sc. Pontificia.

Of other and minor MARTYROLOGIES, the *M. Gellonense* (*ap. D'Achay, Spicil. II. 25.* Baluz.) c. A.D. 804, and the *M. Wandelberti* (*ib. 39*) A.D. 842, and of those in the *Actt. SS. Jun.* tom. VII., the *MM. Richenoviense, Augustanum, Labbeanum*, and *Reg. Sueciæ*, commemorate Augulus (*Agulus M. G.*, Augulius *M. Aug.*, Agabus *M. L.*) VII. Id. Febr., S. Patrick XVI. Kal. April, and S. Alban (*Alpinæ, M. R. a*) X. Kal. Jul. The *MM. Gellon.* and *Lall.* also add Samson on V. Kal. August. And the *M. Rich.*, "XII. Kal Jun. in Britannia Timothei diaconi." The *M. Corbeiense* (*Actt. SS. as above*), and the *M. Corbeiense* and *M. Morbacense* in Martene and Durand (*Thesaur. III. 1563 sq.*), commemorate Augulus (*Aygulus M. M.*) and S. Patrick on the usual days; but the first two add also Faustinus XIV. Kal. Mart., and Timotheus diaconus XII. Kal. Jun., both as in Britain; and the *M. Morb.* adds, "V. (Cal. Aug.) Britannia Sansonis." Of the Martyrologies printed by Georgius in his edit. of Ado (Paris 1745), the *M. Fuldense* and the *M. Ottobonianum*,—and the *Kalend. Monastico-Necrologicum ex MS. Murensi*, 11th century, in Gerbert (*Monum. Vet. Lit. Alemann. II. 492*),—commemorate Augulus, S. Patrick, and S. Alban, on the usual days; but *M. Ottob.* adds, "V. Kal. Aug., in Britannia nat. sancti Samson," and, "XV. Kal. Oct., in Britannia Socratis et Stephani;" and *M. Fuld.* has also Moyses 'VII. Id Feb., in addition to Augulus. The *M. Autissiodorensse* (Martene et Durand *Ampl. Coll. VI. 685*), c. 12th century, has Augulus, S. Alban, S. Samson, and Socrates and Stephanus, on the usual days, S. Patrick XIV. Cal. April., and "III. Id. Julii, in Britannia minori natale S. Thuriavi Episcopi et confessoris." The *Martyrol. Rhenaug.* "supplet. ex SanGallensi sec. X. circ." (Gerbert, as above, p. 455), and the *Kalendaria* (six *in fin. Adon.* ed. Georg., and *K. Verdinense* in Martene et Durand. *Ampl. Coll. VI. 679*, one from Corbey in D'Achery, *Spicil. II. 64.* c. A.D. 826, and a *Kalendarium* of the 9th century in Gerbert as above, p. 469), mention generally SS. Patrick or Alban only, but the *K. Palatino-Vatic.* (*in fin. Adon.*) has also Augulus; while both of the documents in Gerbert, and four of the other six which mention him, assign S. Alban to XI. Kal. Jul. instead of X. Kal. Jul., and one of the *Kalendars* also antedates S. Patrick to XVII. Kal. April. The *Kalend. Lyrense* (Mart. et Durand. *Thesaur. III. 1605*) has S. "Augulius" on the usual day, and "XI.

ii) S. Albani ^b martyris, X. Kal. (Julii) S. Albini confessoris." S. Alban is commemorated X. Kal. Jul. in the fragment of the *M. Turoart et Durand. Thesaur.* ib. 1587); and S. Patrick, XVI. Kal. April., in the entire and the fragmentary Kalendars of the abbey of Corbeyame collection (ib. 1592, 1597); the former of which has also S. Winoc, 1 Nov. Lastly, the *Libellus Annalis Dom. Bedæ Presbyl.* (Mart. et Ampl. Coll. VI. 637) has, "Feb., VII. Idus, Natale S. Auguli Episcopi martyris," "Mart., XVI. Cal. (April.), Natale S. Patricii Episcopi," XI. Cal. (Jul.), Natale S. Albini Martyris," and, "X. Cal. (Jul.) S. Albani s."

Saxon Calendars, one, c. A.D. 940 (*Bodl. Jun. 27*), contains Patrick st day of January, apparently Gildas; another, 11th cent. (*Bodl. Jun.*) S. Patrick, Petroc, Alban, and Judoc; two copies of the first of the three year's *Med. Evi Kalend.* (I. 398. Lond. 1841), 10th or 11th cent., struck only, and the third also Gildas, the latter on Jan. 29; the second ar of the three (ib. 421) has Patrick, Petroc, and Alban; the third (ib. Alban only: all on the usual days.

" DCCCLXXXVIII." M. Aug.—
tingentis octoginta octo." M. Gell., M.
ed M. Autiessiod. But "DCCCLXXIX,"
i. And the usual account of his death

is added in *M. Reg. Sueciae.*

^b S. Alban of Mentz; see *Usher*, V. 179.
Elvington.

LEGENDARY LIVES are extant of the following British saints A. D. 200—

1. 200—300. Vita S. Mellonis, Episcopi et confessoris [Bishop of] : Capgrave, *Nova Leg. Angl.* fol. 229. See *Orderic Vital.*, *Hist.* V. 8, 9. II. 334—336. ed. Le Prevost.
2. 300—400. Vita S. Albani, martyr, auct. Gulielmo Monacho Alba-(end of 12th century): *Actt. SS.* Jun. 22. IV. 149, abbrev. in Capgr., 4., fol. 6:—founded upon Bæda, whose authorities are i. Gildas, ii. cert. *Acta* otherwise unknown. The story in Matt. Paris. (*Vitæ Abbat.* S. 2, in *Vita Eadmar.*, p. 994. Wats) of a British Life of S. Alban, discovered Alban's, and decyphered by a monk Unwona, refers itself to the 10th century, but will not bear examination. Other Lives, later than that by Capgrave of S. Alban's, are catalogued by Hardy, *Descript. Catal.* I. 4—34.
3. S. Amphibali, martyr: Capgr., *N. L. A.*, fol. 13. The Acts of Amphibalus, who owes his name to Geoffrey of Monmouth, are usually mixed up with those of S. Alban. He has been supposed to have been mixed out of S. Alban's cloak (amphibalus).
4. 400—450. CUMBRIA. Vita S. Niniae vel Niniani, Episcopi, auct.

Ailred. Rieval. (12th century): ap. Pinkerton, *VV. SS. Scotiae*, 1; abridged in Capgr. *N.L.A.* fol. 241.

Vitæ S. Patricii (ap. Colgan, *Trias Thaumaturgica*, etc., and see Todd's *S. Patrick*, Hardy's *Descript. Catal.* I. 62—84, and below under the Irish Church): containing also the legendary accounts of *S. Palladius*.

DAMNONIA. *Vita S. Meliori vel Melori*, martyris (among already Christian Cornish, A.D. 411): Capgr. *N.L.A.*, fol. 229; *Actt. SS.* Jan. 3. I. 136,—an Ambresbury legend of the 11th century, “incertum” even to Will. Malm. (*G. P. II.*).

Acta S. Fingaris vel Guigneri, S. Pialæ virginis, et Sociorum, martyrum in Britannia, auct. S. Anselm. Cantuar. (spurious): Irish disciples of S. Patrick, martyred in still Pagan Cornwall, A.D. 450 Bolland., 460 Ussher: *Actt. SS. Mart.* 23. III. 456; Migne, *Patrol.* clix. 326.

WALES. *Vita S. Carantoci* (Carannog or Cernach), confessoris (hermit in Ceredigion, who followed S. Patrick to Ireland): Capgr., *N.L.A.*, fol. 56; *Actt. SS.* Mai. 16. III. 585; *Cambro-Brit. SS.* 97.

Vita S. Chitauci, regis et martyris (c. A.D. 450): Capgr., *N.L.A.*, fol. 59; *Actt. SS.* Aug. 19. III. 733. See also *Lib. Landav.* 183—188.

* The Empress *Helena* (Life by Jocelin of Furness, and another in Capgr., *N.L.A.*, fol. 173) was not a Briton. *S. Keby* belongs to the 6th century, his connection with S. Hilary being a manifest fiction. *S. Gudwal* (*Actt. SS.* Jun. 6. I. 728, and Capgr., *N.L.A.*, fol. 167), attributed sometimes to the middle of the 4th (Smith ad *Martyrol. Bed.*), must have belonged, if he had

ever existed, to the 7th or 8th century. The fable of *Ursula* and the 11,000 Virgins (Capgr., *N.L.A.*, fol. 316) hardly deserves notice. It is referred by Sigebert to A.D. 453.

The MSS. authorities for all the above legendary Lives are catalogued by Hardy, *Descriptive Catal. &c.* Lond. 1863.

A P P E N D I X C.

MONUMENTAL REMAINS OF THE BRITISH CHURCH DURING THE ROMAN PERIOD.

i. **CHURCHES.**—[*Gildas XVIII.*—Renovant (Britones) ecclesias¹ ad solum usque destructas ; basilicas sanctorum martyrum fundant, construunt, perficiunt, ac velut victricia signa passim propalant :—a passage borrowed from Eusebius, but testifying at least to the general existence of churches in later Roman Britain. On the other hand, these churches were commonly of a perishable kind².—Ecclesiam, ... more Scottorum, non de lapide sed de robore secto totam composuit³ (*Bæd. H. E. III. 25*). And, Ecclesiam de lapide, insolito Brittonibus more, fecerit Nynia⁴ (*Id. ib. 4*; and see *Ib. II. 14*, and *III. 23*). And so also the traditional account of the original church at Glastonbury,—Quandam capellam, inferius per circuitum virgis torquatis muros perficientes, consummaverunt (*Will. Malm., Antiq. Glaston.*.)]

a. Churches recorded to have existed.

i. At *Canterbury*.—*S. Martin's*—Erat autem prope ipsam civitatem ad orientem ecclesia in honorem Sancti Martini antiquitus facta, dum adhuc Romani Britanniam incolerent (*Bæd. H. E. I. 26*,—writing of A. D. 597). The church may have been dedicated to S. Martin if built after A. D. 400.

ii. Also at *Canterbury*.—*S. Saviour's* (now the Cathedral)—Recuperavit (Augustinus) in ea (regia civitate Doruverni) ecclesiam, quam inibi antiquo Romanorum fidelium opere factam fuisse didicerat, et eam in nomine Sancti Salvatoris Dei et Domini nostri Jesu Christi sacravit (*Bæd. H. E. I. 33*).

iii. Near *Verulam*, over S. Alban's grave, destroyed before the time of Bede.—Postea redeunte temporum Christianorum serenitate ecclesia est mirandi operis atque ejus martyris condigna exstructa (*Bæd. H. E. I. 7*).

iv. At *Caerleon*, two, dedicated respectively to Julius and Aaron, and a third, the “metropolitana totius Cambriæ” (*Girald. Cambr., Itin. Cambr. I. 5*). The last is identified by Geoffrey of Monmouth (IX. 12) with that dedicated to Aaron. Their existence is extremely questionable : but the *Lib. Landav.* p. 215 seems to indicate that there was a “territorium martyrum Julii et Aron” at Caerleon during the ninth century.

v. At *Bangor Yscoed*, near Chester.—Sunt certe adhuc (12th cent.) ibi tot semiruti parietes ecclesiarum, tantæ turbæ ruinarum, quantæ vix alibi (*Will. Malm., G. P. IV.*; and similarly, *G. R. I. 3*) : confounding however, pos-

¹ Sc. after the Diocletian Persecution.
The Briton church at Landevennec was “lignea” (*Vita II da S. Winwaloei*, in *Acta SS. Mart. 3. I. 255*).

² See however Petrie, *Round Towers*, I. 138–157.
³ Sc. Aidanus in 652.
⁴ c. A.D. 401.

sibly, the ruins of a Roman town (Bovium—so *Smith, ad loc. Bod.*) with those of a Britanno-Roman monastery, and certainly Bangor near Chester with Bangor the Bishop's see. Leland (*Itin. V. 32*) testifies that the ruins of Bangor Yscoed were partially visible in his time.

vi. At *Glastonbury*.—The story of the “*vetusta ecclesia*,” at first “*vergea*,” then covered by Paulinus of Rochester “*ligneo tabulatu*” and “*plumbo a summo usque deorsum*,” and finally supplanted by the “*major ecclesia*” of King Ina (*Will. Malm., Antiq. Glaston.*), is sufficient evidence that the Saxons found a British church there when refounding the monastery. The West Saxons conquered the district A.D. 652 x 658 (*Anglo-Sax. Chron.*), being already Christians; and the monastery apparently was never destroyed.

vii. At *Whitherne in Galloway*.—See above, under A.D. 401, S. Ninian.

viii. Near *Evesham*.—Tradition, in the time of bishop Ecgwin (beginning of the 8th century), described the site of his monastery as “*ecclesiolum ab antiquo habentem ex opere forsitan Britannorum*” (*Will. Malm., G.P. IV.*)

8. Churches of which traces still exist.

ix. At *Dover*, in the Castle, probably of fourth or fifth century (see *Puckle's Church and Fortress of Dover Castle*, 1864).

x. At *Richborough*, in Kent, in the Roman camp, a ruin in the form of a cross on a platform of Roman work (*Gough's Camden, I. 342*; *Roach Smith, Antiq. of Richborough, Reculver, and Lymne*, pp. 43 sq. 1850), possibly the base of a chapel.

xi. At *Reculver*, in Kent, an old chapel with Roman bricks (*Nichols, Bibl. Topogr. Brit., I. 170*); a Christian church in very early Saxon times, and probably also under the Britons (see *Roach Smith, ib. p. 199*).

xii. At *Lyminge* in Kent, between Doruvernum (Canterbury) and Portus Lemanis (Lymne).—“There is great probability that a Christian church existed on the site of the present building (the church) in the Roman period. The Roman foundations discoverable at the south-east angle of the chancel, and under that part of the wall of the churchyard corresponding with it, and which, together with the remarkable half arch that intervenes, mark the site of the *aquilonalis porticus*,—the title of *Basilica* already given to it in the seventh century,—and the fact that a Roman legion was regularly stationed at Lympne,—give weight to this probability.” And again,—“The Roman wall which was discovered while these sheets were in the press, has since been exposed, so far as it can be traced; disclosing the foundations of an apsidal building having an outer and inner wall, the (modern) church resting upon a portion of the former:.....remains of Roman work abound in the present church.” *Jenkins, Hist. of Ch. of Lyminge*, 1859.

xiii. At *Brixworth* in Northamptonshire.—“There seems little doubt that this church was originally a Roman basilica, probably of the fourth or fifth

century, of which the outer walls have been destroyed, and the arches walled up.... The aisles are divided by cross walls, as if they had been originally divided into small chambers or chapels. The western porch has Roman arches or doorways on the north, south, and west sides; the Anglo-Saxon belfry has been built upon this Roman porch, probably in the 11th century. ... The original Roman apse at the east end has been destroyed in order to carry out a longer church." (*Rickman's Architect. in England*, ed. Parker, p. 74, Oxf. 1862). There was a Saxon church at Brixworth before the end of the 7th century (*Hugo Candidus*, p. 9, ed. Sparkes). And see *Arch. Assoc. Journal* for 1863, pp. 285 sq.

2. SEPULCHRAL MONUMENTS⁵.

- i. An inscription in Latin, obscure but plainly Christian, is carved upon the upper part of a Roman pagan monument, now let into the (Norman) tower of the church of *S. Mary le Wigford, Lincoln* (*Stukeley, Itin. II.* Pl. lxiv; *Nichols, Biblioth. Topogr. Brit. III.* 70, Pl. iii. fig. 12), which appears to have been once headed with the symbol of the cross (*Trollope, in Archæol. Journ. March, 1860*).
- ii. At *Caerleon*, a sepulchral stone, upon which remains part of a "rough scoring" resembling "the rude representation of a palm branch, which generally denotes the tomb of a Christian Roman" (*Lee, Isca Silurum*, p. 3). The pagan D. M., which appears to have been also on the stone, was, as is well known, retained for several centuries, irrespective of its meaning.
- iii. A Britanno-Roman sarcophagus, supposed to be Christian, found at *Barming* in *Kent* (*Roach Smith, Collectanea Antiqua, I.* 184). But see Mr. Smith's remark, ib. p. 204.
- iv. A stone found at *Bath* (*Horsley, Brit. Rom., Somerset.* no. iv. and p. 327), with some figures conjectured to represent Christian symbols (*McCaul, Brit. Rom. Inscriptions*, pp. 181, 182, Lond. 1863), but combined with an inscription beginning with the Pagan D. M.

3. MISCELLANEOUS.

- i. Pieces of pottery stamped with parts of a cross and the monogram, found at *Padstow* in *Cornwall* (*Haslam, Archæol. Journal*, vol. iv. p. 307. 1847).
- ii. A fragment of Samian ware marked with Christian symbols, found at *Catterick* in *Yorkshire* (*Archæol. Journal*, vol. vi. p. 81. 1849).
- iii. A silver cup found on the right bank of the *Tyne*, near *Corbridge* in *Northumberland*, in 1736, with six different compartments, in each of which is the monogram (*Hodgson's Northumb. III.* ii. 246).
- iv. A cross on a Roman pavement found at *Harpole*, *Northamptonshire* (figured in *Archæol. Association Journal* for 1850, p. 126).

⁵ For post-Roman inscriptions in *Wales*, *Cornwall*, &c., see below, under the respective churches of *Wales*, *Cornwall*, &c. It is possible that one or two of these, or of crosses that exist without inscriptions, belong to the close of the Britanno-Roman period.

v. A pavement in a Roman villa at Frampton in Dorsetshire, with the monogram, intermixed however with pagan figures and symbols (figured in *Lysons' Reliq. Britannico-Rom.*, No. III. Plate 5. Lond. 1801).

vi. A pavement in a Roman villa at Horkstow in Lincolnshire, with Greek crosses at each angle, but similarly intermixed with pagan symbols (figured in *Lysons*, ib. No. I, Plate 6).

vii. Two tiles with the monogram, found in 1864 in a Roman villa at Chedworth in Gloucestershire (*Rer. S. Lysons, jun., Archaeol. Journ. for 1864*).

viii. A brass coin of Decentius, brother of Magnentius, A. D. 350–353, on the reverse of which is the monogram between the letters α and ω ⁶ (*Bucknor and Newmarch, Illustr. of Roman Art in Cirencester*, 1850, p. 153). So also some of Magnentius' own coins. See *Banduri*, II. 400, 411; and *Eckhl*, VIII. 121.

ix. A stamped brick, supposed to represent Samson and the foxes, found in Mark Lane, London, about A.D. 1675 (figured in *Leland, Collect. I. Pref. lxxi.*).

x. Pins in bronze used in fastening the dress, some of them with ornamented heads, two of which are cruciform; and on a third is a medal with a figure looking at a cross (*Roach Smith, Catalogue of Mus. of London Antiquities*, p. 63. 1854).

xi. At Ilkley in Yorkshire, a human figure with a glory round the head (*Richardson, in Hearne's Leland's Itinerary*, I. 144).

xii. Two metal stamps with the monogram, and the name "Syagrius," and on the one the word "Spes," on the other the α and ω , found in the Thames (*Proceed. of Antiq. Soc.*, vol. ii. pp. 235, 236. 2nd Series, March 26, 1863).

[An altar found at Rutchester on Hadrian's wall (*Hodgson's Northumb.*, as above, 178) has been alleged to bear Christian marks; but the supposed monogram is merely an obliterated letter (*Bruce, Roman Wall*, p. 405, ed. 1858). There is no Christian monument among the hundreds of heathen ones found along the wall (*Bruce*, ib. p. 404). Neither did Horsley at his earlier date know of any in any part of England: see a striking passage from a sermon of his, ap. *Bruce*, ib. There are, however, monuments along the wall with no distinctive pagan symbols. On the other hand, the cross, and still less a garland, are not necessarily Christian symbols: see *Roach Smith, Antiq. of Richborough*, etc. And such monuments, therefore, as e. g. the two in *Horsley*, nos. xiv. xv. of Scotland, supposed by *Whitaker (Anc. Cathedr. of Cornwall*, I. 87, 88) to be Christian, have no claim to be such.]

⁶ This is given here as showing that the brother of Magnentius, $\delta\sigma \epsilon\kappa \pi\alpha\rho\delta\sigma \mu\epsilon\nu \gamma\eta\delta\sigma\tau\pi$ Βερτανοῦ (*Zonar.*, Ann., XIII. 6: tom. II. p. 10, in *Corp. Byzant.*), was a Christian.

⁷ A gold Basilidian talisman, with an inscription, partly in Greek letters, partly in astral or magical characters, the former portion containing the words ΑΔΩΝΑΙ, ΕΛΩΝΑΙ, ΕΛΛΙΩΝ, ΙΑΩ, found shortly before A.D. 1828, at Llanbeblig, in Caernarvonshire, about twenty yards from the old Roman wall of Segontium (*Palgrave, in Quart. Review for 1828*, p. 488; *Westwood, in Arch. Camb.* III. 362), proves that semi-Christian heresies had found their way into Roman Britain, possibly as early as the second century, at which date they apparently existed in Gaul (*Iren.*, Adv. Her.).

COUNCILS
OF
GREAT BRITAIN AND IRELAND.

II.

BRITISH CHURCH DURING THE PERIOD OF
SAXON CONQUEST,

A.D. 450-681.

Insulani, quasi extra orbem positi, emergentibus paganorum infestationibus, canonum erant ignari.—*Vit. S. Kentigerni, auct. Joscelino.* [Pinker-ton's *Vitæ Antiquæ SS. Scotiæ*, p. 223.]

BRITISH CHURCH

DURING THE PERIOD OF SAXON CONQUEST,

A. D. 450–681.

[*The following (probable) dates mark the gradual breaking up of the British Church by Saxon conquest.*

1. A.D. 450–516. District south of the Thames and of the forest of Anderida, and westward from Kent to the Avon on the borders of Wills and Dorset, becomes gradually Saxon: scil. Kent, 450–473; Sussex, 477–490; Wessex, 495–516 or 520 (*Angl. Sax. Chron.*, *Ann. Camb.*, *Gildas*; and *Guest's Early Engl. Settlements*, in *Arch. Inst.* 1849, 1859). But the British victory at the Mons Badonicus (A.D. 516 or 520) stops Saxon progress in this quarter for some fifty years.—Invasions only, of eastern coast, north of the Humber or Wash before 450 (*Lappenh.* from *Nennius*), as far as Stamford (*Hen. Hunt. II.*); and A.D. 500 x 516, on river Glen (?) in Lincolnshire or Leven (?) in Cumberland (*Nennius*). Also about the latter date, on the Douglas (?) in Lancashire, and at Caerleon or Chester, and other north-western localities (*Nennius*).
2. A.D. 516–577. Eastern side of Britain Saxonized: scil. *East Anglia*, before 519 (*Will. Malm. G. R.*, and see *Palgrave*), or about 527 (*Hen. Hunt.*), including S. Albans before 560 (*Gildas, Hist.*), but not as far west as Bedford in 571 (*Angl. Sax. Chron.*); and *Northumbria*, 547 and onwards, from Humber to Forth; but Elmet, Loidis, and Cumbrian Britons from Lancashire to the Clyde, west of “the Desert,” still independent (*Nennius*, *Ann. Camb. a. 616*, *Bæda H. E. IV. 23*; and see *Robertson*, *Scotl. under Early Kings*, I. 4).
3. A.D. 577–635. Wessex pushed on to the Severn (577, 584, *Angl. Sax. Chron.*, and *Guest*), so as to separate Welsh principalities from *Dyfnaint* and *Cernau* (Damnonia), i. e. Somerset, Devon, Cornwall.—*Mercia*, founded from Northumbria in 584 (*Hen. Hunt.*), but not extending over the centre of Britain until 626 (*Flor. Wig.*—Britons at Wanborough near Swindon 592 and at Bampton 614, *Angl. Sax. Chron.* and *Guest*), and reaching as far as Wessex (at Cirencester) only in 628 (*Angl. Sax. Chron.*); and the final boundary between Angles and Welsh, Offa’s Dyke, dating so late as 784 (*Asser, Brut y Tywyng.*) or 777 (*Palgrave*).—*Northumbria*, conquering at Caerleon or Chester in 613 (*Ann. Camb.*, *Ann. Tigern. a. 607*, *Angl. Sax. Chron.*), and Barwick in Elmet in 616 (*Nennius*, *Ann. Camb.*), and thus separating Wales from Cumbria (Westmere, Cumberland, Strathclyde).
4. A.D. 635–681. Death of Ceadwalla at the battle of Hesenfelth (A.D. 635) closes the contest for Northumbria, and the battle on the Winwæd (A.D. 656) for Mercia (*Bæda, H. E. III. 1, 2, 6, 24*; *Nennius*, p. 76, M.H.B.; *Angl. Sax. Chron. a. 655*; *Flor. Wig. a. 634*; *Ann. Tigern. a. 650*; *Ann. Ullon. a. 649*; *Ann. Camb. a. 631, 656*). But the Welsh claim to the sovereignty of Britain lingers on to the (supposed) death of Cadwalader in 681 (*Brut y Tywyng.*.)]

A. D. 450–547. (No records*.)

Not later than A. D. 547 or 550. ¹*Epistola Gildæ'†.*

²In hac Epistola', quicquid deflendo potius quam declamando, vili licet stylo, tamen benigno, fuero prosecutus, ne quis me, affectu cunctos spernentis, omnibusve melioris, quippe qui commune bono-

¹ desunt B.

² In hoc libro Gal.

* It is impossible to distinguish truth from fiction in the lists of councils and of bishops consecrated to various sees, with which this period (450–600) is filled by Geoffrey of Monmouth. The general tenor of his narrative (obvious fable apart) is in accordance with probability, so far as regards the fortunes and acts of the British Church. Its details are wholly untrustworthy. Silchester, Winchester, Cirencester, York, Alcwyd, Caerleon, and Llandaff, are the localities to which these alleged councils and bishops belong. And the coronation of British kings and consecration of British bishops form the business of the councils.

A list also of British saints has been constructed by Mr. Rees (*Essay on Welsh Saints*, Lond. 1836), by combining the (fairly certain) evidence of the dedications of Welsh churches to the real existence of those saints, and the (very uncertain) evidence of the Welsh genealogies to their approximate dates. The period of native Welsh hagiology thus obtained is limited to A. D. 400–700; and the large majority of the list of names to A. D. 450–600. Some of them, belonging to the sixth century, e. g. Paulinus, Cadfan, Sadwrn, Afan, and others, occur also in inscriptions still remaining; for which see below in Append. F. Others, of a similar date, e. g. Dyfrig, David, Padarn, were founders of bishoprics. No biography of any of them exists of certainly earlier date than the eleventh century (see below in Append. E). And nothing reliable respecting them remains, save the documents in the text and the scanty notices given in the annalists, beyond the general inference of the gradual establishment of churches by their means throughout the whole of Wales, mainly in the sixth century.

Notices of British Christians also, as dwelling in Ireland, Armorica, or Cornwall, and of Irish Christians as dwelling in Wales, during the period A. D. 450–550, may be found in 1. Irish, 2. Welsh, 3. Breton, and 4. Cornish hagiology. E. g. 1. the father, mother, brother, and sisters of S. Patrick (*Schol. in Hymn. S. Fiec.* ap. *Colgan*, *Trias Thaum.*, and see *Colgan's Append. V.* c. 4, ib. p. 224), connected likewise with Christian Britons both of Strathclyde and of "Letha on the sea of Icht," i. e. Brittany (*Id. ib.*),—S. Loman of Trim, S. Patrick's nephew, with his brothers, Manis and others ("Lummanus Britto," *Bk. of Armagh*, fol. 16, a, b, and see *Colgan, Actt. SS. ad Feb. 6*),—S. Doccus ("Quies Docci Episcopi sancti, abbatis Britonum," *Ann. Ult.* A. D. 472),—S. Mochta of Louth (*Adamnan.*, *V. S. Columb. Praef.*

II. p. 6. *Reeves*, *V. S. Mochta*, ap. *Actt. SS. Aug.* 19, "Dormitatio S. Mocca" or "Mocca," A. D. 534, *Ann. Ult.* et *Tigern.*,—S. Odhran or Om (the first monk who died at Hi, "monachus Brito," *Adamnan.*, ib. III. 6. p. 202),—S. Md. S. Patrick's nephew, died A. D. 487 (*Ann. Ult.*), and S. Melchu, "duo sancti Episcopi ex Britannia venientes" (S. Ultan's *V. S. Brigid.* ap. *Colgan*, *Trias Thaum.*, p. 527; and see *Id. Actt. SS. ad Feb. 6*),—Rioch and others, brothers of S. Md (*Colgan, Actt. SS. ad Feb. 6*),—and *Colgan* (*Actt. SS.*) will supply other instances.—And in the *Catal. SS. Hibern.* attributed to Tirechann (ap. *Ussher*, VI. 478, *Erlington*) describes the Bishops who constitute its first order of Saints, scil. from S. Patrick to A. D. 544, as "de Romanis et Francis et Britonibus et Scotia exorni."—2. Carantoc or Cernach (*Life in Cambro-Brit. SS. 97–99*); and as Irish Christians in Wales, S. Brynach (*Cambro-Brit. SS. 5–12*, *Cognacis Brachan &c.* ib. 272, and see *Rees, Welsh SS.* 156), S. Tatheus (*Cambro-Brit. SS. 255–264*). Both Brynach and Tatheus, however, rest upon very questionable authority.—3. Gildas in Britain (*V. Gildas auct. Monacho Eugenii*, ap. *Mabill. Actt. Benedict.* sec. I. p. 138) before A. D. 560 (see *Greg. Tur.* IV. 20), S. Samson and S. Teilo (*Lib. Landav.* 21, 107), and earlier still, S. Brioc (*Actt. SS. Mai.* 1), S. Winwaloc (*Actt. SS. Mart.* 3).—4. S. Petroc ("natione Cumber," *V. S. Petroc.*, *Capgr. Nov. Leg. Angl.* 276), &c. &c. Coroticus also, to whom S. Patrick addressed his Epistle, supposed to be Ceredig of Cardigan, son of Cunedda Wledig, was nominally a Christian.

+ This work has been divided since the time of Gale into two, the *Historia* and the *Epistola*: the former occurring alone in one of the two still existing MSS. (Ff. I. 27. *Publ. Libr. Camb.*). They form however only one work in the other of these two MSS., mutilated however at the beginning (Dd. I. 17. ib.); nor was the case otherwise, apparently, in the (lost) Cottonian MS. which Polydore Vergil, Josselin, and Gale used. And internal evidence shews them to have been parts of the same work; although it is true, that in what is called the *Historia*, Gildas speaks of himself as writing it forty-four years after the British victory at the Mons Badonicus, and therefore A. D. 560 (564, Guest), while in that which is called the *Epistola*, he inveighs against Maelgwn, king of Gwynedd, who died, according to the *Ann. Camb.*, A. D. 547, according to the *Ann. Tigern.*, A. D. 550. But these dates,

[GILD. EPIST. A. A.D. 547.]

spendium malorumque cumulum lachrymosis quærelis defleam,
idolentis patriæ incommoditatibus miseriisque ejus, ac remediis
extantibus, edictum putet: quia ^a non tam fortissimorum mili-
unciare trucis belli pericula ^b mihi statutum est, quam desidio-
silui, fateor, cum immenso ^c cordis dolore [^d et animi com-
me cordisque contritione, et attonito sensu sæpius hæc omnia
no revolvere, et,] ut mihi ^e renum scrutator testis est Dominus,
xilustri [temporis] vel eo amplius prætereuntis, imperitia, sicut
; ^f una cum vilibus me meritis inhibentibus, ne qualemcumque
tiunculam scriberem. Legebam nihilominus ^g, admirandum
orem ob unius verbi dubitationem terram desiderabilem non
se: filios ^h sacerdotis alienum admovendo altari ignem cito
teruisse: populum verborum Dei prævaricatorem ⁱ sexcento-
nilium, duobus ^j exceptis veracibus, et quidem Deo charissi-
quippe ^k cui iter ^l levissime stratum profundi glarea Maris
cibus ^m cœlestis panis, potus ⁿ novus ex rupe ^o viator,
nvicta manuum sola intensa ^p erectio fuerit, bestiis ^q, ferro ^r,
per Arabiæ deserta sparsim ^s cecidisse: post ingressum ignotæ
Jordanis ^t portæ, ^u urbisque ^v adversa mænia solisq tubarum
ibus jussu Dei subruta, palliolum ^w aurique parum de anathemate

vid. Gale. ^a *velut A.* ^b *dolore mentis Gale, and adds et animi &c. to revolvere et,*
omitting in Joss. and V. ^c *renium A.* ^d *una cum charissimis mei amicis imperan-*
tiens quoque gentis Britannicæ historiolam sive admonitiunculam scriberem Gale, from A:
super ad demonstravit, p. 48. ^e *omnem ad unum V.* ^f *cum iter levissima V.*
^g *V.* ^h *errectione V.* ⁱ *terre ac fluminis V.* ^o *portas V.* ^u *urbis adversaque V.*

all we have to depend upon, are not
y in an argument of this kind.
dogue, and what is called the *Epistola*,
rinted as contemporary evidence to the
and complete organisation of the then
much, and especially of its peculiar ver-
ity Scripture.

tion of Josselin (1568) has been taken
, collated however throughout, and occa-
nnected, by that of Gale, and sometimes
f Polydore Vergil, as the only available
proximating to the text of the Cottonian
th all three profess to follow. P. Vergil
akes so great liberties with his text as
his readings worth notice only here and
The various readings are taken from Ff.
) as respects the prologue, from Dd. I.
(3th century), and from the fragment in
of Gildas in the *Bibliotheca Floriacensis*
s regards the *Epistola*, omitting however
some corrections in Dd. I. 17, which are
in's handwriting.
e peculiarities of the version of Scripture

used by Gildas, see the notes to the text, and
below in Appendix G. to this period.

Hist. Gild. xxvi. (M.H.B. 15.)—Ad annum
obsessionis Badonici montis,...qui jam et meæ
nativitatis est.—i. e. A.D. 516 (520, Guest).

Ann. Camb. (M.H.B. 831.) cxxi. annus.—Na-
vigatio Gildæ in Hybernia.—i. e. A.D. 565.

Ib. cxxvi. annus.—Gildas [Britonum sapientis-
simus, add. MS. B. apud M.H.B.] obiit.—i. e.
A.D. 570. So also *Ann. Tigernach*. (O'Conor,
ii. 151); but A.D. 569, according to *Ann. Ulton*.
(ib. iv. 25.)

^a Psalm. vii. 9 (10); Rev. ii. 23.

^b Num. xx. 10-12; Psalm. cvi. 32, 33.

^c Lev. x. 1, 2. ^d Num. xxvi. 51.

^e Num. xxvi. 64, 65.

^f Exod. xiv. 22.

^g Exod. xvi. 14. ^h Exod. xvii. 6.

ⁱ Exod. xvii. 11-13. ^k Num. xxi. 6.

^l Num. xiv. 42-45. ^m Ib. xi. 1.

ⁿ Num. xxvi. 64. ^o Jos. iii. 16.

^p Jos. vi. 1. ^q Jos. vi. 20.

^r Jos. vii. 21-24.

* Passages marked [] are omitted by Pol. Vergil.

[GILD. EPIT. 2. A. D. 547.]

præsumptum, multos stravisse: Gabaonitarum^a irritum foedus, calliditate licet extortum, nonnullis^b intulisse exitium: ob peccata hominum querulas sanctorum Prophetarum voces, et maxime Jeremias, ruinam civitatis suæ quadruplici^c plangentis alphabeto.^d Videbamque etiam nostro tempore, ut ille defleverat, ‘Solam^e sedisse urbem viduam,’ antea ‘populis plenam, gentium dominam, principem provinciarum, sub tributo fuisse factam,’ id est, Ecclesiam: ‘obscuratum^f aurum, coloremque optimum mutatum,’ quod est, Verbi Dei splendor: ‘filiosy Sion,’ id est, sanctæ matris Ecclesie, ‘inlytos, et amictos auro primo,’ ‘amplexatos^g fuisse stercora.’ Et quod illi intollerabiliter utpote præcipuo, mihi quoque licet abjecto, utcunque ad cumulum doloris crescebat, dum ita eosdem statu prospero viventes egregios luxerat, ut diceret: ‘Candidiores^h Nazarei ejus nive,’ ‘rubicundiores ebore antiquo, sapphiro pulchriores.’ Istaⁱ ego et multa alia velut speculum quoddam vitæ nostræ in Scripturis Veteribus intuens, convertebar etiam ad Novas, et ibi legebam clarius, quæ mihi forsitan antea obscura fuerant, cessante umbra, ac veritate firmius illucescente. Legebam, inquam, Dominum dixisse: ‘Non^j b veni nisi ad oves perditas domus Israel.’ Et e contrario: ‘Filiic autem regni’ hujus ‘ejicientur in tenebras exteriores; ibi erit fletus et stridor dentium.’ Et iterum: ‘Non^k d est bonum tollere panem filiorum, et mittere canibus.’ Itemque: ‘Væ vobis scribæ et Pharisæi, hypocritæ.’ Audiebam: ‘Multi^l ab oriente et occidente venient, et recumbent cum Abraham, Isaac, et Jacob, in regno cœlorum.’ Et e diverso: ‘Et tunc dicam eis, Discedite a Me operarii iniquitatis.’ Legebam: ‘Beatæ^m steriles,’ ‘et ubera quæ non lactaverunt.’ Et e contrario: ‘Quæⁿ paratæ erant, intraverunt cum Eo ad nuptias;’ postea ‘veniunt et reliquæ virgines, dicentes, Domine, Domine, aperi nobis.’ Quibus responsum fuerat: ‘Non^o k novi vos.’ Audiebam sane: ‘Qui crediderit et baptizatus fuerit, salvus erit; qui autem non crediderit, condemnabitur.’ Legebam Apostoli voce, ‘Oleastri^p ramum’ bonæ olivæ ‘insertum fuisse;’ sed a ‘societate radicis pinguedinis’ ejusdem, si non ‘timuisset,^q sed alta saperet, excidendum.’ Sciebam miseri-

^a intulisset V.^b videbam I.^c enim V.^d Item V.^e et I.^f Jos. ix.; 2 Sam. xxi. 1.^g scil. Jer. Thren. i.-iv. ^h Thren. i. 1. Vulgate.ⁱ Thren. iv. 1. V. ^j Ib. 2. V.^k Thren. iv. 5. V. ^l Ib. 7. V.^m Matt. x. 6, xv. 24. I. = Vers. Antiq. Lat.ⁿ Matt. viii. 12. V.^o Matt. xv. 26; Marc. vii. 27. I. = S. Aug. Qu.

37. in Jud., Opp. III. i. 606 c, and De Fid. et

Op., ib. VI. 182 c.

^p Matt. xxiii. 13, &c. I. V.^q Matt. viii. 11. I. V. ^r Ib. vii. 23.^s Luc. xxiii. 29. V. ^t Matt. xxv. 10, 11. V.^u Matt. xxv. 12. G. (peculiar to Gildas.)^v Marc. xvi. 16. V. “qui vero non.”^w Rom. xi. 17, 20, 22. I. om. radicis: V. “radicis et pinguedinis.”

[GILD. EPIST. A. A. D. 547.]

cordiam Domini, sed et judicium timebam. Laudabam gratiam, sed redditionem^a unicuique secundum opera sua^b verebar. Oves unius ovis dissimiles cernens, merito beatissimum dicebam Petrum^c ob Christi integrum confessionem, at Judam^d infoelicissimum propter cupiditatis amorem: Stephanum^e gloriosum ob martyrii palmam, sed Nicolaum^f miserum propter immundæ^g hæresios notam. Legebam certe: ‘Erant illis omnia communia:’ sed et quod dictum est: ‘Quare^h convenit vobis tentare Spiritum Dei?’ Videbam e regione quantum securitatis hominibus nostri temporis, acsi non esset quod timeretur, increverat. Hæc igitur et multo plura, quæ brevitatis causa omittenda decrevimus, cum qualicunque cordis compunctione, attonita mente sæpius volvens: si, inquam, ‘peculiariⁱ ex omnibus nationibus populo, semini regali, gentique sanctæ,’ ad quam dixerat: ‘Primogenitus^j Meus Israel,’ ejusque sacerdotibus, prophetis, regibus, per tot secula, Apostoloy ministro, ^kmembrisque^l illius primitivæ Ecclesiæ, Dominus non ^mpepercit cum a recto tramite deviarint; quid tali hujus atramento ætatis facturus est? cui præter illa ⁿnefanda immaniaque peccata, quæ communiter cum omnibus mundi sceleratis agit, accidit etiam illud veluti ingenitum quid et indelebile insipientiæ pondus et levitatis ineluctabile. Quid? mihi met ^oaione miser, tibi veluti^p conspicuo^q ac summo doctori talis cura committitur ut obstes ictibus tam violenti torrentis, et contra hunc ^rinolidorum scelerum funem, per tot annorum spatia interrupte lateque protractum, serves ‘depositum^s’ tibi creditum? Et: Taceas, alioquin hoc est dixisse pedi, Speculare; et ^tmanui, Fatere. Habet Britannia rectores, habet speculatores. Quid tu nugando mutire disponis? Habet, inquam, habet, si non ultra, non citra numerum. Sed quia inclinati tanto pondere sunt pressi, idcirco spatiu[m] respirandi non habent. Præoccupabant igitur se mutuo talibus objectionibus, vel multo his mordatoribus, veluti condebitores, sensus mei. Hi non parvo, ut dixi, tempore, cum legerim ‘tempus^b’, esse ‘loquendi et tacendi,’ ^uet in quadam acsi angusta timoris porticu[l] luctabantur. Obtinuit, vicitque tandem aliquando Creditor: Si non es, inquiens, talis audaciæ, ut

¹⁹ hereseos V. ²⁰ membris etiam ejus V. ²¹ so V.G. pepersit Joss., and nephanda V. Joss.
²² aio tibi ne miser veluti V. ²³ inolitorum G. ²⁴ so V.G. manu Joss. ²⁵ om. V.

- ^a Matt. xvi. 27; Rom. ii. 6. I. V.
- ^b Matt. xvi. 16-19.
- ^c Matt. xxvi. 14, 15, &c.
- ^d Act. vii. 57-60.
- ^e Act. vi. 5; Apoc. ii. 6.
- ^f Act. iv. 32 V

- ^t Act. v. 9. I. V. "Quid utique . . Domini."
- ^u Exod. xix. 5, 6; Deut. vii. 6, xiv. 2; 1 Pet.
- ii. 9. ^x Exod. iv. 22.
- ^y Matt. xxvii. 5; Act. i. 18.
- ^z Act. v. 1-10. ^a 1 Tim. vi. 20.
- ^b Eccl. iii. 7. I. V.

[GILD. EPIST. 2. A.D. 547.]

[inter veridicas rationalis secundæ a nuntiis derivationis creaturas] non pertimescas libertatis aureæ decenti nota inuri, affectum saltem intelligibilis asinæ^c eatenus elinguis non refugito Spiritu Dei afflatz, nolentis se vehiculum fore tiarati magi devoturi populum Dei, quæ in angusto maceriæ vinearum resolutum ejus attrivit pedem, ob id licet verbera hostiliter senserit, cuique Angelum cœlestem ensem vacuum vagina habentem, atque contrarium, quem ille cruda stoliditate coecatus non viderat, digito quodammodo, quanquam ingrato ac furibundo, et innoxia ejus latera contra jus fasque ²⁰ cædenti demonstravit. ²¹ In zelo^d igitur domus Domini, sacræ legis, seu cogitatuum rationibus, vel fratrum religiosis precibus ²² coactus, nunc persolvo debitum, multo tempore antea exactum, vile quidem, ²³ sed fidele, ut puto, et ²⁴ amicale quibusque egregiis Christi tyronibus; grave vero et importabile apostatis insipientibus: quorum priores, ni fallor, cum lachrymis forte quæ ex Dei charitate profluunt, alii ²⁵ cum tristitia, sed quæ de indignatione et pusillanimitate deprehensæ conscientiæ extorquetur, illud excipient*.

* * * * *

Increpatio in ²⁶ Reges habet Britannia', sed tyrannos; judices habet, Reges Britan- sed impios: sæpe prædantes et concutientes, sed inno- nicos. ²⁷ centes; vindicantes et patrocinantes, sed reos et latro- nes; quam plurimas conjuges habentes, sed ²⁸ scortas et adulterantes; crebro jurantes, ²⁹ sed perjurantes; voventes, et ³⁰ continuo propemodum mentientes; belligerantes, sed civilia et injusta bella agentes; per ³¹ patriam quidem fures ³² magnopere insectantes, ³³ et eos qui secum' ad mensam sedent ³⁴ latrones, non solum amantes, sed ³⁵ et munerantes; eleemosynas largiter dantes, ³⁶ sed e regione immensum montem scelerum exaggerantes: in sede ³⁷ arbitraturi sedentes, sed raro recti judicii regulam quærentes; innoxios humilesque despicientes; san- guinarios, superbos, parricidas, ³⁸ comanipulares et' adulteros Dei inimicos, si sors, ut dicitur, tulerit,³⁹ qui cum ipso nomine ⁴⁰ certatum

²⁰ cedenti V. ²¹ Huc usque om. A. ²² so V.G. conatus Joss. ²³ style add. G.
²⁰ amicum V. ²¹ enim atque add. A. enim add. V. ²² Habet etenim Britannia reges Boe. reges habent, &c. B. ²³ scortantes V. (but om. et adult.) G. scorta B., but with a final letter erased. scorta et adulteras Boe. ²⁴ et Boe. V. ²⁵ continue B. ²⁶ regionem Boe.
³⁷ magno ope B. ²⁷ eos autem qui Boe. ²⁸ Add. G. Boe. deest B. Joss. V. ²⁹ etiam remunerantes Boe. ³¹ se B. ³² arbitri V. arbitrūm Boe. ³³ desunt Boe. ⁴⁰ boe Boe. add. ⁴⁵ deest Boe.

^c Num. xxii. 22-34.

^d Psalm. lxix. 9 (lxviii. 10); John ii. 17.

* Except the first and last few lines, which are in MS. A., the sole authorities now existing for this prologue are the printed editions of Vergil, Josselin, and Gale; the last placing it, except the few lines in MS. A., at the foot of the page as spurious. We have here omitted the (so called) *Historia*.

[GILD. EPIS. 2. A. D. 547.]

delendi erant, ad sydera prout possunt efferentes; vinctos plures in carceribus habentes, quos [“]dolo sui’ potius quam merito proterunt, catenis onerantes; inter [“]altaria [“]jurando demorantes, et hæc eadem [“]acsi lutulenta paulo post’ saxa despicientes.

Increpacio in Constantinum. Cujus tam nefandi piaculi non ignarus est immundæ leænæ [“]Dannoniæ tyrannicus catulus Constantinus. Hoc anno, post horribile [“]juramenti sacramentum’, quo se devinxit nequaquam dolos civibus, Deo primum jureque jurando, sanctorum demum choris et genitrice comitantibus fretis, facturum, in duarum venerandis matrum [“]sinibus, Ecclesiæ [“]carnalisque, sub [“]sancti abbatis amphibalo’, latera regiorum tenerima puerorum vel præcordia crudeliter [“]duum, totidemque nutritorum, quorum brachia nequaquam armis, quæ nullus pene hominum fortius hoc eis tempore tractabat, sed Deo altarique protenta, in die judicii, ad Tuæ civitatis portas, Christe, veneranda patientiæ ac fidei suæ vexilla suspendent, inter ipsa, ut dixi, sacrosancta altaria nefando ense hastaque, [“]pro dentibus’, laceravit, ita ut sacrificii cœlestis sedem purpurea acsi coagulati crux pallia [“]attingerent. Et hoc ne post laudanda quidem merita egit. Nam multis ante annis, crebris alternatisque fœtoribus adulteriorum victus, legitima uxore, contra Christi Magistri gentium interdictum, [“]depulsa, dicentium: ‘^aQuod Deus conjunxit, homo non separet:’ et, ‘^bViri, diligite uxores vestras.’ [“]Amarissimum enim quoddam de [“]vite Sodomorum in cordis sui infructuosa bono semini gleba, surculamen incredulitatis et insipientiæ plantaverat, [“]quod vulgatis domesticisque impietatibus velut quibusdam venenatis imbribus irrigatum, et ad Dei offensam avidius se erigens, parricidii sacrilegiique crimen produxit in medium. Sed nec adhuc [“]priorum retibus malorum expeditus, priscis recentia auget malis. Age jam, quasi præsentem arguo, quem adhuc superesse non nescio. Quid stupes animæ carnifex propriæ? Quid tibi flamas inferni voluntarie [“]accendis nequaquam defecturas? Quid, inimicorum vice, propriis te confodis sponte ensibus, hastis? Anne [“]ipsa quidem virulenta scelerum acsi pocula pectus tuum [“]satiare quiverunt? Respice, quæso, et ^cveni ad Christum, siquidem laboras, et immenso pondere curvaris: et Ipse te, ut dixit, ‘requiescere faciet.’

[“]dolose Bosc. [“]alteraria B. [“]intrando Bosc. [“]paulo post acsi lutulenta Bosc.
[“]Damnone B. Damnoniæ V.G. [“]sacr. jur. B. [“]finibus B. [“]carnalis B.
que carnalis V. [“]sancto abbe Amphibalo V. [“]dum B. [“]prudentibus B.
[“]attingerent B. texerunt V. [“]repulsa G. [“]amarissima B.V. [“]so B. vitæ V. Joss. G.
[“]quos B. [“]prior B. [“]accendetis B. [“]ipsam B. [“]satiaret B.

^a Matt. xix. 6; Marc. x. 9. V.

^b Ephes. v. 25; Col. iii. 19. I.V.

^c Matt. xi. 28. G.=S. Cypr., Testim. I. 13,
III. 119; 24, 91. Fell.

[GILD. EPIS. 2. A. D. 547.]

Veni ad Eum Qui ^a non vult ^b peccatoris mortem, sed ut co-vertatur et vivat.' ^c 'Dissolve,' secundum Prophetam, 'vincula colli-tui fili Syon.' ^d Redi, rogo, e longinquis licet peccatorum recessibus ad piissimum Patrem, Qui ^e despiciens porcorum ^f sordidos cibos ac pertimescenti diræ famis mortem, et revertenti Sibi latus occi-dere consuevit ^g vitulum filio saginatum, et proferre primam erranti stolam et regium annulum: ^h 'et tum' spei cœlestis acsi saporem præ-gustans, ⁱ senties quam ^j suavis est Dominus.' Nam si hæc con-tempseris, scias te inextricabilibus tenebrosisque ignium torrentibus jamjamque ^k rotandum urendumque.

Increpatio in Quid tu quoque, ut Propheta ait, ^l catule ^m leonine Aurelium. Aureli ⁿ Canine agis? Nonne eodem quo supradictum, si non exiciabiliore, parricidiorum, fornicationum, adulteriorumque coeno, velut quibusdam marinis irruentibus tibi ^o voraris feraliter undis? Nonne pacem patriæ, mortiferum ^p ceu serpentem odiens, civiliaque bella et crebras injuste prædas sitiens, animæ tuæ cœlestis portas pacis ac refrigerii præcludis? Relictus, quæso, jam solus, acsi arbor in medio campo arescens, recordare patrum fra-trumque tuorum supervacuam ^q phantasiam, juvenilem immaturamque mortem. ^r Num ^s centenis tu ob religiosa merita, vel coœvus Mathusale exceptus ^t pene omni prole servaberis? Nequaquam. Sed, nisi citius, ut Psalmista ait, ^u conversus fueris ad Dominum, ensem ^v in te vibrabit in brevi Suum Rex ille, ^w Qui per Prophetam, 'k Ego,' inquit, 'occidam, et ^x Ego vivere faciam: percutiam, et Ego sanabo, et non est qui de manu ^y Mea possit eruere.' Quamobrem ^z excutere de' fœtido 'pulvere' tuo, et convertere ad Eum toto corde, Qui creavit te, ^{aa} ut ^{bb} cum exarserit in brevi ira Ejus, beatus sis 'sperans in Eum:' sin alias, æternæ te manebunt poenæ conterendum sæva continue et nequaquam absumendum Tartari ^{cc} fauce.

Increpatio in Quid tu quoque, pardo similis moribus, et nequitiis Vortiporium. discolor, canescente jam capite, in throno dolis pleno, et ab imis vertice tenus diversis parricidiis et adulteriis constu-prato, boni regis nequam fili, ut Ezechiae Manasses, Demetarum

^a mortem peccatorum B.^b despiciens B.^c cib. sord. B.^d vitulo B.^e et tunc B. ut tunc V.^f sentiens B. sentiret V.^g inferni B. V. add.^h leoline G.ⁱ Conane V.G.^j vorariis B.^k seu B.^l fantasiam V.B. And so V. commonly.^l Unde B.^m centennis G.B.ⁿ ex V.^o vite B.^p deest B.^q deest B.^o et B. ^p falce V.^a Ezek. xxxiii. 11. V. "impii . . . impius a via sua et."^h Gen. xl ix.ⁱ Psalm. vii. 12, 13. I. V.^b Esai. lii. 2. V. "Solve . . . captiva filia."^k Deut. xxxii. 39. V.^l Esai. lii. 2. V.^c Luc. xv. 22, 23. I. V.^m Psalm. ii. 12. (13.) I. = V. But "sperans in^d Psalm. xxxiv. 8. (xxxiii. 9.) I. V.

Eum," G.

[GILD. EPIST. A. D. 547.]

tyranne ²⁰Vortipori stupide ²¹riges? Quid te ²²tam violenti peccatorum gurgites, quos ut vinum optimum sorbes, imo tu ab eis voraris, ²³appropinquante sensim vitæ limite, non satiant? Quid quasi culminis malorum omnium stupro, propria tua amota conjugi, ejusdemque honesta morte ²⁴impudentis filiæ, ²⁵quodam ineluctabili ²⁶pondere miseram animam ²⁷oneras? ²⁸Ne consumas, quæso, dierum quod reliquum est in Dei offensam: quia ²⁹nunc tempus acceptabile et dies salutis' vultibus poenitentium ³⁰lucet, in quo bene operari potes, ³¹ne fiat fuga tua hyeme vel sabbato: 'p32bonam et sequere eam, quia oculi Domini super' te bona agentem, 'et aures Ejus erunt in preces' tuas, et non 'perdet de terra viventium memoriam' tuam. 'q Clamabis et exaudiet te, et ex omnibus tribulationibus tuis eruet te.' ³³Cor' siquidem 'contritum et humiliatum' timore Ejus nusquam Christus 'spernit.' Alioquin ³⁴vermis tortionis tuæ 'non morietur,' et ignis unctionis tuæ 'non extinguetur.'

Increpatio in Ut quid in nequitiaz tuæ volveris vetusta fæce, et tu, Cuneglasum. ab adolescentiaz annis, urse multorum sessor, aurigaque currus receptaculi ursi, Dei contemptor, ³⁵sortisque Ejus depressor, Cuneglase, Romana lingua Lanio-fulve? Quare tantum certamen tam ³⁶hominibus quam Deo' præstas; hominibus, civibus scilicet, armis ³⁷specialibus; Deo infinitis sceleribus? Quid præter innumerabiles casus, propria uxore pulsa, furciferam germanam ejus, perpetuam Deo viduitatis castimoniam promittentem, ut poeta ait, summam 'scu teneritudinem coelicularum, tota animi veneratione vel potius hebetudine, nympharum, contra interdictum Apostoli, ³⁸denegantis posse ³⁹adulteros regni cœlestis esse municipes, suspicis? Quid gemitus atque suspiria sanctorum, propter te corporaliter ⁴⁰versantium, vice immanis ⁴¹leænæ dentium ossa tua quandoque ⁴²fracturæ, crebris instigas injuriis? 'x Desine,' quæso, ut Propheta ait, 'ab ira, et derelinque' ⁴³exitialem, ac temetipsum maceraturum, quem cœlo ac terræ, hoc est, Deo gregique Ejus spiras, 'furorem:' fac eos

²⁰ Verte pori, with an erased final letter, B. ²¹ reges B. ²² causa B. ²³ appropiante B. ²⁴ impudentes B. ²⁵ quedam B. ²⁶ ponderi B. ²⁷ ponderas B. ²⁸ Non B. ²⁹ licet B. ³⁰ deest B. ³¹ fotisque B. ³² Deo q. hom. B. ³³ so B. Joss. V. exitialibus G. ³⁴ 1 ceu V. ³⁵ adulteros B. ³⁶ incoerentium V.G. ³⁷ lene B. ³⁸ so G. fractura V. Joss. B. ³⁹ exitiabilem V. extitiabilem B.

⁴⁰ 2 Cor. vi. 2. V.

⁴¹ Matt. xxiv. 20. I. and V. Cod. Amiat.

⁴² Psalm. xxxiv. 14-16. (xxxiii. 15-17.) I. but omitting "bonam," and "viventium." And "sequere" is from I.

⁴³ Psalm. xxxiv. 17. (xxxiii. 18.) I. V. "liberavit" for "eruet."

⁴⁴ Psalm. li. 17. (l. 19.) V. but "spernit," from I. = S. Aug. In Psalm. l. 19. Opp. IV. 473 f.

⁴⁵ Esai. lxvi. 24; V. om. "tortionis tuæ," and "unctionis tuæ."—Marc. ix. 44 (43), 46 (45). I.

⁴⁶ Gal. v. 21.

⁴⁷ Psalm. xxxvii. 8. (xxxvi. 8.) V.

[GILD. EPIST. A. A. D. 547.]

⁶ potius mutatis pro te orare moribus', quibus suppetit ⁷ supra mundum alligandi cum in mundo reos alligaverint, et solvendi cum poenitentes ⁸ potestas solverint'. Noli, ut ait Apostolus, 'superbe sapere, vel sperare in incerto divitarum, sed in Deo Qui præstat tibi multi abunde,' ut per emendationem morum ⁹ thesauro*ises* tibi fundamentum bonum in futurum,' et ¹⁰ habeas ¹¹ veram vitam', ¹² perennem profecta, non decidiuam. ¹³ Alioquin 'scies, et videbis' etiam in hoc sæculo, quam 'malum et amarum est reliquisse te Dominum ¹⁴ Deum tuum, et non esse timorem Ejus apud te;' et in futuro, tetro ignium globo æternorum te exuri, nec tamen ullo modo mori. Siquidem tam sceleratorum sint ¹⁵ perpetim immortales igni animæ, quam sanctorum lætitiae.

Increpacio in ¹⁵ Quid tu etiam, ¹⁵ insularis draco, multorum tyrannorum Maglocunum. depulsor tam regno quam etiam vita; supradictorum novissime ¹⁶ stylo, prime in malo, major multis potentia simulque malitia, largior in dando, profusior in peccato, robuste armis, sed animæ fortior excidiis, Maglocune, in tam vetusto scelerum atramento, veluti 'a madidus vino' de Sodomitana ¹⁷ vite expresso stolidi volutaris? Quare tantas peccaminum regiæ cervici sponte, ut ita dicam, ineluctabiles, celsorum ¹⁸ seu montium, innectis moles? Quid te non Ei regum omnium Regi, quem cunctis pene Britannia ducibus tam regno fecit quam status lineamento editiorem, exhibes cæteris moribus meliorem, sed versa vice deteriorem? quorum indubitatam æquanimiter convitiorum auscultato parumper adstipulationem, omissis domesticis levioribusque, si tamen aliqua sunt levia, ¹⁹ palata solum' longe lateque per auras admissa ²⁰ testaturam. Nonne in primis adolescentiæ tuæ annis avunculum regem cum fortissimis propemodum militibus, quorum vultus non catulorum leonis in acie magnopere dispare ²¹ visebantur, acerrime ense, hasta, igni oppressisti? parum cogitans propheticum dictum: 'c Viri, inquiens, 'sanguinum et ²² doli non dimidiabunt dies suos.' Quid pro hoc solo retributionis a justo Judice sperares, etsi non talia sequentur quæ secuta sunt, itidem dicente per Prophetam: 'd Væ tibi

⁶ mutatis potius moribus B. ⁷ ultra B. ⁸ solverint potestas G. ⁹ thesauro*is* tu es B.
¹⁰ over an erasure, by some very late hand, in B. ¹¹ vitam veram veram B. ¹² so V.G. perennem Joss. ¹³ deest B. ¹⁴ so G. perpeti V. Joss. B. In V. also sunt. ¹⁵ insulare B.
¹⁶ in add. G. in nostro add. V. ¹⁷ so V.G. vita Joss. deest B. ¹⁸ ceu V. ¹⁹ propagata V.
²⁰ testaturum G. ²¹ videbantur B. ²² dolosi V.

y I Tim. vi. 17. V. "Sublime sapere:" I. has
"abundanter."
z Jer. ii. 19. V. a Jer. xxiii. 9. V.

c Psalm. lv. 23. (liv. 24.) V. "dolosi."
d Esai. xxxiii. 1. "Væ . . . predaberis," V. "et
qui . . . cades," G.

[GILD. EPIS. 2. A.D. 547.]

qui prædaris,²⁰ nonne et ipse prædaberis? et qui occidis', nonne et ipse occideris? et cum desiveris prædari, tunc cades.' Nonne postquam tibi ex voto violenti regni phantasia cessit, cupiditate²¹ injectus ad viam revertendi rectam, diebusque ac noctibus, id temporis, ²² conscientia forte peccaminum remordente, de deifico tenore monachorumque decretis, sub dente primum multa ruminans, deinde popularis auræ ²³ cognitioni ²⁴ proferens, monachum sine ullo ²⁵ infidelitatis, ut aiebas', respectu, coram ²⁶ omnipotente Deo, angelicis vultibus humanisque, ruptis, ut putabatur, capacissimis illis, quibus præcipitanter involvi solent pingues tauri ²⁷ moduli tui retibus; omnis regni, auri', ²⁸ argenteique, et quod ²⁹ majus est, propriæ voluntatis³⁰ distentionibus ruptis, perpetuo vovisti, et tete, acsi stridulo ³¹ cavum lapsu aerem valide secantem, sæuosque rapidi harpagones ³² accipitris sinuosis flexibus vitantem, ad sanctorum tibi magnopere fidas speluncas refrigeriaque ³³ salubriter rapuisti ex corvo columbam? O quanta Ecclesiæ matri lætitia, si non te cunctorum mortalium hostis de sinu quodammodo ejus lugubriter abstraxisset, foret? O quam profusus spei cœlestis fomes desperatorum cordibus, te in bonis permanente, inardesceret? O qualia quantaque animam tuam regni Christi præmia in die judicii manerent, si non lupus callidus ille agnum ex lupo factum te ³⁴ ab ovili Dominico, non vehementer invitum, facturus lupum ex agno, sibi similem rapuisset? O quantam exultationem pio omnium Patri Deo sanctorum tua salus servanda præstaret, si non te cunctorum perditorum infaustus pater, ³⁵ veluti magnarum aquila alarum unguiumque dæmon, infoelici filiorum suorum agmini contra jus fasque rapuisset? Ne multa, tantum gaudii ac suavitatis tum cœlo terræque tua ad bonam frugem conversio, quantum nunc mœroris ac luctus ministravit ad horribilem, more ³⁶ molossi ægri, evomitum nefanda reversio. Qua peracta, ³⁷ exhibentur ³⁸ membra arma' iniquitatis peccato' ac diabolo, quæ oportuerat salvo sensu avide 'exhiberi arma justitiæ Deo.' Arrecto aurium auscultantur captu, non Dei laudes, canora Christi tyronum voce suaviter modulante, pneumaque ecclesiasticæ melodiae, sed propriæ, quæ nihil sunt, ³⁹ furciferorum referto mendaciis simulque spumanti ⁴⁰ flegmate, proximos quosque ⁴¹ trucidaturo, ⁴² præconum ore, ritu ⁴³ bachancium, ⁴⁴ concrepate; ita ut vas, Dei quondam ⁴⁵ in ministerio præparatum, vertatur

²⁰ desunt B. ²¹ inlectus G. inventa V. ²² conscientie B. ²³ cognitione G. cognitionem B.
²⁴ præferens B. ²⁵ ut aieb. infid. B. ²⁶ omninopotente B. ²⁷ desunt B. ²⁸ argenti V.B.
²⁹ hiis V.B. add. ³⁰ canum G. ³¹ accipiticis B. ³² deest B. ³³ deest B. ³⁴ vel B.
³⁵ molosi B. ³⁶ arma membra B. ³⁷ so V.G.B. fuciferorum Joss. ³⁸ fleumate B. ³⁹ so G. ruscidaturo Joss. ruscidaturum B. fœdaturo V. ⁴⁰ præconi B. ⁴¹ bacchantum G.B.V. ⁴² concrepante V.G. ⁴³ deest B.V.

[GILD. EPIST. 2. A.D. 547.]

in zabuli organum,¹ quodque honore cœlesti putabatur dignum, merito projiciatur in Tartari baratum. Nec tamen tantis malorum offendiculis tuus hebetatus insipientæ cumulo sensus, velut quodam obice tardatur, sed fervidus, acsi pullus, amoena² quæque imperagrata putam, per extensos scelerum campos³ irrevocabili furore raptatur, augendo priscis nova piaculis. Spernuntur namque primæ, post monachi votum irritum, illicitæ licet, tamen propriæ conjugis præsumptivæ nuptiæ, alia viri viventis, non externi, sed fratri filii adamata. Ob quod duri cervix illa multis jam peccaminum fascibus⁴ onerata, bino parricidiali⁵ ausu, occidendo supradictum, uxoremque tuam, aliquamdiu⁶ a te habitam, velut summo sacrilegii tui culmine, de imis ad inferior curvatur. Dehinc illam, cuius dudum colludio ac suggestione tante sunt peccatorum subitæ moles, publico et, ut fallaces⁷ parasitorum linguae tuorum conclamat, summis tamen labiis, non ex intimo cordis, legitimo, utpote viduatam, ⁸ thoro; nostræ vero' sceleratissimo adscivisti connubio. Cujus igitur sancti viscera tali stimulata historia non statim in fletus singultusque prorumpant? Quis sacerdos, cuius cor rectum Deo patet, non statim hæc audiens magno cum ululatu illud propheticum dicat: ‘f Quis dabit capiti meo aquam, et oculis meis fontem⁹ lachrymarum, et plorabo in die et nocte interfectos populi mei?’ Heu! siquidem parum auribus captasti propheticam objurgationem ita dicentem: ‘g Væ vobis, viri impii, qui dereliquistis legem Dei altissimi. Et si nati fueritis, in¹⁰ maledictione nascermini, et si mortui fueritis in' maledictionem erit per vestra. Omnia quæ de terra sunt, in terram ibunt: sic impii a maledictione in perditionem;’ subauditur, si non revertantur ad¹¹ Dominum, exaudita saltem tali admonitione, ‘h Fili, peccasti? ne¹² adjicias ultra, sed et de pristinis tuis deprecare:’ et iterum: ‘i Non tardes converti ad Dominum, neque differas de die in diem. Subito enim venit ira Ejus.’ Quia, ut Scriptura ait: ‘j Rege audiente verbum iniquum, omnes qui sub illo sunt, scelesti sunt.’ Nimirum ‘k rex,’ ut Propheta dixit, ‘justus suscitat regionem.’ Sed monita tibi profecto non desunt, cum habueris¹³ præceptorem pene totius Britanniz magistrum elegantem. Caveto igitur ne tibi, quod a Salomone

¹ quoqui B. ² quæque G.R. ³ irrevoc. B. ⁴ honorata B. ⁵ ausi B. ⁶ apud B.
⁷ parasitorum B. ⁸ thoro V. thoro ut nostræ vero G. nostræ vero B. ⁹ lacrimarum R.
¹⁰ deest G. ¹¹ desunt G. Joss. add. V.B.; but in V., maledictionem maledictionem.
¹² Deum B. ¹³ adicias B. adijcas V. ¹⁴ præceptorum G.

¹ Jer. ix. 1. V. “plorabo die ac .. filiae populi.”
² Eccl. xli. 11-13. V., but “maledictionem .. ibunt .. a maledictione,” from the Greek: 8-10. LXX.

^h Eccles. xxi. 1. LXX. sere = V.
ⁱ Eccl. v. 8, 9. V., 7. LXX. “veniet.”
^j Prov. xxix. 12. LXX. G.
^k Prov. xxix. 4. LXX. G.

[GILD. EPITR. A. A. D. 547.]

notatur, accidat: ‘¹ Quasi ^{as} qui excitat dormientem de gravi somno,’ sic ‘qui enarrat stulto [“]sapientiam: in fine enim ^{as} narrationis dicet: **Quid primum dixeras?**’ ‘² Lava a malitia [“]cor tuum,’ sicut dictum est, ‘**Hierusalem, ut salvus sis.**’ Ne contemnas, quæso, ineffabilem misericordiam Dei, hoc modo per Prophetam a peccatis impios ^{as} provocantis: ‘³ Repente loquar ad gentem et ad regnum, ut evellam, et [“]dissipem, et destruam’, et disperdam.’ Peccatorem hoc [“]vehementer ad poenitentiam’ hortatur: Et ‘⁴ si poenitentiam egerit gens illa a peccato suo,’ ‘poenitentiam et Ego agam super malo quod locutus sum ut facerem ei.’ Et iterum: ‘⁵ p Quis dabit [“]eis tale cor ut audiant Me, et custodiant præcepta Mea, et bene sit eis omnibus diebus vitæ suæ?’ ⁶ Itemque in cantico Deuteronomii: ‘⁷ q Populus,’ inquit, ‘absque consilio et prudentia, utinam saperent et intelligerent, ac novissima providerent: quomodo [“]persequatur unus mille, et duo [“]fugent decem millia.’ Et iterum in Evangelio Dominus: ‘⁸ Venite ad Me omnes qui laboratis et onerati estis et Ego vos requiescere faciam. Tollite jugum Meum super vos, et [“]discite a Me quia mitis sum et humilis corde, et invenietis quietem animabus vestris.’ Nam si hæc surdis auribus audias, Prophetas contemnas, Christum despicias, nosque, licet vilissimæ qualitatis simus, nullius momenti ducas, [“]propheticum illud sincera animi [“]pietate servantes, utcunque si non [“]ego implevero [“]fortitudinem in spiritu et virtute Domini ut [“]enuntiem [“]domui [“]Jacob peccata eorum, et domui Israel scelera eorum,’ ne simus ‘⁹ canes [“]muti non valentes latrare.’ Et illud Salomonis ita dicentis: ‘¹⁰ Qui dicit impium justum esse, maledictus erit populis et odibilis gentibus, nam qui arguunt meliora sperabunt.’ Et iterum: ‘¹¹ Non reverearis proximum in casum suum: nec retineas verbum in tempore salutis.’ Itemque: ‘¹² Erue eos qui [“]ducuntur ad mortem,

^{as} deest B. [“]sapiencia B. ^{as} enarrationes B. [“] tuum cor B.V. ⁵⁷ provocans B. revocantis V. [“] destruam et dissipem B. [“] ad poenitentiam vehementer B. [“] ei B. ⁶ Item B. [“] persequebatur B. [“] fugerent B. [“] dicite B. [“] et add. B. [“] puritate B. [“] deest B. [“] deest B. [“] enunciam G.B.V. ⁷⁰ Jacoui B. ⁷¹ mitti B. [“] dicuntur B.

¹ Eccl. xxii. 7, 8. LXX., 8, 9. V. But “et in f. n. dicit,” and for “quid . . . dixeras?” ¹¹ ἔστι; and “Quis est hic?”

² Jer. iv. 14. V. but, “salva vias.”

³ Jer. xviii. 7. V. but, “adversus, .. adversus .. ut eradicem et destruam” &c.

⁴ Jer. xviii. 8. V. but, “a malo suo,” and, “quod cogitavi.”

⁵ Deuter. v. 29. LXX. G.

⁶ Deuter. xxxii. 28—30. V. but, “gens absque consilio est et sine.”

⁸ Matt. xi. 28, 29. G. See p. 49, note c.

⁹ Esai. lviii. 1. V. but, “populo Meo, .. domui Jacob.” ¹⁰ Esai. lvi. 10. V.

¹¹ Prov. xxiv. 24, 25. fere = LXX. G. = Lucif. Cal., Pro S. Athan. I.; Bibl. PP. IV. 132 f. ed. 1618.

¹² Eccl. iv. 27, 28. V.; except “non,” and “casum,” which are in MSS. Corb. i. et S. Germ. 15. of I. ap. Sabatier:—πρῶσην, LXX.

⁷ Prov. xxiv. 11. LXX. G. = Cassian., Collat. II. 13. p. 342 b. ed. Gaz.

[GILD. EPIS. 2. A. D. 547.]

et ⁷ redimere eos qui interficiuntur, ne parcas:’ quia ‘⁸ non ⁹ prode-
runt,’ ut idem Propheta ait, ‘divitiæ in die iræ, ¹⁰ justicia a morte
liberat.’ ‘¹¹ Si justus quidem vix salvus sit, impius et peccator ubi
parebit?’ Ille profecto te tenebrosus Tartari torrens ferali rocam
undisque acsi acerrimis involvet semper cruciaturus et nunquam con-
sumpturus, cui tunc ¹² erit sera inutilisque poenæ oculata cognitio ac
mali poenitudo, a quo, in hoc ¹³ tempore accepto et die salutis,’ ad
rectum vitæ iter differtur conversio.

Hic sane vel antea concludenda erat, uti ne amplius loqueretur
os nostrum opera hominum, tam flebilis hæc ¹⁴ querulaque malo-
rum ævi hujus historia. Sed ne formidolosos nos aut lassos putent,
quominus illud ¹⁵ Isaianum infatigabiliter caveamus, ‘¹⁶ Væ,’ inquietus,
‘qui dicit bonum malum, et malum bonum; ponentes tenebras in
lucem, et lucem in tenebras; amarum in dulce, et dulce in ama-
rum;’ qui ‘¹⁷ cvidentes non vident, et audientes non audiunt;’ quo-
rum cor crassa obtegitur quadam ¹⁸ vitiorum nube’, libet quid qua-
tumque [his supradictis lascivientibus insanisque satellitum Pharaonis,
quibus ¹⁹ ejus peritus Mari provocatur exercitus strenue Rubro, eorum-
que similibus quinque equis,] minarum prophetica inclamitent strictum
edicere oracula; quibus veluti pulchro tegmine opusculi nostri ²⁰ moli-
men, ita ut ne certatim ²¹ irruitur invidorum’ ²² ymbribus extet pene-
trabile, ²³ fidissime contegatur. Respondeant itaque pro nobis sancti
vates nunc ut ante, qui os quodammodo Dei organumque Spiritus
Sancti, mortalibus ²⁴ prohibentes mala, bonis faventes extitere, con-
tumacibus superbisque hujus ætatis principibus, ne dicant nos pro-
pria adinventione et loquaci tantum temeritate tales minas eis tan-
tosque terrores incutere. Nulli namque sapientium ²⁵ dubium est’,
in quantis graviora sunt peccata hujus temporis ²⁶ quam primi, Apo-
stolo dicente: ‘²⁷ Legem quis transgrediens duobus mediis vel tribus
testibus ²⁸ morietur; quanto putatis deteriora mereri supplicia, qui
Filium Dei ²⁹ conculcaverit?’ En primus occurrit nobis Samuel jussu
Dei legitimi regni stabilitor, Deo antequam nasceretur dedicatus, a
Dan usque ³⁰ Barsabeæ omni populo Israel veridicus propheta signis

⁷ redime B.⁸ prodiderunt B.⁹ justitia G.V.¹⁰ era B.¹¹ querulaque V.G.B.¹² ijsiae B. Esaianum V., and canamus for caveamus.¹³ nube vitiorum B.¹⁴ volumen B.V. ²⁰ irruitur in vindarum B.²¹ imbris V.G.B.²² fidisse B.¹⁵ prohibente B. ²³ est dubium B.²⁴ deest B.²⁵ moritur V.B.¹⁶ Bersabee B. Bethsabee V.²⁶ conculcaverunt B.¹⁷ Prov. xi. 4. LXX. G. but the v. is wanting in the Vatic. MS. of LXX.¹⁸ Esai. v. 20. V. “dicitis . . . tenebras lucem et l. t.” ¹⁹ Matt. xiii. 13. V.²⁰ Prov. xi. 31; 1 Pet. iv. 18. G. = S. Aug. In Rom. i. 10. Opp. III. ii. 930 f, g.²¹ Heb. x. 28, 29. V. “Irritam quis faciens legem .. duobus vel tribus .. moritur .. quanto magis.”²² 2 Cor. vi. 2. V.

[GILD. EPIST. 2. A. D. 547.]

indubitanter admirandis ⁸⁸ notus, ex cuius ore Spiritus Sanctus cunctis mundi potestatibus intonuit, denuntiando primo regi apud Hebræos, duntaxat Sauli, pro eo quod quædam ⁸⁹ de ⁹⁰ mandatis Domini' non compleverat, dicens: ‘^eStulte egisti, nec custodisti mandata Domini Dei tui, quæ præcepit tibi. Quod si non fecisses, jam nunc pararet Deus regnum tuum super Israel in sempiternum; sed nequaquam regnum tuum ultra consurget.’ Quid ergo simile hujus temporis sceleribus adulteriumne vel parricidium fecit? Nullo modo; ⁹¹ sed jussionis' ex parte mutationem: quia, ut bene quidam ⁹² nostrum ait: ‘Non agitur de qualitate peccati, sed de transgressione mandati.’ ⁹³ Itemque illum' objecta, velut putabat, purgantem, et apologias, ut generi humano moris est, sagaciter hoc modo ⁹⁴ adnectentem: ‘^f Imo audivi vocem Domini, et ambulavi in via per quam misit me,’ tali animadversione multavit: ‘^g Nunquid vult,’ ⁹⁵ inquit, ‘Dominus ⁹⁶ holocausta aut victimas, et non potius ut obediatur voci ⁹⁷ Domini? Melior est enim obedientia quam victimæ, et audire ⁹⁸ magis quam offerre adipem arietum; ⁹⁹ quoniam sicut peccatum ariolandi est repugnare, ¹ et quasi scelus idolatriæ nolle acquiescere. Pro eo ergo quod abjecisti sermonem Domini, abjecit et te ne sis rex.’ Et post pauca: ‘^h Scidit,’ inquit, ‘Deus regnum Israel a te hodie, et dedit illud proximo tuo meliori te. Porro triumphator in Israel non parcet, et poenitudine non flectetur; neque enim homo est ut agat poenitentiam;’ subauditur, super duris malorum præcordiis. Notandum ergo est, quod dixit scelus idolatriæ esse nolle Deo acquiescere. Non sibi scelerati isti, dum non gentium diis perspicue litant, ² subplaudant, siquidem conculcantes, porcorum more, pretiosissimas Christi margaritas, ³ idolatriæ. Sed licet ⁴ hoc unum exemplum, acsi invictus adstipulator, ad corrigendos iniquos abunde sufficeret: tamen, ⁵ ut in ore multorum testium omne comprobetur Britanniæ malum, transeamus ad cætera. Quid David numerando populum evenit? dicente ad eum Propheta ⁶ Gad: ‘ⁱ Hæc dicit Dominus’: Trium tibi optio datur: elige unum, quod volueris ex his, ut faciam tibi.’ ‘Aut septem annis veniet tibi famæ;’ ‘aut tribus mensibus fugies adversarios tuos et illi te persequentur; aut certe tribus diebus erit pestilentia in terra tua.’ Nam

⁸⁸ notatus B. ⁸⁹ deest B. ⁹⁰ mandata Dei B. ⁹¹ secussi om̄s B. ⁹² nostrorum B. ⁹³ Itemque illum B. Itaque illum V. ⁹⁴ adnectantem V.B. ⁹⁵ nūquid B. ⁹⁶ holocausta B. ⁹⁷ Dei B. ⁹⁸ magna B. ⁹⁹ quō B. quia V. ¹ ita V. ² scindit B. ³ subplaudunt G. ⁴ idolatriæ G. ⁵ idolatriæ sunt V. ⁶ horum B. ⁷ deest B. ⁸ Deus add. B.

[•] I Sam. xiii. 13, 14. V. “preparasset Dominus.” [†] I Sam. xv. 20. V.

⁵ I Sam. xv. 22, 23. V. but “auscultare magis . . . quasi peccatum.” And, “aut victimas,” and “Dominus” om. after “te,” in G. with Cod. Amiat. of V.

^h I Sam. xv. 28, 29. V. but “tradidit” for “dedit.” [†] 2 Sam. xxiv. 12, 13. V.

[GILD. EPIS. 2. A. D. 547.]

⁷ arctatus tali conditione, et volens magis [‘] incidere in manus misericordis Dei quam hominum,’ LXX. millium populi sui strage humiliatur, et, [‘]ni [‘]pro contribulibus, apostolicæ charitatis affectu, ut illos plaga non tangeret mori optasset, dicendo: ‘ [¶] Ego sum qui peccavi, ego pastor inique egi: isti qui oves [‘]sunt, quid ¹⁰ peccarunt? Vertatur obsecro manus Tua contra me, et contra domum patris mei,’ inconsideratam cordis ¹¹ elacionem propria morte piaret. Nam quid Scriptura in consequentibus de filio ejus narrat: ‘ ¹ Fecit,’ ¹² inquiens, ‘ Salomon quod non placuerat coram Domino, et non adimplevit ut sequeretur Dominum sicut pater ejus.’ ‘ ^m Dixit Dominus ad eum: Quia habuisti hoc apud te, et non custodisti pactum Meum et præcepta Mea quæ mandavi tibi, disrumpens scindam regnum tuum et dabo illud servitu tuo.’ Quid duobus ¹³ sacrilegis, æque ut isti sunt, Israel regibus Hieroboæ et ¹⁴ Baasæ accidit, audite, quibus sententia Domini dirigitur per Prophetam ita ¹⁵ dicentis: ‘ ⁿ Propter quod ¹⁶ magnificavi te principem super Israel,’ ‘ quia exacerbaverunt Me in vanis eorum: ecce Ego ¹⁷ suscito post ¹⁸ Baasam et post domum ejus, et tradam domum ejus sicut domum Jeroboæ Nabath. Qui mortuus fuerit de suis in ¹⁹ civitate comedent eum canes, ²⁰ et mortuum’ corpus illius ²¹ in campo comedent’ volatilia coeli.’ Quid illi quoque scelerato regi Israel istorum commanipulari, ²² cuius colludio et uxoris dolo Naboth innocens propter ²³ paternam vineam’ oppressus est, sancto ore illius Heliæ atque ignifero Domini alloquio instructo minatur, ita dicente: ‘ ^o Occidisti insuper et possedisti? et post hæc addes, Hæc dicit Dominus: In loco hoc in quo ²⁴ linixerunt canes sanguinem Naboth, lambent quoque tuum sanguinem.’ Quod ita factum fuisse ²⁵ certissima ratione cognitum est. Sed ne forte secundum supradictum Achab p̄ spiritus mendax loquens ²⁶ vana in ore prophetarum vestrorum seducat vos, ne sermones Micheæ Prophetæ audiatis, ‘ q Ecce permisit Deus spiritum ²⁷ mendacii in ore omnium prophetarum tuorum qui hic sunt, et Dominus locutus est contra te malum.’ Nam et nunc certum est aliquos esse doctores contrario spiritu repletos, et magis pravam voluptatem quam veritatem asse-

⁷ artatus B. ⁸ deest V. vi B. ⁹ deest B. ¹⁰ fecerunt V. ¹¹ elacionem G.B.V.
¹² inquirens B. ¹³ sacrilegiis B. ¹⁴ Basæ B. ¹⁵ dicens B. ¹⁶ irritavi add. B.
¹⁷ suscitabo V. ¹⁸ Basan B. ¹⁹ civitatem B. ²⁰ et mortuum bis B. ²¹ comed. in campo B.
²² quasi B. ²³ vin. pat. B. ²⁴ fluxerunt B. ²⁵ certissime B. ²⁶ vani B. ²⁷ medacii B.

[¶] 2 Sam. xxiv. 17. V. but G. adds “pastor,” and has “peccarunt” for “fecerunt.”

¹ I Reg. xi. 6. V. But G. om. “David” before “pater,” with Cod. Amiat. of V.

^m I Reg. xi. 11. V.

ⁿ I Reg. xvi. 2, 3, 4. LXX. G. (I. caret.)

^o I Reg. xxi. 19. V. In Cod. Amiat., “tuum quoque sanguinem;” V. pres. text, q. s. t.

^p I Reg. xxii. 22. V.

^q I Reg. xxii. 23. V. but “dedit” for “permisit.”

[GILD. EPIS. 2. A. D. 547.]

rentes: 'quorum verba 'super ²⁸ oleum molliuntur, et ipsa sunt jacula ;' 'qui dicunt pax, pax, et non erit in peccatis ²⁹ permanentibus pax, ut alibi Propheta dicit: 't Non est gaudere impiis, dicit Dominus.' Azarias quoque filius ³⁰ Obed Asæ revertenti de cæde decies centenum millium exercitus Æthiopum locutus ³¹ est, dicens: 'u Dominus vobiscum est dum estis cum Ipso, et si exquisieritis Eum, invenietur a vobis: et si ³² dereliquistis Eum, derelinquet vos.' Nam ³³ si Josaphat ferens præsidium iniquo regi, ita ab "Jehu Propheta ³⁴ Ananiæ filio increpatur, dicente: 'z Si peccatorem tu adjuvas, aut quem Dominus odit, tu diligis? propterea ira Dei est super te;' quid illis, qui propriis scelerum suorum ³⁵ criniculis compediuntur, fiet? Quorum ³⁶ nos necesse est, si in acie dominica volumus dimicare, peccata ³⁷ odisse non animas, dicente Psalmista: 'y Qui diligitis Dominum, odite malum.' Quid ad supradicti Josaphat filium, currus et auriga Israel Propheta Helias, Ioram ³⁸ scilicet parricidam, qui egregios fratres suos, ut pro ipsis regnaret, spurius trucidavit, effatus est? 'z Sic dicit,' inquit, 'Dominus Deus patris tui David. Eo quod non ambulaveris in via ³⁹ Josaphat ⁴⁰ patris tui', et in ⁴¹ viis Asæ regis Juda, et ambulasti in viis regum Israel, et ⁴² stuprose, 'ut gessit domus ⁴³ Achab, et fratres tuos filios Josaphat meliores te interfecisti, ecce Dominus percutiet plaga magna te, et filios tuos.' [Et post pauca: 'a Et tu eris in magna valetudine in languore ventris tui, donec exeat venter tuus cum ipsa infirmitate de die ex die.'] Et ad Joam regem Israel, ut vos, derelinentem Dominum, quid Zacharias filius ⁴⁴ Joiadæ vatis minatus sit, attendite; qui ^b surgens ⁴⁵ populo dixit: Hæc dicit Dominus: Quare præteritis præcepta Domini et non ⁴⁶ prosperamini? Quia ⁴⁷ dereliquistis Prophetarum ⁴⁸ minum, et derelinquet vos.' Quid de authore Propheticæ. Testimonia. Esaiæ dicam? ⁴⁹ qui proœmium ⁵⁰ prophetiæ suæ vel Esaiæ. visionem ita exorsus est, dicens: 'c Audite cœli ⁵¹ et auribus' ⁵² percipite terra, quoniam Dominus locutus est. Filios enu-

²⁸ olivi B. ²⁹ remanentibus B. ³⁰ so V. Obed ad se Joss. G. Obez ad se B. ³¹ deret G.
²⁹ dereliqueritis V.B. ³² sic B. ³³ Jeu B. ³⁴ Annaniæ B. ³⁵ criniculus B.
³⁷ vos B. ³⁶ odire B. ³⁸ deest B. ³⁹ patris add. B. ⁴⁰ derent B. ⁴¹ via B.
⁴² so V. stupore se Joss. G.B. ⁴³ Acab B. ⁴⁴ Joiada B. ⁴⁵ a add. V. ⁴⁶ speramini B.
⁴⁸ dereliquisti B. ⁴⁹ Esaiæ V.G.B. ⁵⁰ quod B. ⁵¹ prophetæ B. ⁵² auribus et G.
⁵³ percipe V.

^x Psalm. iv. 21. (liv. 22.) I. V. but, "mollierunt," or "molliti sunt sermones ejus .. et ipsi" &c.

^y Jer. vi. 14; viii. 11. V.

^z Esai. xlviij. 22; lvii. 21. I. = Lucif. Cal., Pro S. Athan. I. p. 137 h., and S. Aug. Civ. Dei, XIV. 8. Opp. VII. 356 f, 357 b, &c.

^a ^z Chr. xv. 2. LXX. G. fere = S. Aug. De Grat. Opp. X. 723 f.

^x ^z Chr. xix. 2. LXX. G. = S. Aug. Cont. Parmen. II. Opp. IX. 51 a.

^y Psalm. xcviij. 10. (xcvi. 10.) V. but = Lucif. Cal., Pro S. Athan. I. p. 133 c.

^z ^z Chr. xxi. 12-14. LXX. G. but "et filios tuos," from Hebr.

^a ^z Chron. xxi. 15. LXX. G.

^b ^z Chron. xxiv. 20. LXX. G.

^c Esai. i. 2, 3. V. "percipe."

[GILD. EPIS. 2. A. D. 547.]

trivi et exaltavi, ipsi autem spreverunt Me. Cognovit bos possessorem suum, et asinus præsepe domini sui, Israel autem Me non cognovit, et populus Meus non intellexit.' [Et post pauca minus meritas tantæ insipientiæ aptans; 'd Derelinquetur,' inquit, 'filii Syon ut tabernaculum in vinea, et sicut tugurium in cucumerario, sicut civitas quæ ⁵¹ vastatur.' Et principes specialiter conveniens ait: 'e Audite verbum Domini, principes Sodomorum; percipite legem Domini, populus Gomorrhæ.' Notandum sane, quod iniqui reges principes Sodomorum vocentur. Prohibens namque Dominus sacrificia et dona ⁵² 'Sibi a talibus' offerri,—et nos inhiantes suscipimus quæ Deo ab omni natione sunt non placita, eademque egenis et pene nihil habentibus distribui in perniciem nostram non sinimus,—cum latis ⁵³ divitiis oneratis, sordibus peccatorum intentis ait: 'f Ne afferatis ultra sacrificium frustra; incensum abominacio est Mihi.' Itemque denunciat: 'g Et cum extenderitis manus vestras, avertam oculos Meos a vobis, et cum multiplicaveritis orationem, non exaudiam.' Et hoc quare facit ostendit: 'Manus,' inquiens, 'vestre ⁵⁴ sanguine plenæ' sunt.' Simulque ostendens quomodo placaretur ait: 'h Lavamini, mundi estote, auferte malum cogitationum vestrarum ab oculis Meis, quiescite agere perverse, discite benefacere, querite judicium, subvenite oppresso, judicate pupillo.' Quasi ⁵⁵ placoris vicissitudinem adjungens ait: 'i Si fuerint peccata vestra ut coccinum, quasi nix dealbabuntur; et si fuerint rubra quasi vermiculus, velut lana alba erunt. Si volueritis et audieritis Me, bona terræ manducabitis. Quod si ⁵⁶ nolueritis et Me provocaveritis ad iracundiam, gladius devorabit vos.' Accipite veracem publicumque adstipulatorem, boni malique vestri ⁵⁷ retributionem absque ullo adulatioñis fuco, non ut parasitorum venerata vestrorum venena in aures sibilant ora, testantem. Itemque ad rapaces judices sententiam dirigens ita affatur: 'k Principes tui infideles, socii furum, omnes diligunt munera, sectantur retributions, pupillo non judicant, causa viduæ non ingreditur ad eos. Propter ⁵⁸ hoc ait Dominus exercituum fortis Israel: Heu consolabor super hostibus Meis, et vindicabor de inimicis Meis:' 'Et ⁵⁹ conterentur scelerati et peccatores simul, et omnes qui dereliquerunt Dominum consumentur.'

⁵¹ vocatur B. ⁵² a talibus sibi B. ⁵³ dicens B. ⁵⁴ plen. sang. B. ⁵⁵ predatoriis B.
⁵⁶ volueritis B. ⁵⁷ retributione B. ⁵⁸ hec B. ⁵⁹ convertentur B.

^a Esai. i. 8. V. but "umbraculum" for "tabernaculum," and, "et sicut civitas."

^b Esai. i. 10. V. "auribus legem Dei nostri."

^c Esai. i. 13. V. but "afferatis" = I.

^d Esai. i. 15. V.

^e Esai. i. 16, 17. V.

^f Esai. i. 18-20. V. but "manducabitis" from L.

^g Esai. i. 23, 24, 28. V. but "sequuntur .. et causa .. Dominus Deus .. conteret sceleratos .. simul, et qui."

[GILD. EPIS. 2. A. D. 547.]

Et infra : ‘¹ Oculi ²⁰ sublimis hominis humiliabuntur, et ³¹ incurvavit altitudo virorum.’ Et iterum : ‘²¹ Væ impio in malum, retributio enim manuum ejus fiet ei.’ Et post pauca : ‘²² Væ qui consurgitis mane ad ebrietatem ²³ sectandam, et ad potandum usque ad vesperam ut vino æstuetis. Cithara, et lyra, et tympanum, et tibia, et vinum in conviviis vestris; et opus Domini non respicitis, et opera manuum Ejus non consideratis. Propterea captivus ²⁴ ductus est populus Meus, quia non habuit scientiam, et nobiles ejus interierunt fame, et multitudine ejus ²⁵ siti exaruit. Propterea dilatavit infernus animam suam, et aperuit os suum absque ullo termino, et ²⁶descendent fortis ejus, et ²⁷populus ejus, et sublimes gloriosique ejus ad eum.’ Et infra : ‘²⁸ Væ qui potentes estis ad bibendum vinum, et viri fortis ad miscendam ebrietatem, qui justificatis impium pro muneribus, et justitiam justi aufertis ab eo. Propter hoc sicut devorat stipulam lingua ignis, et calor flammæ exurit; ²⁹ sic radix eorum quasi favilla erit, et germen eorum ³⁰ut pulvis ascendet. Abjecerunt enim legem Domini exercitum, et eloquium Sancti Israel despixerunt.’ ‘In omnibus his non est ³¹aversus furor Domini, sed adhuc manus Ejus extenta.’ Et post aliquanta, de die judicii et peccatorum ineffabili metu disceptans ait : ‘³² Ululate quia prope est dies Domini : si tunc prope erat, quid nunc putabitur? ‘quia ³³vastitas a Deo veniet’. Propter hoc omnes manus dissolventur, et omne cor hominis tabescet et conteretur, tortiones et dolores tenebunt, quasi parturiens dolebunt. Unusquisque ad proximum suum stupebit; facies combustæ vultus ³⁴ illorum. Ecce dies Domini veniet crudelis et indignationis plenus, et iræ furorisque, ad ponendam ³⁵ terram in solitudinem, et peccatores ejus ³⁶conterendos de ea; ³⁷ quoniam stellæ cœli et splendor earum non expandent lumen suum, obtenebrabitur ³⁸sol in ortu suo, et luna non splendebit in tempore suo; et visitabo super orbis mala, et contra impios iniqitatem ipsorum, et quiescere faciam superbiam infidelium, et arrogantiæ fortium humiliabo.’ Et iterum : ‘³⁹ Ecce Dominus dissipabit terram, et nudabit eam, et affliget faciem ejus, et disperget habitatores ejus, et erit sicut populus sic sacerdos, et sicut servus sic dominus ejus, sicut ancilla sic domina ejus, sicut emens sic ille

²⁰ deest B. ²¹ so in Joss. G.B. ²² sectandum B. ²³ deest B. ²⁴ deest B. ²⁵ de-
scenderunt B. ²⁶ populi B. ²⁷ si B. ²⁸ quasi B. ²⁹ adversus B. ³⁰ vastita a Deo
veniatur B. ³¹ eorum B. ³² deest B. ³³ convertendos B. ³⁴ quo B. ³⁵ deest B.

¹ Esai. ii. 11. V. “sublimes .. humiliati sunt .. incurvabitur.” ² Esai. iii. 11. V.

³ Esai. v. 11-14. V. “et potandum .. nec opera m. E. consideratis.”

⁴ Esai. v. 22-25. V. “Israel blasphemaverunt.”

⁵ Esai. xiii. 6-11. V. but “quasi vastitas a Do-
mino .. contabescet .. vultus eorum .. obtenebra-
tus est .. splendebit in lumine suo .. iniqitatem
eorum.”

⁶ Esai. xxiv. 1-6. V. “is qui mutuum.”

[GILD. EPIST. 2. A. D. 547.]

qui vendit, sicut foenerator sic ille qui ⁷³ 'mutuum accipit', sicut qui repetit sic qui debet. Dissipatione dissipabitur terra, et dissipacione prædabitur. Dominus enim locutus est verbum hoc: *Lux et defluxit terra,* 'defluxit orbis, infirmata est' 'ab habitatoribus suis, quia transgressi sunt leges, mutaverunt jus, dissipaverunt fœdum sempiternum. Propter hoc maledictio vorabit terram.'

Et infra: 'Ingemiscent omnes qui lætantur corde, ⁷⁴ cessavit gaudium typanorum, quiescat sonitus lætantium, ⁷⁵ conticescet dulcedo citharae, cum cantico non bibent vinum, amara erit potio bibentibus illam. Attrita est civitas vanitatis, clausa est omnis domus nullo introeunte. Clamor erit super vino in plateis, deserta est omnis latitia, translatum est gaudium terræ, relictæ est in urbe solitudo, et calamitas opprimet portas; quia hæc erunt in medio terræ et in medio populorum.'

Et post pauca: 'Prævaricantes prævaricati' ⁷⁶ sunt, et prævaricatione transgressorum prævaricati' sunt. Formido, et foveæ, et laqueus super te qui habitator es terræ. Et erit, qui fugerit a voce formidinis, cadet in foveam, et qui se explicuerit de fovea, tenebitur laqueo: quia cataractæ de ⁷⁷ excelsis apertæ erunt, et ⁷⁸ concutientur fundamenta terræ. Confractione confringetur terra,' 'commotione commovebitur,' 'agitazione agitabitur' 'sicut ebrius, et auferetur quasi tabernaculum unius noctis, et gravabit eam iniquitas' ⁷⁹ sua, et corruet, et non ⁸⁰ adjiciet ut resurgat. Et erit, in die illa visitabit Dominus super militiam cœli in excelso, et super reges terræ qui sunt super terram, et ⁸¹ congregabuntur in' congregationem unius fascis in lacum, et claudentur ibi in carcerem, et post multos dies visitabuntur. Et erubescet luna, et confundetur sol, cum regnaverit Dominus exercituum in monte ⁸² Syon et in Jerusalem, et ⁸³ in conspectu' senum Suorum fuerit glorificatus.'

Et post aliquanta, rationem reddens quamobrem talia⁸⁴ minaretur, ita ait: 'Ecce non est abbreviata manus Domini ut salvare nequeat, neque aggravata est auris Ejus ut non exaudiatur. Sed iniquitates vestræ diviserunt inter vos et Deum vestrum, et peccata vestra absconderunt faciem Ejus a vobis ne exaudiret. Manus enim vestræ pollutæ sunt sanguine, et digitæ vestri iniquitate: labia vestra locuta sunt mendacium, et lingua vestra

⁷³ accipit mutuum R. ⁷⁴ so G. ingemisset Joss. B. ⁷⁵ so Joss. G.B. ⁷⁶ conticement G.
⁷⁷ desunt B. ⁷⁸ excelsus B. ⁷⁹ confundentur B. ⁸⁰ deest B. ⁸¹ adiciet B.
⁸² congreg. in bis B. ⁸³ Sion G.B. ⁸⁴ conspectum B. ⁸⁵ miri add. B.

⁷ Esai. xxiv. 7-13. V. but, "ingemuerunt .. lætabantur .. quievit .. conticuit .. terræ in."
⁸ Esai. xxiv. 16-23. V. but, "et fovea, .. ex-

plicaverit, .. apertæ sunt .. in carcere."

⁹ Esai. lix. 1-4. V. but, "invocet .. nihilo .. conceperunt laborem."

[GILD. EPIS. 2. A. D. 547.]

iniquitatem fatur. Non est qui vocet justitiam, neque est qui judicet
 recte, sed confidunt in nihil, et loquuntur vanitates, et conceperunt
 iniquitatem, et "pepererunt iniquitatem." ⁸⁰ Et infra: 'Opera eorum
 iniuria, et opus iniquitatis in manibus eorum. ⁸¹ Pedes eorum in ma-
 gno currunt, et festinant ut effundant sanguinem innocentem. Co-
 cogitationes eorum cogitationes inutiles, vastitas et contritio in viis
 eorum, et 'viam pacis non cognoverunt, et non est judicium in gres-
 sum eorum. Semitez ⁸² eorum incurvatæ sunt eis; omnis qui calcat in
 eis ignorat pacem. Propter hoc elongatum est judicium a vobis, et
 apprehendit vos justitia.' Et post pauca: 'Et conversum est
 eorum judicium, et justitia longe stetit, quia corruit in platea veri-
 tatis, et aquitas non potuit ingredi. Et facta est veritas in oblivione,
 qui recessit a malo, prædæ patuit. Et vidit Dominus et non placuit
 ei calix Eius, quia non est judicium.' Hucusque Esaiæ Prophetæ
 [qui de multis dixisse sufficiat.] Nunc vero illum, qui priusquam
 nascitur in utero præscitus, et priusquam exiret de vulva sancti-
 ficiatus et in cunctis gentibus Propheta positus est, Jere-
 miæ scilicet, quid de populo insipiente rigidisque regibus pronuncia-
 tur, parumper attendentes audite, hoc modo leniter verba initiantem:
 'Factum est ⁸³ verbum Domini ad me dicens; Vade et clama in
 Iudeam Jerusalem,' et dices: 'Audite verbum Domini domus Jacob, et
 cognationes domus Israel. Hæc dicit Dominus: Quid inveni-
 es in Me patres vestri ⁸⁴ iniquitatis, qui elongati sunt a Me, et am-
 baverunt post vanitatem, et vani facti sunt, et non dixerunt, Ubi
 erat Qui ascendere nos fecit de terra Ægypti?' [Et post pauca: 'A
 deo confregisti jugum Meum, rupisti vincula Mea, dixisti non
 eram.' 'Ego plantavi te vineam electam, omne semen verum.
 Quomodo ergo conversa es in pravum vinea aliena? Si laveris te
 et multiplicaveris tibi herbam borith, maculata es iniquitate tua
 a Me, dicit Dominus.' Et infra: 'Quid ⁸⁵ vultis Mecum' judicio
 mandare? Omnes Me dereliqueris, dicit Dominus. Frustra per-
 misi filios vestros, disciplinam non receperunt.' 'Audite verbum
 Domini: Nunquid solitudo factus sum Israel, aut terra serotina?
 Quæ ergo dixit populus Meus, Recessimus, non veniemus ultra ad

⁸⁰ peperunt B. ⁸¹ deservit B. ⁸² et add. B. ⁸³ igitur B. ⁸⁴ conciperetur B.
⁸⁰ ducunt B. ⁸¹ doceat B. ⁸² iniquitatem G. ⁸³ Quo B. ⁸⁴ Mecum vultis B.

⁸⁵ Ier. 6-9. V. but, "ad malum .. pacis

runt .. ubi est Dominus."

".. a nobis .. apprehendet nos."

⁸⁶ Jer. ii. 20-22. V. but, "et dixisti .. con-
 versa es Mihi .. in iniquitate."

Ier. 14, 15. V. but, "in oblivionem ..

⁸⁷ Jer. ii. 29-32. V. but, "Videte verbum ..

apparuit in oculis."

Israel .. obliviscetur .. oblitus est Mei."

Ier. i. 2, 4-6. V. but, "quia elongave-

[GILD. EPIS. 2. A. D. 547.]

Te? Nunquid obliviscitur virgo ornamenti sui, aut sponsa ^{²⁸} fascia pectoralis suæ? Populus vero Meus oblitus est Me diebus innumeris? ^b Quia stultus est populus Meus, Me non cognovit: "filii insipientes sunt, et vecordes: sapientes sunt ut faciant mala, bene autem facere nescierunt." Tum Propheta ex sua persona loquitur dicens: "c Domine oculi Tui respiciunt fidem; percussisti eos et non doluerunt, attrivisti eos et renuerunt accipere disciplinam; induraverunt facies suas super petram, et noluerunt reverti." Itemque Dominus: "d Annunciate hoc domui Jacob, et auditum facite in Juda dicentes: Audi popule stulte qui non habes cor, qui habentes oculos non videtis, et aures et non auditis. Me ergo non timebitis, ait Dominus, et a facie Mea non dolebitis, Qui posui ² arenam terminum mari, præceptum ³ sempiternum quod non præteribit; et commovebuntur et non ⁴ poterunt, intumescent fluctus ejus, et non transibunt illud. Populo autem huic factum est cor incredulum et exasperans, recesserunt et abierunt, et non dixerunt in corde suo, Metuamus Dominum Deum nostrum." Et iterum: "e Quia inventi sunt in populo Meo impii insidiantes quasi aucupes, laqueos ponentes et pedicas ad capiendos viros. Sicut decipula plena avibus, sic domus eorum plenæ dolo: ideo magnificati sunt et ditati, ⁵ incrassati sunt et impinguati⁶, et præterierunt sermones Meos pessime," "causam pupilli non dixerunt, et judicium pauperum non judicaverunt. Nunquid super his non ⁷ visitabo? dicit Dominus: aut super gentem hujusmodi non ulciscetur anima Mea?" Sed absit ut vobis ⁸ eveniat quod ⁹ sequitur: "f Loquere ad eos omnia verba hæc et non audient te, et vocabis eos et non respondebunt tibi, et dices ad eos: Hæc est gens, quæ non audivit vocem Domini Dei sui, nec recipit disciplinam; periit fides, et ¹⁰ ablata est de ore eorum." Et post aliquanta: "g Nunquid qui cadit non resurget, et qui ¹¹ aversus est non revertetur? Quare ergo aversus est populus iste in Jerusalem aversione contentiosa? Apprehenderunt ¹² mendacium, et noluerunt reverti. Attendi et ¹³ auscultavi: nemo quod bonum est loquitur; ¹⁴ nullus est qui agat pœnitentiam ¹⁵ super peccato suo, dicens, Quid feci? ¹⁶ Omnes conversi sunt ad cursum suum, quasi equus impetu vadens in prælium. Milvus

²⁸ fascia G. ²⁹ fili B. ¹ autem B. ² arenum B. ³ doceat B. ⁴ eo B. poterunt
erunt Joss. G. ⁵ et crassati B. ⁶ sunt add. B. ⁷ iudicabo B. ⁸ eveniet B.
⁹ subsequitur B. ¹⁰ oblatio B. ¹¹ adversus B. ¹² mendacium G.B. ¹³ auscultavi B.
¹⁴ nemo B. ¹⁵ suam add. B. ¹⁶ peccavi add. B.

^b Jer. iv. 22. V. "stultus populus."^c Jer. v. 3. V. "supra."^d Jer. v. 20-24. V. "et intumescent."^e Jer. v. 26-29. V. "pupilli non direxerunt."^f Jer. vii. 27, 28. V. "Loqueris .. recepit."
^g Jer. viii. 4-7. V. "resurget .. ad prælium .. autem Meus .. Domini."

[GILD. EPIST. A. A. D. 547.]

in cœlo cognovit tempus suum, turtur et hirundo et ciconia custodierunt ¹⁶ tempus adventus sui', populus Meus non cognovit ¹⁷ judicium Dei.' Et ¹⁸ tam vehementi sacrilegiorum cæcitatem et ineffabili ebrietate Propheta ¹⁹ conterritus, et deflens eos qui seipsos non deflebant, ut et nunc infelices tyranni agunt, optat sibi auctionem fletuum a Domino concedi, hoc modo dicens: ' ^hSuper contritione filiæ populi mei contritus sum? 'stupor obtinuit me. ²⁰ Nunquid resina non est in Galaad, aut medicus non est ibi? Quare ergo non obducta est cicatrix filiæ populi mei? ⁱQuis dabit ²¹ capiti meo aquam, et oculis meis fontem lachrymarum, et plorabo die et nocte imperfectos populi mei? Quis dabit' mihi in solitudine ²² diversorum viatorum, et derelinquam populum meum, et recedam ab eis, ²³quia omnes adulteri sunt, cœtus prævaricatorum? Et extenderunt ²⁴ linguam suam quasi arcum' mendacii et non veritatis: confortati sunt in terra, quia de malo ad malum egressi sunt, et Me non cognoverunt dicit Dominus.' Et iterum: ' ^kEt dixit Dominus: Quia dereliquerunt legem Meam quam dedi eis, et non audierunt vocem Meam, et non ambulaverunt in ea; et abierunt post pravitatem cordis sui: ' idcirco hæc dicit Dominus exercituum Deus Israel: ²⁵ Ecce Ego cibabo populum istum absynthio, et potum dabo eis aquam fellis.' Et post pauca, quod etiam crebrius stylo Propheta adjunxit, dicens ex persona Dei: ' ^lTu ²⁶ ergo noli' orare pro populo hoc, et ne assumas pro eis laudem et orationem, quia non exaudiam in tempore clamoris eorum ad Me, et afflictionis eorum. Quid ergo nunc infausti duces facient? Illi pauci ²⁷invenientes viam angustam, amota sparsa, prohibiti a Deo ne preces pro vobis fundant perseverantibus in malis, et tantopere incitantibus; ²⁸ queis e contrario ex corde ad Deum repedantibus, Deo nolente animam hominis interire, sed retractante, ne penitus pereat qui abjectus est, vindictam non potuissent inducere, quia nec Jonas, et quidem cum multum concupiverit, ²⁹ Ninivitis Propheta. Sed omissis interim nostris, audiamus potius quid prophetica tuba persultet: ' ^mQuod si dixeris,' inquiens, ' in corde tuo, Quare venerunt mala hæc? Propter multitudinem iniquitatis tuæ.' 'Si mutare potest Æthiops pellem suam, aut pardus varietates suas, et vos poteritis benefacere, cum ³⁰ didiceritis malum;

¹⁶ adv. sui tempus B. ¹⁷ deest B. ¹⁸ cum B. ¹⁹ contritus B. ²⁰ nun erased in B.
^h deunt B. ²² diverso B. ²³ qñ B. ²⁴ arcum suum B. ²⁵ Ego B. ²⁶ noli ergo B. ²⁷ vivente B. ²⁸ quis B. ²⁹ Ninevetis B. ³⁰ sic G.B. didiceritis Joss.

^h Jer. viii. 21, 22. V. "quare igitur."
ⁱ Jer. ix. 1-3. V. "ac nocte .. filiæ populi
mei .. dabit Me."

^k Jer. ix. 13-15. V.
^l Jer. xi. 14. V. "Me in tempore afflict."
^m Jer. xiii. 22, 23. V. "venerunt mihi hæc."

[GILD. EPIST. 2. A.D. 547.]

subauditur, quia non vultis. Et infra: ‘ⁿHæc dicit Dominus huic: qui dilexit movere pedes suos et non quievit, et Dominus placuit: nunc recordabitur iniuriam eorum, et visitabit eorum. Et dixit Dominus ^oad me: Noli orare pro populo bonum. Cum jejunaverint, non exaudiam preces eorum: et salerint holocausta et victimas, non suscipiam ea.’ Et iterum dixit Dominus ad me: Si steterit Moyses et Samuel coram Me est anima Mea ad populum istum: ^pejecte illos a facie Mea ediantur.’ Et post pauca: ‘^rQuis ^smiserabitur tui Jerusalem, a contristabitur pro te, aut quis ibit ad rogandum pro pace tua reliquisti Me, dicit Dominus, et retrorsum ^tabiisti; et ext manum Meam super te, et interficiam te.’ Et post aliquanta: dicit Dominus: Ecce Ego fingo contra vos’ ‘cogitationem: rev unusquisque a via sua mala, et dirigite vias vestras et studia Qui dixerunt: Desperamus; post cogitationes nostras ibimus, e quisque pravitatem cordis sui mali faciemus. Ideo hæc dicit nus: Interrogate gentes, quis audivit talia horribilia quæ fecit virgo Israel? Nunquid deficiet de petra agri nix ^uLibani, ai possunt aquæ erumpentes frigidæ defluentes? quia oblitus e populus Meus.’ Et post aliquanta, optione proposita loquitur ‘^vHæc dicit Dominus: Facite judicium et justitiam, et ^wliberate pressum de manu’ ^xcalumniatoris, et advenam et pupillum et nolite contristare, neque opprimatis inique, et sanguinem innocue effundatis.’ ‘Si enim facientes feceritis verbum istud, ingre per portas domus hujus reges sedentes de genere David super num ejus.’ ‘Quod si non audieritis verba hæc, ^yin Memetipso dicit Dominus, quia in solitudinem erit domus hæc.’ Et iterum, enim scelesto loquebatur: ‘^zVivo Ego dicit Dominus, quia si Jechonias’ ‘annulus in manu dextra Mea, inde evellam eum et Abacuc. manu quærentium animam ejus.’] Sanctus quoque ^aproclamat dicens: ‘^bVæ qui ædificant civitatem in sanguine, e parant civitatem ^cin iniuriatibus, dicentes: Nonne hæc: Domino omnipotente? Et defecerunt populi multi in igne, et

ⁿ suo add. B. ^o desunt B. ^p ejecit B. ^r miseretur B. ^t abiisti B.
bani B. ^s liberati B. ^u desunt B. ^x calumniatores B. ^w tronum B.
ipso B. ^y Abacuc B. ^z dæst B.

ⁿ Jer. xiv. 10-12. V. “holocausta.”
^o Jer. xv. 1. V.
^p Jer. xv. 5, 6. V. “Quis enim .. Dom. retrorsum.”
^q Jer. xviii. 11-15. V. “Desperavimus .. enim

nostras .. evelli .. et defluentes .. oblitus
^r Jer. xxii. 3-5. V.
^s Jer. xxii. 24, 25. V.
^t Abacuc ii. 12. LXX. (=neither)
Alex. MS.) G.

[GILD. EPIST. 2. A. D. 547.]

minoratæ sunt.' Et ita prophetiam quærulus incipit: 'Usque-nabo et non exaudies? vociferabor ad Te.' 'Ut quid mihi dedisti et dolores inspicere, miseriam et impietatem?' [x Contra im est judicium, et judex accepit. Propter hoc dissipata est non perducitur ad finem judicium: quia impius per potentiam it justum. Propter hoc exiit judicium perversum.] Sed et beatus Osee Propheta, attendite quid loquatur de principibus, 'Pro eo quod transgressi sunt' pactum Meum, et adversus Meam tulerunt, et exclamabant: Cognovimus Te, quia adversum el. Bonum ut iniquum persecuti sunt. Sibi regnaverunt, et Me: tenuerunt principatum, 'nec Me agnoverunt.' Sed et sanctum Amos Prophetam hoc modo minantem audite: bus impietatis filiorum Juda, et in quatuor non avertam eos, quod repulerunt legem Domini, et præcepta non custodierunt, luxuriant 'eos vana eorum.' 'Et emittam ignem super Judam, et t fundamenta Jerusalem. b Hæc dicit Dominus: In tribus Itribus Israel, et in quatuor non avertam eos, propter quod sunt 'pecunia' 'justum, et pauperem pro calciamentis, quæ caluper pulverem terræ, et colaphis cædebant capita pauperum, humilium declinaverunt.' [Et post pauca: 'Quærite Domi-vivetis, ut non reluceat sicut ignis domus Joseph, et comedat erit qui extinguat domus Israel.' 'd Odio habuerunt in portis entem, et verbum justum abominati sunt.' Qui Amos pro-ne prophetaret in Israel, absque adulationis ⁵¹ tempore respon-Non eram,' inquit, 'ego Propheta nec filius Prophetæ, sed astor caprarius vellicans sycomoros, et suscepit me Dominus us, et dixit Dominus ad me: Vade et prophetiza in plebem Israel, et nunc audi verbum Domini,' regem namque alloque-Tu dicis, noli prophetare in Israel, et non congreges turbas um Jacob. Propter quod hæc dicit Dominus: Uxor tua in meretricabitur, et filii tui et filiæ tuæ gladio cadent, et terra iculo metietur, et tu in terra immunda morieris; Israel autem

present B.

⁴⁴ nec cognoverunt V. nec agnoverunt B.

⁴⁵ Annos B.

B.

⁴⁷ doceat B.

⁴⁸ pecuniam B.

⁴⁹ in add. B.

⁵⁰ invenietis B.

B.

x i. 2, 3. LXX. G.

x i. 3, 4. LXX. G. partim = Lucif.

. Athan. I. p. 135 e.

xi. 1-3. G. corresponding with neither

L. nor Vulg.

iii. 4. LXX. G.

^a Amos ii. 4, 5. LXX. G. MS. Vatic. but

" avertam eos," MS. Alex.

^b Amos ii. 6, 7. LXX. G.

^c Amos v. 6. LXX. G. MS. Vatic.

^d Amos v. 10. LXX. G.

^e Amos vii. 14-17. LXX. G.

[GILD. EPIS. 2. A. D. 547.]

captivus ducetur a terra sua.' Et infra: 'Audite itaque hæc, qui contribulatis ⁵²immane pauperem, et dominationem exercetis in inopes super terram; qui dicitis, Quando transbit mensis ut acquiramus, et sabbata ut ⁵³aperiamus thesauros.' Et post pauca: 'Jurat Dominus ⁵⁴contra superbiam Jacob, si ⁵⁵obliviscetur in contemplatione opera vestra, et in his non conturbabitur terra, et lugebit omnis qui commorabitur in ea, et ascendet sicut flumen consummatio?' 'et convertam dies festos vestros in luctum,' 'et ⁵⁶injiciam in omnem lumbum cilicium, et in omne caput decalvationem, et ponam eum sicut luctum dilecti, et ⁵⁷eos, qui cum eo sunt, sicut diem mœroris.' Et iterum: 'Gladio morientur omnes peccatores populi Mei, qui dicunt: Non appropinquabunt

Micheas. neque venient super ⁵⁸nos mala.] Sed et sanctus Micheas vates, attendite quid sit effatus: 'Audi,' inquiens, 'tribus. Et quid exornabit civitatem? nunquid ignis, et domus iniquorum thesaurizans in thesauros iniquos, et cum injuria injustitiam? Si justificabitur in statera iniquus, et in ⁵⁹sacello pondera dolosa, ex quibus divitias suas

Sophonias. in impietate repleverunt.' Sed et Sophonias Propheta clarus, ⁶⁰quas minas exaggerat, audite: 'Prope est,' inquit, 'dies Domini magnus, prope et velox valde. Vox ⁶¹diei Domini amara constituta est et potens, dies iræ dies ille, dies tribulationis et necessitatis, dies nubis et nebulæ, dies tubæ et clamoris, dies miseræ et exterminationis, dies tenebrarum et caliginis, super civitates firmas [et super angulos excelsos. Et contribulabo homines, et ibunt sicut cæci, quia Domino peccaverunt, et effundam sanguinem sicut pulvrem, et carnes eorum sicut simum ⁶²boum, et argentum eorum et aurum non poterit eximere eos in die iræ Domini. Et in igne zeli Ejus consumetur omnis terra, quando consummationem et ⁶³solitudinem faciet Dominus super omnes commorantes ⁶⁴in terram. Convenite et conjungimini gens indisciplinata, priusquam efficiamini sicut flos præteriens, priusquam veniat super vos ira Domini.] Et quid

Aggæus. Aggæus sanctus Propheta dicat, attendite: 'Hæc dicit Dominus: Semel Ego movebo cœlum, et terram, et ⁶⁵mare, et ⁶⁶aridum,'

⁵² in mane B. ⁵³ recipiamus B. ⁵⁴ super B. ⁵⁵ oblitetur B. ⁵⁶ inimicium B.
⁵⁷ in add. B. ⁵⁸ vos B. ⁵⁹ sacello G. ⁶⁰ qua B. ⁶¹ Dei V.B. ⁶² bovum B.
⁶³ desolationem B. ⁶⁴ super B. ⁶⁵ desunt B. ⁶⁶ aridam B.

¹ Amos viii. 4, 5. LXX. MS. Alex. G. "im-mane" = εἰς τὸ πέπον.

² Amos viii. 7, 8, 10. LXX. G. "in contemplatione" = εἰς νῦκος.

³ = S. Cypr., Testim. II. 23. p. 46; and Hen. Hunt. M. H. B. 752.

⁴ Amos ix. 10. LXX. G.

⁵ Mich. vi. 9-12. LXX. G.: MS. Alex. fere

= S. Hieron. in loc.

⁶ Zeph. i. 14-18. LXX. G. but the clauses differently arranged; and in ver. 18, for "quando," and "solitudinem," LXX. has "διότι .. οὐαδὴν," and Vulg. "quia .. cum festinatione."

⁷ Zeph. ii. 1, 2. LXX. G.

⁸ Agg. ii. 6 (7). LXX. G.

[GILD. EPIST. A. A. D. 547.]

‘net avertam ⁶⁶ regnum, et exterminabo virtutem regum gentium, et Zacharias. avertam quadrigas et ascensores.’ Nunc quoque quid Zacharias filius Addo ⁶⁷ Propheta electus dixerit, intuemini, hoc modo prophetiam suam exordiens: ‘⁶⁸ Revertimini ad Me, et revertar ad vos, dicit Dominus: et nolite tales esse sicut patres vestri, quibus impunitaverunt Prophetæ priores dicentes: Hæc dicit Dominus omnipotens: Avertite vos a viis vestris:’ ‘et non intenderunt ut ⁶⁹ obaudirent Me.’ [Et infra: ‘⁷⁰ Et dixit ad me’ Angelus: ‘Quid tu vides? Et dixi: Falcem ⁷¹ ego video volantem longitudinis cubitorum viginti.’ ‘Maledictio quæ procedit super faciem totius terræ: quoniam omnis fur ex ea usque ad mortem punietur,’ ‘et projiciam eum ⁷² dicit Dominus omnipotens, et intrabit in domum ⁷³ furoris, et in domum’ ⁷⁴ juratio Malachias. nis in nomine Meo mendacium.’] Sanctus quoque Malachias Propheta dicit: ‘⁷⁵ Ecce dies Domini veniet succensa quasi caminus, et erunt omnes superbi, et omnes facientes iniquitatem ⁷⁶ ut stipula, et inflammabit eos dies adveniens, ⁷⁷ Dominus exercituum, quæ non

Job. relinquat ex eis radicem et germen.’ Sed et sanctus Job, attendite quid de ⁷⁸ principio impiorum’ et fine disceptaverit, dicens: ‘⁷⁹ Propter ⁸⁰ quid impii vivunt, et senuerunt ⁸¹ in honeste: et semen eorum secundum desiderium eorum, et filii eorum ante conspectum eorum, et domus eorum fructuosæ ⁸² sunt, et timor nunquam, nec plaga Domini est super eos. Vacca eorum non abortivit, et prægnans eorum pertulit partum, et non erravit, sed ⁸³ permanet sicut oves æternæ. Et pueri eorum gaudent, et psalterium sumentes et ⁸⁴ cytharam, ‘finierunt in bonis vitam suam, in requiem inferorum dormierunt.’ ‘⁸⁵ Nunquid Deus facta impiorum non respicit? Non ergo: sed lucerna impiorum extinguetur, et superveniet eis eversio, et dolores tanquam parturientis eos ab ira tenebunt. Et erunt sicut paleæ a vento, et sicut pulvis, quem abstulit turbo. [Deficiant filiis ejus bona.] ‘Videant oculi ejus ⁸⁶ occisionem suam, nec a Domino resalvetur.’ Et post aliquanta de ⁸⁷ eisdem: ‘⁸⁸ Qui gregem,’ inquit, ‘cum pastore rapuerunt, et

⁶⁶ sedes regum V. ⁶⁷ Zacharia B. ⁶⁸ obaudiret B. ⁶⁹ deest B. ⁷⁰ ait B.
⁷¹ devent B. ⁷² et B. ⁷³ dicit add. V. ⁷⁴ principiorum B. ⁷⁵ impiorum deest V.
⁷⁶ quod G.B. ⁷⁷ in honeste B. ⁷⁸ deest B. ⁷⁹ non permanent B. ⁸⁰ citharam B.
⁸¹ bona, videant oculi ejus add. G. ⁸² iisdem G.

• Agg. ii. 22 (23). LXX. G. but “avertam” (bis), and “regnum,” correspond neither to Hebr., LXX., nor Vulg.

◦ Zachar. i. 3, 4. LXX. G.

▷ Zachar. v. 2. LXX. G. MS. Vatic.

¶ leg. furis. ¶ leg. jurantis.

· Malach. iv. 1. V. but, “dies veniet .. impietatem stipula .. veniens .. derelinquet eis.”

• Job. xxi. 7-13. LXX. (part. MS. Vatic., part. MS. Alex.) G. but “permanet” = μένουσι.

◦ in honestate? ην πλούτῳ LXX.

• Job. xxi. 16-20. LXX. G.

▪ Job. xxiv. 2-4, 6, 7. LXX. MS. Vatic. G. fere = MS. Maj. Mon. of I. but “via necessitatis” = δόσον δικαίας, and “potentium” = δυνάμεις.

[GILD. EPIS. 2. A.D. 547.]

jumentum orphanorum abduxerunt, et bovem viduæ ⁸³ pignoraverunt,
⁸³ et declinaverunt ^uimponentes a via' necessitatis.' 'Agrum ante tem-
 pus non suum demessi sunt, pauperes potentium vineas sine mercede
 et sine cibo operati sunt, nudos multos dormire fecerunt sine vesti-
 mentis, tegmen animæ eorum abstulerunt.' Et post pauca, 'Cum ergo
 sciret eorum opera, tradidit eos in tenebras:' 'maledicatur ergo pars
 ejus a terra, ⁸⁴ pariant plantationes ejus arida.' 'Retribuatur ergo illi
 sicut egit, contribuletur omnis iniquus sicut lignum sine sanitatem.'
 'In iracundia enim surgens impotentem evertit. Propterea enim non
 credet de vita sua; cum infirmari cœperit, non speret sanitatem, sed
 cadet in languorem. Multos enim læsit superbia ejus, et marcidus
 factus est sicut malva in æstu, velut spica cum de ⁸⁵stipula sua ⁸⁶de-
 cedit.' Et infra: 'Quod si multi ⁸⁷fuerint filii ejus, in occisionem
 erunt.' 'Quod et si ⁸⁸collexerit ut terram argentum, et similiter
 ut lutum ⁸⁹præparaverit aurum: hæc omnia justi consequuntur.]

^a Esdras. Quid præterea beatus Esdras Propheta ille bibliotheca
 legis minatus sit attendite, hoc modo disceptans: 'Hæc dicit Do-
 minus meus: Non ⁹⁰parcat dextera Mea super peccantes, nec ces-
 sabit romphæa super effundentes sanguinem innocuum super ter-
 ram. Exibit ignis ab ira Mea, et devorabit fundamenta terræ et
 peccatores quasi stramen incensum. Væ eis qui peccant, et non
 observant mandata Mea, dicit Dominus, non parcam illis. Disce-
 dite filii ^bapostatæ, et nolite contaminare sanctificationem Meam.
 Novit Deus qui ⁹¹peccant in Eum, propterea tradet eos in mortem,
 et in occisionem. Jam enim venerunt super orbem terrarum mala'
 multa. 'Immissus est gladius vobis ignis, et quis est qui recutiet
 ea? [Nunquid recutiet aliquis leonem esurientem in silva? aut
 nunquid extinguet ignem cum stramen incensum fuerit? 'Do-
 minus Deus mittet mala, et quis est qui recutiet ea? et ⁹²exhibit
 ignis ex iracundia Ejus, et quis ⁹³extinguet eum? Coruscabit, et
 quis non timebit? tonabit, et quis non horrebit? Deus cuncta mina-
 bitur, et quis non terribitur? A facie Ejus tremet terra, et fundamenta

⁸³ pignoraverunt B. ⁸⁴ desunt B. ⁸⁵ pareant B. ⁸⁶ spicula B. ⁸⁷ cecidit B.
⁸⁷ fuerunt B. ⁸⁸ collegerit V.G. ⁸⁹ so G. rarerent Joss. B. ⁹⁰ pareet B. ⁹¹ peccavit B.
⁹⁰ exiet B. ⁹² qui add. B.

^u leg. imponentes. ἀδυνάτους LXX.
^v Job. xxiv. 14, 18, 19. LXX. G. but "pa-
 riant" = "ἀναφανεῖη."
^x Job. xxiv. 20. LXX. G.
^y Job. xxiv. 22-24. LXX. G.
^z Job. xxvii. 14, 16, 17. LXX. MS. Alex. G.
 But for "consequuntur," LXX. have "καθέξου-

σιν;" and I., "consequuntur."
^a 2 Esdr. xv. 21-27. Vet. Lat. ap. Vulg.,
 with trifling variations.
^b leg. a potestate.
^c 2 Esdr. xvi. 3-6, 8-12. Vet. Lat. ap. Vulg.,
 with considerable variations.

[GILD. EPIS. A. A. D. 547.]

Ezechiel. maris fluctuantur de ⁴ profundo.] Ezechiel quoque Propheta egregius, ⁵ quatuorque evangelicorum ⁶ animalium mirandus ⁷ inspecto, quid de sceleratis edixerit, attendite, cui primum Dominus miserabiliter plagam Israel deflenti ait: ‘⁸ Iniquitas domus Israel et Juda invaluit nimis, quia impleta est terra iniquitate et immunditia. Ecce Ego sum. ‘⁹ Non parcet oculus Meus neque miserebor.’ Et infra: ‘¹⁰ Quoniam terra plena populis, et civitas plena iniquitate est: et avertam impetum virtutis eorum, et polluentur sancta eorum. Exortatio veniet, et queret pacem, et non erit.’ Et post aliquanta: ‘¹¹ Factus est,’ inquit, ‘sermo Domini ad me dicens: Fili hominis, terra quæ peccaverit Mihi ut delinquat delictum, extendam manum ¹² in eam’, et conteram ejus ¹³ firmamentum panis, et emittam in eam famem, et tollam de ea hominem, et pecora. Et si sint tres viri isti in medio ejus ¹⁴ Noe, Daniel, et Job, non liberabunt eam, sed ipsi in sua justitia salvi erunt, dicit Dominus. Quod si etiam bestias malas inducam super terram et puniam illam, et erit in exterminium, et non erit qui iter faciat a facie bestiarum; et tres viri isti in medio ejus ¹⁵ sint, vivo Ego dicit Dominus, si ¹⁶ filii et filiæ ejus liberabuntur, sed ipsi soli salvi erunt, terra autem erit ¹⁷ in interitum.’ Et iterum: ‘¹⁸ Filius non accipiet injustitiam patris, neque pater ¹⁹ accipiet injustitiam filii. Justitia justi super ²⁰ ipsum erit.’ ‘Et iniquus si avertat se ab ²¹ omnibus iniquitatibus quas fecit, et custodiat omnia mandata Mea, et faciat justitiam et misericordiam multam, vita vivet et non morietur. Omnia delicta ejus, quæcunque fecit, non erunt: in sua justitia, quam fecit, vita vivet. Nunquid voluntate volo mortem injusti, dicit Dominus, quam ut avertat se a via ²² sua mala et vivat? Cum se autem converterit justus a justitia sua, et fecerit iniquitatem secundum omnes iniquitates quas fecit iniquus, omnes justitiae, quas fecit, non erunt in memoria. In delicto suo, quo excidit, et in peccatis suis, quibus peccavit, morietur.’ [Et post aliquanta: ‘²³ Et scient omnes gentes, quia propter peccata sua captivi ducti sunt domus Israel; eo quod reliquerunt Me. Et averti faciem Meam ab eis, et

⁴ superbo B. ⁵ malium B. ⁶ inspecto B. ⁷ Meam V.B. ⁸ firmantum B.
⁹ Noee B. ¹⁰ sunt B. ¹¹ filie B. ¹² in territum B. ¹³ deest B. ¹⁴ ipsum bis B.
¹⁵ hominibus B. ¹⁶ deest B.

¹⁷ Ezek. i. 5.

¹⁸ Ezek. ix. 9, 10. LXX. G. and in v. 10,
“Ecce Ego sum,” corrected from Hebr. or from
Alex. LXX.

¹⁹ Also in Ezek. v. 11. LXX. and V.

²⁰ Ezek. vii. 23–25. LXX. MS. Vatic. G.

²¹ Ezek. xiv. 12–16. LXX. (part. MS. Vatic.,

part. MS. Alex.) G., but G. adds, “non libera-
bunt eam sed.”

²² Ezek. xviii. 20–24. LXX. (= fere MS. Vatic.)
G., fere = Julian., ap. Aug., Op. Imperf. III. 38,
Opp. X. 1068. C, D.: but G. adds “multam,”
and omits “in memoria” in v. 22 after “erunt.”

²³ Ezek. xxxix. 23, 24. LXX. G.

[GILD. EPIS. 2. A.D. 547.]

⁸ tradidi eos in manus inimicorum ejus, et omnes gladio ceciderunt. Secundum immundicias suas, et secundum iniquitates suas feci illis, et averti faciem Meam ab eis.] Hæc de sanctorum Prophetarum ministris.

Sapientia dixisse sufficiat: pauca tantum de Sapientia Salomonis, quæ Salomonis. ⁹ ad hortationem vel denuntiationem ¹⁰ exprimant regibus, non minus quam minas huic opusculo inserere necessarium duxi, ne dicant me ¹¹ i gravia et importabilia in humeros hominum verborum ¹² onera velle imponere, digito autem meo ¹¹ ea, id ¹² est consolatoria affatu, ¹³ nolle movere. Audiamus itaque quid Propheta dixit. ¹⁴ Diligitate, inquit, ¹⁵ justitiam, qui judicatis terram. Hoc unum testimonium, si toto corde servaretur, abunde ad ¹⁶ corrigendos patriæ duces sufficeret. Nam si dilexissent justitiam, diligenter utique fontem quodammodo et originem totius justitiae, Deum. ¹⁷ Servite Domino in bonitate, et in simplicitate cordis quærите Eum. Heu quis victurus est, ut quidam ante nos ait, quando ista a civibus perficiantur, si tamen usquam perfici possunt; ¹⁸ Quoniam invenitur ab his qui non tentant Illum, apparet autem ¹⁹ eis qui fidem habent in Eum. Nam isti sine respectu ²⁰ tentant Deum, Cujus præcepta contumaci despectione contemnunt, nec ²¹ fidem servant Illi, Cujus oraculis blandis vel aliquantulum severis dorsum versant et non faciem. ²² Perversæ enim cogitationes separant a Deo. Et hoc in tyrannis nostri temporis perspicue deprehenditur. Sed quid nostra mediocritas huic tam aperto sensui miscetur? Loquatur namque pro nobis, ut diximus, Qui solus verax est, Spiritus scilicet Sanctus, de Quo nunc dicitur: ²³ Spiritus autem Sanctus disciplinæ effugiet fictum. Et ²⁴ iterum: ²⁵ Quoniam spiritus Dei replevit orbem terrarum. Et infra, finem malorum bonorumque oculato iudicio prætendens, ait: ²⁶ Quomodo spes impii tanquam lanugo est quæ a vento tollitur, et tanquam fumus qui a vento diffusus est, et tanquam ²⁷ spuma gracilis, quæ a procella dispergitur, et tanquam ²⁸ memoria hospitis unius diei prætereuntis. Justi autem in perpetuum vivent. Et apud Deum est ²⁹ merces illorum, et cogitatio eorum apud Altissimum. Ideo accipient regnum decoris, et diadema speciei de manu Domini. Quoniam dextera Sua proteget eos, et brachio sancto Suo

⁸ tradi B.¹¹ eo B.¹⁶ deest B.⁹ cum hortationem V. adhortationem G. ad exhortationem B.¹² deest B.¹⁸ corrigendum duces patriæ B.¹⁰ exprimit B.¹⁴ illis B.¹⁵ item B.¹⁷ memora B.¹⁸ merces eorum B.¹ Matt. xxiii. 4. I. V.² Sapi. i. 1. Vet. Lat. ap. Vulg.³ Sapi. i. 1. Vet. Lat. ap. Vulg. but, "sentite de Domino;" and in the Greek, "φρονθσατε περι."¹ Sapi. i. 2. Vet. Lat. &c.² Sapi. i. 3. Vet. Lat. &c.³ Sapi. i. 5. Vet. Lat. &c.⁴ Sapi. i. 7. Vet. Lat. &c.⁵ Sapi. v. 15-17. Vet. Lat. &c. "teget eos."

[GILD. EPIS. 2. A. D. 547.]

defendet ¹⁹ illos.' Dissimiles etenim ²⁰ qualitate sunt valde justi et impii, nimirum, ut dixit Dominus: 'q Eos, qui honorant,' inquiens, 'Me, honorabo: et, qui Me spernunt, erunt ignobiles.' [Sed transcamus ad cætera: 'r Audite,' inquit, 'omnes reges et intelligite, ²¹ dicite judices finium terræ, præbete aures vos qui continetis multitudines, et placetis vobis in turbis nationum. Quoniam data est a Deo potestas vobis, et virtus ab Altissimo, Qui ²² interrogabit opera vestra, et cogitationes scrutabitur.. Quoniam cum essetis ministri regni Illius, non recte judicatis, neque custodistis legem justitiae, neque secundum voluntatem Ejus ambulastis: horrende et celeriter apparebit vobis, quoniam judicium durissimum his qui præsunt fiet. Exiguis enim ²³ conceditur misericordia, potentes ²⁴ autem potenter tormenta patientur. Non enim personas subtrahet, Qui est omnium dominator: nec reverebitur ²⁵ magnitudinem cuiusquam', quoniam pusillum et magnum Ipse fecit, et æqualiter cura est Illi pro omnibus. Fortioribus ²⁶ autem fortior instat cruciatio.] Ad vos ergo, reges, hi sunt sermones mei, ut discatis sapientiam, et non decidatis. Qui enim custodierint justa, justificabuntur, et qui ²⁷ didicerint sancta, sanctificabuntur.

Hactenus cum regibus patriæ non minus Prophetarum oraculis quam nostris sermonibus disceptavimus, volentes eos scire quæ Propheta dixerat: 's Quasi,' inquiens, 'a facie colubri fuge peccata: si accesseris ad illa, suscipient te dentes leonis, dentes eorum interficienes animas hominum.' Et iterum: 't Quam magna misericordia Domini, et propitiatio Ejus convertentibus ad Se.' Et si non habemus in nobis illud apostolicum, ut dicamus; 'u Optabam enim anathema esse a Christo pro fratribus meis,' tamen illud propheticum toto corde possimus dicere: 'v Heu quia anima perit!' Et iterum: 'x Scrutemur vias nostras, et quæramus, et revertamur ad Dominum: levemus corda nostra cum manibus ad Deum in cœlo.' Sed et illud ²⁸ Apostoli: 'y Cupimus unumquemque vestrum in visceribus Christi esse.' Quam enim libenter hoc in loco, acsi marinis

¹⁹ eos B.²⁰ sunt add. B.²¹ discite G.²² interrogabat B.²³ deest B.²⁴ enim B.²⁵ magnitudine cuiusque B.²⁶ enim B.²⁷ dicerint B.²⁸ Apostolicum B.¹ Sam. ii. 30. LXX. G: but "erunt ignobiles" = Hebr. and V.² Sapi. vi. 2-11. Vet. Lat. &c. but "discite" for "dicite," and corrected from the Greek in ver. 8, "Qui est omnium Dominator."³ Eccl. xxi. 2, 3. Vet. Lat. ap. Vulg. (2. LXX.)⁴ Ecclus. xvii. 28. Vet. Lat. &c. (29. LXX.)⁵ Rom. ix. 3. I. V.⁶ Mich. vii. 1, 2. LXX. G.⁷ Thre. iii. 40, 41. V. "Dominum in cœlos."⁸ Phil. i. 8. V. "quomodo eupiam omnes vos... Jesu Christi."

[GILD. EPIST. 2. A.D. 547.]

fluctibus jactatus, et in ²⁰ optato evectus portu remis, si non talesque malitiæ Episcoporum vel cæterorum sacerdotum aut corum in nostro quoque ordine erigi adversus DEUM vidisse m quos me, secundum legem, ceu testes, primum duris verborum ²¹ bus, dein populum, si tamen sanctionibus inhæret, non ut corpo interficiantur, sed mortui ²² viciis, vivant Deo, ne personarum exceptionis, totis necesse est viribus lapidare, verecundia interve quiescerem. Sed mihi quæso, ut jam in superioribus dixi, veniam impertiri, quorum vitam non solum laudo, verum etiam mundi opibus præfero, cujusque me, si fieri possit, ante mort aliquamdiu participem opto et sitio, ²³ nostris jam nunc ²⁴ ob sanctorum duobus clipeis [lateribus, invictis, dorso adversitati nia stabilito, capite pro galea adjutorio Domini fidissime co crebro veracium volatu, vel alitent conviviorum ²⁵ cautes.]

Increpatio in Sacerdotes habet Britannia, sed insipientes; qua Sacerdotes. rimos ministros, sed impudentes; clericos, sed raptor dolos; pastores, ut dicuntur, sed occisioni animarum lupos p quippe non commoda plebi providentes, sed proprii plenitudinei tris quærentes; Ecclesiæ domus habentes, sed turpis lucri gra adeuntes; populos docentes, sed præbendo pessima exempla, vit losque mores; raro sacrificantes, et nunquam puro corde inter stantes; plebem ob peccata non corripientes, nimirum eadem ag præcepta Christi spernentes, et suas libidines votis omnibus i curantes; sedem Petri Apostoli immundis pedibus usurpante merito ²⁶ cupiditatis in Judæ traditoris pestilentem cathedram dentes; ²⁷ veritatem pro inimico odientes, et mendaciis acsi char fratribus faventes; justos inopes ²⁸ immanes quasi ²⁹ angues torvi bus conspicantes, et sceleratos divites absque ullo verecundiæ re sicut coelestes angelos venerantes; egenis eleemosynam esse d summis e labiis prædicantes, ³⁰ sed ipsi ³¹ vel obolum non dante fanda populi sclera tacentes, et suas injurias quasi Christo ir amplificantes; religiosam forte matrem, seu sorores, domo pel et externas veluti secretiori ministerio familiares indecenter ³² le tes, vel potius, ut vera dicam licet inepta non tam mihi qua agentibus, humiliantes; ecclesiasticos post hæc gradus pro quam regna cœlorum ambientes, et tyrannico ritu ³³ acceptos

²⁰ optat B. optatum .. portum V.²⁰ cutibus B.²¹ vitiis V.G.B.²²²³ so V.G.B. ob vallatis Joas.²⁴ cutes B. The whole passage is corrupt.²⁵ a²⁶ saepius detrahentes et raro vera dicentes add. V.²⁷ inanes V.B.²⁸ agues B.²⁹ nec B.³⁰ accipientes V. levantes G.³¹ accepto B.

[GILD. EPIST. 2. A.D. 547.]

nec tamen legitimis moribus illustrantes; ad præcepta sancto-
li quando duntaxat ⁴⁴ audierint quæ ab illis sæpiissime audienda
citantes ac stupidos, et ad ludicra et ineptas secularium ho-
fabulas, ac si ⁴⁵ iter ⁴⁶ viæ, ⁴⁷ quæ mortis', pandunt, strenuos et
; pinguedinis gratia taurorum ⁴⁸ more raucos', et ad illicita
er promptos; vultus arroganter in altum habentes, et sensus,
itia remordente, ad ima vel ⁴⁹ Tartarum demersos'; uno sane
denario moestos, et ad unum inquisitum lætos; in apostolicis
ribus, ob ⁵⁰ inscitiam vel peccatorum pondus, ora etiam scien-
tiantes, hebetes ac mutos, et in flexibus mundialium nego-
mendacibus doctissimos; quorum de scelerata conversatione
sacerdotio irruentes, potius vel illud ⁵¹ pene omni pecunia redi-
, quam tractos, et in eodem veteri infaustoque intolerabilium
num coeno, post sacerdotalem episcopatus vel presbyterii sedem,
et ibidem ⁵² usquam sederunt, utpote indigne, porcorum more
ritates, rapto tantum sacerdotali nomine nec tamen ⁵³ tenore vel
lica dignitate accepta; sed qui nondum ad integrum fidem sunt
brum poenitentia idonei: quomodo ad quemlibet ecclesiasticum,
dicam summum, convenientes et adepti gradum, quem non
recti atque perfecti, et Apostolorum imitatores, et, ut Magistri:
verbis loquar, ⁵⁴ irreprehensibiles, legitime et absque magno
gii crimine suscipiunt? Quid enim tam impium ⁵⁵ tamque sceles-
, quam ad similitudinem ^a Simonis Magi, non intervenientibus
sterea promiscuis criminibus, Episcopatus officium vel ⁵⁶ presby-
meno pretio, quod sanctitate rectisque moribus decentius ⁵⁷ ac-
r, quempiam velle mercari? Sed in eo isti propensius vel despe-
errant, ⁵⁸ quo non ab Apostolis vel Apostolorum successoribus,
tyrannis et a patre eorum diabolo, fucata et nunquam profu-
munt sacerdotia: ⁵⁹ quin potius velut culmen tectumque malo-
nium quoddam, ⁶⁰ quo non facile eis improparentur a quoquam
issa prisca vel nova, et cupiditatis gulæque desideria, [utpote
iti multorum facilius rapiant,] ⁶¹ scelestæ vitæ structuræ super
t. Nam si talis profecto coemptionis conditio ab impuden-
itis, non dicam Apostolo ⁶² Petro, sed cuilibet sancto sacerdoti

⁴⁴ B. ⁴⁵ inter B. ⁴⁶ vitæ V.B. ⁴⁷ mortisque V. ⁴⁸ mere paucos B.
⁴⁹ diversos B. ⁵⁰ inscientiam B. ⁵¹ deest B. ⁵² unquam B. ⁵³ sæpe V. ⁵⁴ tenere B.
⁵⁵ B. ⁵⁶ tam B. ⁵⁷ presbyteri B. ⁵⁸ adquiritur B. ⁵⁹ quod V.G.
B. ⁶⁰ deest B. ⁶¹ amissa B. ⁶² so V.G. cœlestæ vitæ Joss. celeste viæ B.
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[GILD. EPIS. A. D. 547.]

pioque regi ^a ingesta fuisset', eadem responsa accepissent, quæ ab Ap. stolo author eorundem ^b Magus Simon', dicente Petro: ' ^c Pecunia tu tecum sit in perditionem.' Sed forte heu, ^d qui ambitores istos or- nant, imo potius humiliant, atque pro benedictione maledicunt, dum ex peccatoribus non paenitentes, quod rectius fuerat, sed sacrilegos & desperatos faciunt, et Judam quodammodo in Petri cathedra Domini traditorem, ac Nicolaum in loco Stephani martyris ^e statuunt ^f in mundæ ^g hæresios adinventorem, eodem modo sacerdotio adsciti sunt; ^h et ideo non magnopere detestantur' in filiis, quinimo venerantur, quod similiter ut patribus subinde venisse certissimum est. Etenim eos, ⁱ si in parochiam, resistentibus sibi et tam pretiosum quæsumus denegantibus severe commessoribus, ^j hujusmodi margaritam invenire ^k non possint, præmissis ante solicite nuntiis, transnavigare mari, terrasque spatiose ^l transmeare non ^m tam piget quam delectat, ut omnino talis species inæquiparabilisque pulchritudo, et, ut ⁿ verum dicam, ^o zabolica illusio, vel venditis omnibus copiis, comparetur. Dein cum magno apparatu magnaque phantasia, vel potius insanis, repedantes ad patriam, ex erecto erectiorem incessum pingunt, et dudum summitates montium conspicantes, nunc recte ad æthera vel ad summa nubium vellera, lumen ^p semidormitantes acies ^q librant, ac sese, nova quædam plasmata, imo diabolica organa, ut quondam ^r Novatus Romæ, Dominicæ ^s mulctator margaritæ porcus niger, patre ingerunt, violenter manus non tam venerabilibus aris quam ^t flammis inferni ultricibus dignas, in tali ^u schema positi, sacrosanctis Christi sacrificiis extensuri. Quid tu, infelix popule, a talibus, ut dixit Apostolus, ' bestiis ventris præstolaris? His ne corrigeris, qui seipsos non modo ad bona non ^v invitant, sed secundum Prophetæ exprobra- tionem, ' g laborant ut inique agant?' Talibus ne oculis illustraberis, qui hæc tantum avide speculantur, quæ proclive vitiis, id est, Tartari portis, ducant? Vel certe secundum Salvatoris dictum, si non istos ^w rapacissimos ut Arabiæ lupos, ^x acsi Loth ad montem, igneum Sodomorum ymbrem præpropere fugeritis, ^y cæci educti a cæcis pariter in inferni ' foveam' cadetis. Sed forsitan aliquis dicat, non ita omnes

^a ingestæ fuissent B. ^b Simon Magus B. ^c quia B. ^d faciunt B. ^e hæreses R.
^g desunt B. ^h deest B. ^l hujuscemodi V.B. ^m deest B. ⁿ transmare B. ^o deest B.
^q verum B. ^r diabolica G. ^s semidormientes B. ^t liberant G. ^u fluviis B.
^v scena B. ^w imitantur B.

^b Act. viii. 20. V.: but = S. Cypr., S. Aug., and S. Ambrose: v. Sabatier.

^c Euseb., H. E., III. 29.

^d Ibid., VI. 43.

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Matt. vii. 6.

^f Tit. i. 12.

^h Matt. vii. 15.

ⁱ Gen. xix. 17-20.

^j Matt. xv. 14. I. V.

^g Jer. ix. 5. V.

[GILD. EPIST. A. A. D. 547.]

pi ^a vel presbyteri ut superius comprehensi, quia non ^b scismatis, perbiæ, non immunditiae infamia maculantur, mali sunt; quod hementer et nos diffitemur. Sed licet sciamus eos castos a ex esse et bonos, breviter tamen respondebimus. ^c Quid ^d profuit Heli sacerdoti, quod solus non ^e violaverit præ-Domini, rapiendo in fuscinulis antequam adeps Domino ^f ex ollis carnes, ^g dum ^h eadem mortis ira, qua filii sunt, tur? ⁱ Quis rogo eorum, ^j ob invidiam melioris hostiæ ^k cœ-igni' in cœlis evectæ, ut Abel, occisus? qui etiam medio-rbi aspernantur convitum. ^l Quis 'perosus' est consilium nantium, et cum impiis non sedit, ^m ita ut de eo veridice ⁿ Enoch diceretur: ^o Ambulavit Enoch cum Deo et non ^p batur, in mundi scilicet vanitate omnis post idola pro-d temporis claudicare, relicto Deo, insipientis? Quis eorum, i in arca, hoc est, nunc Ecclesia, nullum Deo adversantem, ^q ut luvii tempore, non admisit, ut perspicue monstraretur non nisi ^r vel poenitentes ^s egregios in Dominica domo esse debere? victoribus solum, et in tricentenario numero, hoc est Trinitatis ento, liberato justo, regum quinque, victriciumque turmarum us ferales vincentibus, et nequaquam aliena cupientibus sacriofferens, ut Melchisedech, benedixit? ^t Quis sponte proprium ri capite cædendum, ut ^u Abraham Deo jubente, obtulit filium, ille quoddam huic impleret Christi mandatum, dicentis ^v oculum n scandalizantem evelli debere, et Prophetæ præcaveret, ^w se ctum esse gladium ^x et sanguinem' prohibentem? ^y Quis memo-alefacti de corde radicitus, ut Joseph, evulsit? ^z Quis in monte domino locutus, et nequaquam concrepantibus tubis exinde itus, ^{aa} duas tabulas 'cornutamque faciem' aspectu ^{bb} incredulis lem et horrendam tropico sensu, ut ^{cc} Moyses, advexit? Quis , pro peccatis populi exorans, imo de pectore clamavit, ut ipse,

R. ^a schismatis G. ^b violaverat B. ^c eidem B. ^d de quorum moribus satis ^e p̄m̄ diximus add. V. ^f cœlestisque regni B. ^g deest B. ^h deest B. ⁱ Ha-
B. ^j deest B. ^k a sanguine V. ^l incredu B. ^m Moysen B.

^{aa} ii. 12, 23; iii. 12, 13.

^{bb} ii. 11, 18.

^{cc} iv. 4-8.

^{dd} xxvi. 5. (xxv. 5.) I. "odivi eccl-

^{ee} V.

^{ff} i. 24. part. V. part. LXX.

^{gg} vii. 7.

^{hh} iv. 14-24.

^r Gen. xxii. 1-10.

^s Matt. v. 29.

^t Jer. xlvi. 10. V. but om. "se," and read

"a sanguine."

^u Gen. l. 15-21.

^v Exod. xix. 16-25.

^{aa} Exod. xxxiv. 29, 30, 35. V. (l. caret.)

[GILD. EPST. A. D. 547.]

‘ Domine,’ inquiens, ‘ peccavit populus iste peccatum grande, qu si dimittis eis, dimitte: alioquin dele me de libro Tuo?’ [a] Q zelo Dei accensus mirabili, ad ultionem fornicationis sine dilatatione sanando poenitentiae ⁹³ medicamine stupri affectum, ne ira populo insidceret, sicut Phinees sacerdos, ut per hoc ^b in ævo reputaretur ^c justitia, strenue consurrexit? Quis ⁹⁵ vero eorum, vel in extinctionem usque ad internectionem de terra ⁹⁶ reprobationis septem gentium morali intelligentia, vel ad constabilitionem spiritualis Israhel pro eis Jesum Naue imitatus est? c Quis eorum, populo Dei finit terminos trans Jordanem, ut sciretur quid ⁹⁷ cuique tribui conveniens sicut supradicti Phinees scilicet et Jesus sagaciter divisere, ostendit? Quis, ut adversariorum plebi Dei innumera ⁹⁸ prosterneret gentes millia, ‘ e unica’ filiam, quæ propria voluptas intelligitur, imitans in hoc Apostolum dicentem: ‘ Non querens quod mibi utile sed quod multis, ut salvi fiant,’ obviantem victoribus ‘ g cum tympanis et choris,’ id est, carnalibus ⁹⁹ desideriis, in sacrificium votivæ punctionis, ut ¹ Jepthe, mactavit? Quis eorum, ad conturbanda, ² fugienda sternendaque ³ superbarum gentium castra, ‘ mysterii Trinitatis supradiximus, i cum lagenas viris tenentibus egregias in manus sonantesque tubas, id est propheticos et apostolicos sensus,—ut dicit Dominus Prophetæ: ‘ k Exalta quasi tuba vocem tuam:’ et Psalmus de Apostolis: ‘ l In omnem terram exivit sonus eorum,—et ^m lagenæ splendidissimo ignis lumine noctu coruscantes, quæ accipiuntur sanctorum corporibus bonis operibus annexis, et Sancti Spiritus ardenteribus, ut Apostolus, n Habentes, inquit, ‘ thesaurum ^o istum vasis fictilibus,’ post ^p idolatriæ luci, quod moraliter interpretatur ^q condensæ et fuscae cupiditatis, succisionem silvæ, et prævidentia ^r Judaici velleris, ymbris cœlestis expertis, et gentilis, rore Sancti Spiritus madefacti, fide non dubia, ut ^s Gedeon, ^t processit? Quis eorum, ^u mori exoptans mundo et vivere Christo, ^v luxuriosos

⁹³ medicum et B. ⁹⁴ iniustia B. ⁹⁵ deest B. ⁹⁶ promissionis B. ⁹⁷ cui B. ⁹⁸ deus
⁹⁹ desideri B. ¹ Jepte B. ² fugiendaque B. ³ deest B. ⁴ mysterium B. ⁵ dissimo B. ⁶ istis B. ⁷ est add. B. ⁸ densæ B. ⁹ cessit B.

^x Exod. xxxii. 31, 32. LXX. G.: but fere = S. Cypr. Testim. I. 1, and De Lapsis; 20, 130. Fell. ^y Num. xxv. 7.
^b Psalm. cvi. 30, 31. (cv. 31, 32.)
^c Jos. xiv. 1; xix. 51. Eleazar, not Phinehas.
^d Jud. xi. 29–33.
^e Jud. xi. 34–40. “ Unica,” always in S. Aug. (v. Sabatier); but LXX. = Vulg., “ unigenita.”
^f 1 Cor. x. 33. I. V.

^g Jud. xi. 34. V. ^h Jud. vii. 9.
ⁱ Jud. vii. 16, 20.
^k Esai. lviii. 1. I. V.
^l Psalm. xix. 4. (xviii. 5.) I. V.
^m Jud. vii. 16, 20. ⁿ 2 Cor. iv. 7.
^o Jud. vi. 25–27.
^p Jud. vi. 37, 39.
^q Jud. vii. 1.
^r Phil. i. 23.
^s Jud. xvi. 23.

[GILD. EPIST. A. D. 547.]

convivas, laudantes ¹ Deos suos, id est, sensus, extollentes divit. ut Apostolus, ² Et avaritia, inquit, quæ est simulachrorum ser-³ concussis duabus virtute brachiorum columnis, quæ intelli-^r in voluptatibus nequam animæ carnisque, quibus domus ^o omnis nequitiaæ quodammodo pangitur ac ¹⁰ fulcimentatur, numerabiles, ut Sampson, prostravit? Quis orationibus, ^yholo-^{que lactantis agni} Philistinorum metum depellens, ^z insperatas ^{ororum} voces nubiumque ymbres concitans, ^a absque adulatione ^m constituens, ^b eundem Deo non placentem ¹¹ abjiciens, ^c uncto ^o meliore in ¹² regno, ut Samuel, valedicturus populo astabit hoc dicens: ^d Ecce præsto sum, loquimini coram Domino et ^o Ejus, utrum bovem cujusquam tulerim, an asinum, si quem-^{calumniatus} sum, si oppressi aliquem, si de manu cujusquam ⁱ accepi? Cui ^e a populo responsum est dicente: ^e Non es ^{niatus} nos, ^f neque oppressisti, neque ¹⁶ tulisti de manu ¹⁷ alicujus piam. Quis eorum, ^f igne cœlesti centum superbos exurens, ^g maginta humiles servans, ^h et ¹⁸ absque adulationis fuso, non per Prophetas sed ⁱ idolum Accaron consulenti, mortem immi-ⁿ iniquo regi annuncians, ^k omnes ²⁰ prophetas simulachri ⁿBaal, interpretati accipiuntur sensus humani, invidiæ, avaritiæ, ut jam ^l, semper intenti, mucrone corusco, hoc est verbo Dei, ut Hegregius vates, prostravit? et zelo Dei commotus, iniquorum ^lymbres adimens ²² ætherales, ac si fortissimo penurii clustello ^s annis sexque mensibus obseratos, fame, siti moribundus in ^o conquestus est: ⁿ Domine, inquiens, Prophetas Tuos occi-^l, et altaria ^mTua suffoderunt, et ego relictus sum solus, et quæ-^{minam meam?} Quis eorum, ^o charissimum discipulum terrenis solitum ponderibus oneratum, ^p quæ ante ea a se magnopere rogato ut acciperet despecta fuissent, etsi non ^q perpetua lepra, ^r discus, saltim expulsione mulctavit? Et quis ex illis, ^r puero in

^{ante} B. ¹¹ deest B. ¹² so G. abijciens Joss. abiciens B. ¹³ regnum B.
B. ¹⁵ que B. ¹⁶ cepisti B. ¹⁷ deest B. ¹⁸ cujuspiam B. ¹⁹ desunt B.
B. ²⁰ Baal B. ²² et herales B. ²³ deest B.

¹ vi. 24.	² Col. iii. 5. V.	³ 2 Reg. i. 9-12.
⁴ vi. 30.		⁵ 2 Reg. i. 13-15.
⁶ vi. 9. V. "lactentem."		⁷ 2 Reg. i. 16.
⁸ vi. 17.	⁹ 1 Sam. x. 1-25.	¹⁰ 2 Reg. i. 2.
¹¹ vi. 14; xv. 28.		¹² 1 Reg. xviii. 40.
¹³ vi. 13.		¹⁴ 1 Reg. xvii. 1.
¹⁵ vi. 2, 3. V. "de me coram .. aut	XVII. 22. Opp. VII. 486 c.	¹⁶ Jac. v. 17.
¹⁶ Bz "an" in Cod. Amiat.		¹⁷ 1 Reg. xix. 10. LXX. G.=S. Aug. Civ. Dei,
¹⁷ vi. 4. V.		¹⁸ 2 Reg. v. 20-24.
		¹⁹ 2 Reg. v. 16.
		²⁰ 2 Reg. v. 27.
		²¹ 2 Reg. vi. 15.

[GILD. EPIS. 2. A.D. 547.]

vitæ desperatione æstuanti, ²⁴ atque improviso super bellico hostiū apparatu civitatem, in qua erant, obsidentium ²⁵ tremefacto, inter m̄, (²⁶ ut illæ') ²⁷ animæ visus, ferventi exoratione ad Deum facta, ita ut in tueri ²⁸ poterit auxiliarium cœlestis exercitus, armatorum curruum, aequitum ignito vultu fulgentium, montem plenum, patefecit, et ²⁹ considerere quin fortior esset ad salvandum quam inimici ad pugnandum? ³⁰ Et quis eorum, corporis tactu, mortui scilicet mundo, viventis autem Deo, ³¹ alii diverso funere ³² occubanti, proculdubio ³³ mortuo ³⁴ Deo, vitiis vero viventi, quasi supradictus, proficiet, ita ut statim prosiliens Christo grates pro sanitate agat cunctorum pene mortalium ore desperata? Cujus eorum, ³⁵ carbone ignito de altari forcipe cherubim advecto, ut peccata sua delerentur humilitate confessionis, ³⁶ labia, ut Esaiæ, mundata sunt; et ³⁷ efficaci oratione ³⁸ sibi adjuncta pii regis Ezechiæ, supplantatione ³⁹ centum octoginta quinque millia exercitus Assyriorum, nullo apparente vulneris vestigio, ⁴⁰ angeli manu, ut supradicti, ⁴¹ prostrata sunt? Quis eorum, ⁴² ob præcepta Dei, et minas cœlitus datas, veritatemque ⁴³ vel non audientibus proferendam, ⁴⁴ squa lores pædoresque carcerum, ⁴⁵ ut ⁴⁶ momentaneas mortes, ut ⁴⁷ beatus Jermias excepit? Et ne multa: Quis eorum, ut Magister gentium dixit, errare in montibus, et in speluncis, et in cavernis terræ, ⁴⁸ i lapidari, secari, totius mortis genere pro nomine Domini attentari, sicut sancti Prophetæ, ⁴⁹ perpessus est? Sed quid immoramus in exemplis veteribus, ac si non essent in ⁵⁰ novo ulla? Audiant itaque nos, qui absque ullo labore angustum hoc iter Christianæ religionis, prætento ⁵¹ tantum sacerdotali nomine, intrare se putant, carpentes paucos flores, veluti summos de ⁵² extento sanctorum Novi' Testamenti tyronum amoenoque prato.] Quis vestrum, qui ⁵³ torpetis potius quam sedetis legitime in sacerdotali sede, ejectus de consilio impiorum, ⁵⁴ post diversarum plagas virgarum, ut sancti Apostoli, ⁵⁵ quod dignus habitus est pro Christo vero Deo 'contumeliam pati,' [toto corde Trinitati gratias egit? Quis, ob testimonium verum Deo ferendum, ⁵⁶ fullonis vecte

²¹ ac B. ²² turmefacto B. ²³ ut ille V.B. ²⁴ poterint B. ²⁵ occumbenti B.
²⁶ mortui B. ²⁷ deest B. ²⁸ prostrati B. ²⁹ deest B. ³⁰ perpessi sunt B. ³¹ nova B.
³² tanto B. ³³ Novi ext. sanct. B. ³⁴ torpens B.

¹ 2 Reg. vi. 17. ² 2 Reg. vi. 16. ³ 2 Reg. iv. 34. ⁴ 2 Reg. iv. 20.
⁵ Esai. vi. 6.: but, "Seraphim." ⁶ Esai. vi. 7. V.
⁷ 2 Reg. xix. 14-20; Esai. xxxvii. 14-20.
⁸ 2 Reg. xix. 20-34; Esai. xxxvii. 21-35.
⁹ 2 Reg. xix. 35; Esai. xxxvii. 36.
¹⁰ 2 Reg. xix. 35; Esai. xxxvii. 36.

¹¹ Jer. i. 8-19. ¹² Jer. xx. 2; xxxii. 2; xxxvii. 15; xxxviii. 6.
¹³ et? ¹⁴ Jer. xxvi. 8-15. 24.
¹⁵ Hebr. xi. 38. ¹⁶ Hebr. xi. 37.
¹⁷ Act. v. 40: and see xvi. 23.
¹⁸ Act. v. 41. V.
¹⁹ Euseb., H. E., II. 23.

[GILD. EPIS. 2. A. D. 547.]

ro percussus, ut Jacobus primus in Novo duntaxat Episcopus
umento, corporaliter interiit? Quis 'gladio' vestrum, ab iniquo
ipe, ut [■]Jacobus [■]Joannis frater, capite cæsus est? [○]Quis, ut
omnister martyrque evangelicus, hoc solum criminis habens,
p̄viderit Deum Quem perfidi videre nequiverant, nefandis mani-
cipiatus est? Quis, inversis pedibus crucis affixus pro reverentia
st̄i patibulo, Quem non minus morte quam vita honoraturus, ut
cularius ille cœlorum [■]regni idoneus, extremum [■]halitum fudit?] ex vobis, gladii ictu [■]veridicantis, pro confessione Christi, q̄ post
ila carceris, naufragia, [■]amarum virgarum cædem, post fluminum,
num, gentium, Judæorum, pseudoapostolorum continua pericula;
famis, jejunii, vigiliarum labores; post perpetem 'solicitudinem
am Ecclesiarum;' post æustum pro scandalizantibus; post infir-
tem pro infirmis; post admirabilem prædicando Christi Evange-
[■]orbis pene circuitum, ut vas electionis Magisterque gentium
electus, capite plexus est? Quis vestrum, ut sanctus martyr
ius Antiochiae urbis Episcopus, post admirabiles in Christo actus,
stimonium Ejus leonum molis Romæ confractus est? [■]cujus
cum ad passionem duceretur audientes, si aliquando vultus vestri
e [■]suffusi sunt, non solum in comparatione [■]ejus vos non [■]puta-
sacerdotes, sed ne mediocres quidem Christianos esse. Ait enim
pistola quam ad Romanam Ecclesiam misit: [■]r [■]s A Syria usque
am cum bestiis terra marique depugno, die ac nocte connexus et
igatus decem [■]leopardis, militibus dico, ad custodiam datis, qui ex
sciis nostris sæviores fiunt. Sed ego eorum nequitiis magis eru-
: nec tamen in hoc justificatus sum. O salutares bestias, quæ
mantur mihi, quando venient? quando emittentur? quando eis
scibit carnibus meis? quas [■]ego exopto aciores parari, et invitabo
lationem mei, et deprecabor ne forte, ut in nonnullis fece-
timeant attingere corpus meum: quinimo, et si cunctabuntur,
vim faciam, ego me ingeram. Date, quæso, veniam; ego novi
expediat mihi: [■]nunc incipio esse Christi discipulus: facessat
vel humani affectus, vel nequitiæ spiritualis, ut in Jesum
adipisci merear ignes, cruces, bestias, dispersiones ossium,

[■]B. [■]regem B. [■]alitum B. [■]veridicantes B. deest V. [■]maris V.
[■]B. [■]que B. [■]confusi B. [■]ei B. [■]peccabitis B. [■]deest B.
[■]B. [■]leopardus B. [■]deest B. [■]quod B. [■]tunc B.

[■]Act. vii. 57.

• Act. vii. 57.

[■]Euseb., H. E., III. 36; from Rufinus' Latin,
inexactly quoted. The original is in Jacobson's
PP. Apostol. p. 357.

[■]Cer. vi. 23-29.

■L. L.

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[GILD. EPST. 2. A.D. 547.]

discerpionesque membrorum; ac totius corporis poenæ et omnia in me unum supplicia diaboli arte quæsita complentur, dummodo Iesum Christum merear adipisci.' Quid ad hæc dormantibus animæ oculis aspicitis? Quid talia surdis sensuum auribus ⁵⁴ auscultatis? Discutite, quæso, tenebrosam atramque cordis vestri caliginem ⁵⁵ temporis, ut veritatis et humilitatis præfulgidum lumen videre possitis. Christians non mediocris sed perfectus, sacerdos non vilis sed summus, martyr non segnis sed præcipuus dicit: 'Nunc incipio esse Christi discipulus.' Et vos, ⁵⁶ acsi 'Lucifer ille de cœlo projectus', verbis non potestate erigimini, et quodammodo sub dente ruminatis et gestibus pretenditis, quæ antea ⁵⁷ actor vester depinxerat: 'In cœlum,' inquiens, 'conscendam,' et 'ero similis Altissimo.' Et iterum: 'Ego fodi, et bibi aquam, et ⁵⁸ exiccavi ⁵⁹ vestigio pedum meorum omnes rivos aggerum.' Multo rectius oportebat vos imitari Illum et audire, Qui totius bonitatis et humilitatis vere invictum exemplar est, dicentem per Prophetam: 'Ego autem sum vermis et non homo, opprobrium hominum et abjectio plebis.' O mirabile quoddam, dixisse Eum 'opprobrium hominum,' cum omnis mundi opprobria deleverit; [et] iterum in Evangelio: 'Non possum Ego a Me ipso facere quicquam,' cum Ipse coævus Patri ac Spiritui Sancto, communis ejusdemque substantiæ, cœlum et terram cum omni eorum inæstimabili ornamento fecerit, non alterius sed propria potestate: et vos arroganter verba exaltasse, Propheta dicente: 'Quid superbit terra et cinis?' Sed ad

S. Polycarp. propositum ⁶⁰ revertar. Quis inquam ex vobis, ut Smyrnensis Ecclesiæ pastor egregius Polycarpus Christi testis, mensam humanae hospitibus ad ignem eum avide trahentibus apposuit, et objectus flammis pro Christi charitate, dixit: 'Qui dedit mihi ignis ferre supplicium, dabit, ut sine clavorum confixione flamas immobiliter perforam.' Unum adhuc, præter magnam verbis volans sanctorum silvam, exempli gratia ponam Basilium, scilicet Cesariensem Episcopum, qui cum ⁶¹ ab iniquo principe minæ hujuscemodi intentarentur, quod, nisi in crastinum Arriano cœno, ut cæteri, macularetur, esset omnino moritus, dixisse fertur: 'Ego sane ero cras qui hodie sum, tu te

⁵⁴ auscultatis B. ⁵⁵ temporis G.B. ⁵⁶ si ille de c. p. Luc. B. ⁵⁷ autor F. ⁵⁸ exiccavi B.
⁵⁹ vestigia B. ⁶⁰ quo B. ⁶¹ revertatur B. ⁶² deest B.

^a Esai. xiv. 12.
^b Esai. xiv. 13, 14. V.
^c Esai. xxxvii. 25. V.
^d Psalm. xxii. 6. (xxi. 7.) I. V.
^e Joan. v. 30. I. and Cod. Amiat. of V.
^f Eccles. x. 9. Vet. Lat. ap. Vulg.

^a Euseb., H. E., IV. 15. § 10. 23. Rufin. interpr. And see also the Ecd. Smyrn. Epist. de S. Polycarpi Martyr., § 7, 13. Jacobs. PP. Apost. 556, 576.

^b Rufin., H. E., XI. 9.

[GILD. EPIST. 2. A.D. 547.]

am non mutares.' Et iterum: 'Utinam haberem aliquid digni eris, quod offerrem huic, qui maturius Basilium de nodo follis absolveret.' Quis ex vobis apostolici sermonis regulam, quæ nñibus semper sanctis sacerdotibus quibusque temporibus extans, humanam suggestionem præcipitanter ad ⁶⁸ nequitiam festinare recutientibus servata est, in concussione tyrannorum indirupte stodiunt, hoc modo dicens: 'd Obedire ⁶⁹ oportet magis' Deo quam ~~hominibus~~ hominibus?' Igitur confugientes solito more ad Dominum mini misericordiam sanctorumque Prophetarum Ejus, ut illi pro nobis oraculorum suorum jacula imperfectis passus, ut antea tyrannis, queis compuncti sanentur, ⁷⁰ librent, viuis quid Dominus ⁷¹ per Prophetas' ad desides et inhonestos lutes, et non bene populum tam exempla quam verba docentiarum loquatur. Nam et Heli ille ⁷² sacerdos in ⁷³ Silo pro eo non digno Deo zelo ⁷⁴ severe in filios ⁷⁵ contemnentes Deum ultus' sed molliter et clementer, ⁷⁶ utpote paterno affectu, admotus, tali ⁷⁷ animadversione damnatur, dicente ad eum Propheta: x dicit Dominus: Manifeste ⁷⁸ ostendi ⁷⁹ Me ad domum patris tui, essent in Ægypto servientes Pharaonis, et ⁸⁰ elegi domum patris omnibus ⁷⁹ tribubus Israel Mihi in sacerdotio.' Et post pauca: are respexisti in incensum Meum, et in sacrificium Meum, im- oculo? et honorificasti filios tuos plusquam Me, ut benediceres primordio in omnibus sacrificiis coram Me? g Et ⁸¹ nunc ⁷⁹ sic Dominus: quoniam qui honorificant ⁸⁰ Me, honorabo eos: et qui nihil habent Me, ad nihilum redigentur. h Ecce dies venient, sperdam nomen tuum, et semen domus patris tui. i Et hoc tibi sit, quod veniet super duos filios tuos ⁸¹ Ophni et Phinees; in die morientur ambo in gladio virorum.' ⁸² Si hæc itaque patiuntur, ⁸³ tamen tantum subjectos et non condigna ultione emendant, quid set, qui ad mala hortantur peccando et trahunt? [Quid illi perspicuum est, vero vati, post expletionem signi ab eodem facti, et restitutionem aridæ manus impio regi, misso a Judea

⁶⁸ B. ⁶⁹ custodivit V. ⁷⁰ magis oportet B. ⁷¹ liberent B. ⁷² desunt B.
⁷³ B. ⁷⁴ Silo B. ⁷⁵ servare B. ⁷⁶ contemptos Domini vultus B. ⁷⁷ ut puta B.
⁷⁸ B. ⁷⁹ ostendisti B. ⁸⁰ deceat B. ⁸¹ eligi B. ⁸² so G. tribus V.
⁷⁹ B. ⁸³ deceat V. ⁸⁴ deceat B. ⁸⁵ (e) add. B. ⁸⁶ Ophni B. ⁸⁷ sed B.
⁸⁰ B. ⁸⁸ facit B.

⁸⁴ actus. ⁸⁵ Act. v. 29. V.
⁸⁶ Sam. ii. 27, 28. LXX. G. = Hieron. ad
⁸⁷ Opp. II. 612 b.
⁸⁸ Sam. ii. 29. G. = Lucif. Cal. Pro S. Athan.
⁸⁹ PP. IV. p. 125 b.

⁸⁰ i Sam. ii. 30. LXX. G. = Lucif. ib.
⁸¹ i Sam. ii. 31. LXX. G. = Lucif. ib.
⁸² i Sam. ii. 34. LXX. G. but = Lucif. ib.
⁸³ p. 126 a.

[GILD. EPST. 2. A. D. 547.]

prophetare in Bethel,⁸⁵ prohibitoque ne⁸⁶ quid ibidem cibi gustaret, & decepto ab alio, ut⁸⁷ dicebatur, propheta, ut parum quid panis et aqua sumeret, obtigit, dicente ad eum suo hospite: ‘i Hæc dicit Dominus Deus: Quia inobediens fuisti⁸⁸ ori Domini’, et non custodisti mandatum quod præcepit Dominus Deus tuus, et reversus es, et comedisti panem et bibisti aquam in hoc loco, in quo mandaveram tibi, & manducares panem nec biberes aquam; non ponetur corpus tuum in sepulchro patrum tuorum. Et factum est,’ inquit, ‘postquam mandavat panem et babit aquam, stravit sibi asinam suam et abiit; et

Esaias. ⁸⁹ invenit eum leo in via, et occidit eum?] Esaiam quoque⁹⁰ sanctum Prophetam de sacerdotibus hoc modo loquentem audite: ‘Væ impio in malum, retributio enim⁹¹ manuum ejus fiet ei. Populum Meum exactores sui spoliaverunt, et mulieres dominatæ sunt ejus. Popule Meus, qui beatum te dicunt, ipsi te decipiunt,⁹² et viam gressuum tuorum dissipant. Stat ad judicandum Dominus, et stat ad judicandos populos. Dominus ad judicium veniet cum senibus populi Sui et principibus ejus. Vos depasti estis vineam Meam, rapina pauperis in domo vestra. Quare atteritis populum Meum, et facies pauperum commolitis,⁹³ dicit Dominus exercitum?’ Et item: ‘Væ qui condunt leges iniquas, et scribentes injustitiam scripserunt, ut oppriment in judicio pauperes, et vim facerent⁹⁴ causæ humilium populi⁹⁵ Mei, ut essent viduæ præda eorum, et pupillos diriperent. Quid facietis in die visitationis et calamitatis de longe venientis?’ Et infra: ‘Verum hi quoque præ vino nescierunt,⁹⁶ et præ ebrietate erraverunt, sacerdotes nescierunt præ ebrietate,⁹⁷ absorpti sunt a vino, erraverunt in ebrietate, nescierunt videntem, ignoraverunt judicium. Omnes enim mensæ repletæ sunt vomitu sordium, ita ut non esset ultra locus.’ ‘Propterea audite verbum Domini viri⁹⁸ illusores, qui dominamini super populum Meum, qui est in Jerusalem. Dixistis enim: Percussimus fœdus cum morte, et⁹⁹ cum inferno fecimus pactum. Flagellum inundans cum transierit non veniet super¹ nos, quia posuimus mendacium spem nostram, et mendacio protecti sumus.’ Et post

⁸⁵ prohibito quia B. ⁸⁶ quis B. ⁸⁷ dicitur B. ⁸⁸ Deo B. ⁸⁹ in B. ⁹⁰ deest B.
⁹¹ manum B. ⁹² ut B. ⁹³ so G.B.V. dicet Joss. ⁹⁴ deest B. ⁹⁵ deest G. ⁹⁶ absorti B.
⁹⁷ illusores B. ⁹⁸ Dixisti B. ⁹⁹ non B. ¹ vos B.

1 Reg. xiii. 21, 22. V. but, “non obediens .. in loco .. præcepit tibi .. comederes .. non inferetur .. cadaver.” And vv. 23, 24.=Lucif., De Non Conven. cum Hæret. p. 159 b.

1 Esai. iii. 11-15. V. “dominatæ sunt eis .. .

vos enim .. et rapina .. Dominus Deus.”

1 Esai. x. 1-3. V.

1 Esai. xxviii. 7, 8. V. “sacerdos et propheta nescierunt præ ebrietate.”

1 Esai. xxviii. 14, 15. V. “Propter hoc.”

[GILD. EPIT. A. A. D. 547.]

aliquanta: ‘^o Et subvertet grando spem mendacii, et protectionem aquæ inundabunt, et delebitur fœdus vestrum cum morte, et pactum vestrum ¹ cum inferno non stabit: flagellum inundans cum transierit, eritis ² et in conculationem: quandocunque pertransierit, tollet vos.’ Et iterum: ‘^p Et dixit Dominus: Eo quod appropinquat populus iste ore suo, et labiis glorificant Me, cor autem eorum longe est a Me.’ ‘^q ideo ecce ‘Ego addam’ ut ⁵ admirationem faciam populo huic miraculo grandi et stupendo. Peribit enim sapientia a sapientibus ejus, et intellectus prudentium ejus abscondetur. [Væ qui profundi estis corde, ut a Domino abscondatis consilium, quorum sunt in tenebris opera, et dicunt: Quis videt nos? et quis novit nos? Perversa enim hæc vestra cogitatio.’] Et post aliquanta: ‘^r Hæc dicit Dominus: Cœlum sedes Mea, et terra scabellum pedum Meorum est. Quæ ista est domus quam ædificabis Mihi, et quis erit locus quietis ⁶ Meæ? Omnia hæc manus Mea fecit, et facta sunt universa ista, dicit Dominus. Ad quem autem aspiciam, nisi ad pauperculum et contritum spiritu et trementem sermones Meos? Qui immolat bovem, quasi qui interficiat virum: qui mactat pecus, quasi qui ⁷ excerebat canem: qui offert oblationem, quasi qui sanguinem suillum offerat: qui recordatur thuris, quasi qui benedicat ⁸ idolo. Hæc omnia ⁹ elegerrunt in viis suis, et in abominationibus suis anima eorum delectata Jeremias. ¹⁰ est.] Jeremias quoque virgo Prophetaque quid insipientibus loquatur pastoribus, attendite: ‘^s Hæc dicit Dominus: Quid invenerunt patres vestri in Me iniquitatis, quia ¹¹ elongaverunt a Me, et ambulaverunt post vanitatem, et vani facti sunt?’ Et paulo post: ‘^t Et ingressi contaminasti terram Meam, et hæreditatem Meam posuistis in abominationem. Sacerdotes non dixerunt, Ubi est Dominus? Et tenentes legem nescierunt Me, et pastores prævaricati sunt in Me.’ ‘^u Propterea adhuc judicio contendam vobiscum, ait Dominus, et cum filiis vestris disceptabo.’ Item post aliquanta: ‘^v Stupor et mirabilia facta sunt in terra: Prophetæ prædicabant mendacium, et sacerdotes applaudebant manibus suis, et populus

^o in B. ³ ei V. ⁴ virgo adam B. ⁵ admirationi B. ⁶ Meæ B. ⁷ exterebat B.
⁸ idola B. ⁹ so G. eligerunt Joss. B. ¹⁰ deest B. ¹¹ se add. V.

^o Esai. xxviii. 17-19. V. “eritis ei in.”
^p Esai. xxix. 13. V. “suis glorificat.”
^q Esai. xxix. 14-16. V. “Perversa est hæc.”
^r Esai. lxvi. 1-3. V. “terra autem . . . quis est
iste locus . . . ad quem autem respiciam.”

^s Jer. ii. 5. V.
^t Jer. ii. 7, 8. V.
^u Jer. ii. 9. V.
^v Jer. v. 30, 31. V. “prophetabant . . . novis-
simo.”

[GILD. EPST. 2. A. D. 547.]

Meus dilexit talia. Quid igitur fiet in novissimis ejus? ¹ Cui loquar et contestabor, ut audiat? Ecce incircumcisæ aures eorum, et audire non possunt. Ecce verbum Domini factum est illis in opprobrium, et non suscipiunt illud: ² quia extendam manum Meam super habitantes terram, dicit Dominus. A minore quippe usque ad majorem omnes avaritæ student, et a Propheta usque ad sacerdotem cuncti faciunt dolum. [Et curabant contritionem filiæ populi Mei cum ignominia, dicentes, pax, pax, et non erit pax. Confusi sunt, qui abominationem fecerunt. Quin potius confusione non sunt confusi, et erubescere nescierunt. Quamobrem cadent inter ruentes, in tempore visitationis eorum corruent, dicit Dominus.] Et iterum: ³ Omnes isti principes declinantur, ambulantes fraudulenter, æs et ferrum, universi corrupti sunt, defecit sufflatorum in igne, frustra ⁴ conflavit conflagrator, malitia autem eorum non sunt consumptæ, argentum reprobum ⁵ vocate eos, quia Dominus projectit illos. Et post pauca: ⁶ Ego sum, Ego sum: Ego vidi, dicit Dominus. ⁷ Ite ad locum Meum in ⁸ Silo, ubi habitavit nomen Meum a principio: et videte quæ fecerim ei propter malitiam populi Mei Israel. Et nunc quia fecistis omnia opera hæc, dicit Dominus: et locutus sum ad vos mane ⁹ consurgens et loquens et ¹⁰ non audistis, et vocavi vos et non respondistis; faciam domui huic in qua invocatum est nomen Meum, et in qua vos habetis fiduciam, et ¹¹ loco quem dedi vobis et patribus vestris, sicut feci Silo: et projiciam vos a facie Mea. Et iterum: ¹² Filii Mei exierunt a Me, et non subsistunt: et non est qui extendat ultra tentorium Meum, et ¹³ erigat pelles Meas: quia stulte egerunt pastores, et Dominum non quæsierunt. Propterea non intellexerunt, et gressus eorum dispersus est. Et post aliquanta: ¹⁴ Quid est ¹⁵ quod dilectus Meus in domo Mea facit scelera multa? Nunquid carnes ¹⁶ sanctæ auferent a te malitias tuas, in quibus gloriata es? ¹⁷ Olivam ¹⁸ uberem, pulchram, fructiferam, speciosam vocabit Dominus nomen tuum. Ad vocem loquelæ, grandis exarsit ignis in ea, et combusta sunt fruteta ejus. Et iterum: ¹⁹ Venite, congregamini, omnes bestiæ terræ, ²⁰ properate ad devoran-

¹¹ conflant B.¹² vocat B.¹³ iste B.¹⁴ Iosephat add. B.¹⁵ surgens R.¹⁶ deest B.¹⁷ in add. B.¹⁸ errigat B.¹⁹ vobis B.²⁰ sic B.²¹ Obiectum R.²² so G.B. huberem Joss.²³ preparate B.¹ Jer. vi. 10. V. "et quem contestabor .. est eis .. suscipient."² Jer. vi. 12-15. V. "non erat pax .. sunt quia .. visitationis susc."³ Jer. vi. 28-30. V. "declinantes .. . in igneconsumptum est plumbum, frustra malitia enim." ^b Jer. vii. 11-15. V.^c Jer. x. 20, 21. V. "omnis gressus."^d Jer. xi. 15, 16. V. "fecit .. vocavit."^e Jer. xii. 9, 10. V.

[GILD. EPIS. 2. A.D. 547.]

dum. Pastores multi demoliti sunt vineam²⁴ Meam, ²⁵ conculcaverunt partem Meam', dederunt portionem Meam desiderabilem in desertum solitudinis.' Itemque loquitur: 'f Hæc dicit Dominus populo huic, qui dilexit mouere pedes suos, et non quievit, et Domino non placuit. Nunc recordabitur iniquitatum eorum, et visitabit peccata²⁶ illorum.' ^g Prophetæ dicunt eis: Non videbitis gladium, et fames non erit in vobis, sed pacem veram dabit' Dominus²⁷ vobis in loco isto. Et dixit Dominus ad me: Falso prophetæ vaticinantur in nomine Meo, non misi eos²⁸ et non præcepi²⁹ eis, 'visionem mendacem et divinationem et³⁰ fraudulentiam et seductionem cordis sui prophetant yobis. Ideo hæc dicit Dominus: 'In gladio et fame consumentur prophetæ illi: et populi, quibus³¹ prophetaverunt, projecti erunt in viis Jerusalem præ fame et gladio, et non erit qui sepeliat.' Et iterum: 'h Vx pastorum, qui disperdunt et dilacerant gregem pascuæ Meæ, dicit Dominus. Ideo hæc dicit Dominus Deus Israel ad pastores qui pascunt populum Meum: Vos dispersistis gregem Meum, et ejecistis eos, et non visitastis illos. Ecce, Ego visitabo super vos malitiam studiorum vestrorum, dicit Dominus.' ⁱ Propheta namque et sacerdos polluti sunt, et in³² domo Mea inveni malum eorum, dicit Dominus: et 'idcirco via eorum erit quasi lubricum in tenebris, impellantur enim et corruent in ea; afferam enim super eos mala, annum visitationis eorum, dicit Dominus. Et in prophetis Samariæ vidi fatuitatem,' et 'prophetabant in Baal, et decipiebant populum Meum Israel. Et in prophetis Jerusalem vidi similitudinem, adulterium, et iter mendacii: et confortaverunt manus pessimorum, ut non³³ converteretur unusquisque a malitia sua: facti sunt Mihi omnes Sodoma, et habitatores ejus quasi Gomorrah. Propterea hæc dicit Dominus ad prophetas: Ecce Ego cibabo eos absinthio, et potabo eos felle. A prophetis enim Jerusalem est egressa pollutio super omnem terram. Hæc dicit Dominus exercituum: Nolite audire verba prophetarum, qui prophetant vobis, et decipiunt vos: visionem enim cordis sui loquuntur, non de ore Domini. Dicunt enim his, qui Me blasphemant, Locutus est Dominus, Pax erit vobis: et³⁴ omnibus, qui ambulant in pravitate cordis sui, dixerunt; Non veniet super³⁵ eos malum. Quis enim affuit in

²⁴ deest B. ²⁵ deunt G. ²⁶ eorum B. ²⁷ in add. B. ²⁸ deest B. ²⁹ eois B.
³⁰ fraudulentia B. ³¹ prædicaverunt B. ³² domu B. ³³ converterentur B. ³⁴ deest B.
³⁵ eo G. omni Joss. B. ³⁶ eo B.

¹ Jer. xiv. 10. V.
² Jer. xiv. 13-16. V. "idcirco .. quibus prophetant."
³ Jer. xxiii. 1, 2. V. "ait Dominus."

¹ Jer. xxiii. 11-20. V. "similitudinem adulterantium et .. ut Sodoma .. Dominus exercituum .. omni qui ambulat .. super vos .. egredietur," and om. "enim" bis.

[GILD. EPIS. 2. A.D. 547.]

consilio Domini, et vidi et audivit sermonem Ejus? **Quis** consideravit verbum Illius et audivit? Ecce, turbo Dominicæ indignationis egreditur, et tempestas erumpens super caput impiorum veniet: non revertetur furor Domini usque dum faciat, et usque dum complexa cogitationem cordis Sui. In novissimis diebus intelligetis consilium Ejus.' Parum namque cogitatis vel facitis, quod] sanctus quoque

Joel. **Joel,** ²⁰ monens inertes sacerdotes ac deflens detrimentum populi pro iniquitatibus eorum, edixit: ' ²¹ Experciscimini qui ²² estis ebrii a vino vestro, et plorate et lamentamini omnes qui ²³ bibitis vinum in ebrietatem, quia ablata est ab ore vestro jucunditas et gaudium.' ²⁴ Lugete sacerdotes, qui deservitis ²⁵ altari, quia miseri facti sunt campi.' ²⁶ Lugeat terra, quia miserum factum ²⁷ est frumentum, et siccatum' est vinum, diminutum est oleum, ²⁸ aruerunt agricultæ. [Lugete possessiones pro tritico et hordeo, quia ²⁹ periiit vindemia ex agro, vitis arefacta est, ficus diminuta sunt: granata, et palma, et malum, et omnia ligna agri arefacta sunt, ³⁰ quoniam confuderunt ³¹ gaudium filii hominum.] **Quæ** omnia ³² spiritualiter intelligenda ³³ erunt vobis, ne tam pestilenti fame verbi Dei animæ vestræ arescerent.] Et iterum: ' ³⁴ Flete sacerdotes, qui deservitis ³⁵ Domino, dicentes: Parce Domine populo Tuo, et ne des hæreditatem Tuam in opprobrium, ³⁶ et ne dominantur' eorum gentes, uti ne dicant gentes, Ubi est Deus eorum?' Sed hæc vos nequam ³⁷ auditis, sed omnia, quibus propensius divini furoris indig-

Osee. natio inardescat, ³⁸ admittitis. **Quid** etiam sanctus Osee Propheta sacerdotibus vestri moduli dixerit, signanter attendite: ' ³⁹ Audite hæc sacerdotes, et intendat domus Israel et domus regis, ⁴⁰ infigite auribus vestris, quoniam ad vos est judicium, quia laqueus facti estis speculationi, et velut ⁴¹ retiaculum extensum [super p⁴² retaberium quod ⁴³ indicatores venationis ⁴⁴ confinxerunt].' Vobis ⁴⁵ etiam a Domino alienatio hujuscemodi intendatur per Prophetam

Amos. Amos dicentem: ' ⁴⁶ Odio habui et repuli dies festos vestros, et ⁴⁷ non accipiam odorem in solennibus conventionibus vestris,

²⁰ mouens B. ²¹ est B. ²² bibistis V. ²³ altario B. ²⁴ derunt B. ²⁵ et add. B.
arvere V. ²⁶ perit B. ²⁷ qm B. not qm. ²⁸ gladium B. ²⁹ spiritualiter B. ³⁰ sunt R.
²⁹ Deo B. ³¹ et dominetur B. et dominentur V. ³² audietis B. ³³ admittitis B.
³⁰ infugite B. ³⁴ retiaculum B. rete V. reticulum G. ³⁵ Itaburium G. ³⁶ indagatores G.
³⁶ confixerunt G. ³⁷ et B. ³⁸ deest B.

⁴⁶ Joel. i. 5. LXX. G. = MS. Vatic.

¹ Joel. i. 9, 10. LXX. G. = MS. Alex.

² Joel. i. 10-12. LXX. G.

³ Joel. ii. 17. LXX. G. = MS. Vatic.

⁴ Osee. v. 1, 2. LXX. G.

⁵ sc. Tabor.

⁶ Amos. v. 21-23. LXX. G. = MS. Alex.

[GILD. EPITR. A. A.D. 547.]

quia etsi obtuleritis ⁵³ holocausta et hostias vestras, non accipiam ea. [Et salutare declarationis vestræ non ⁵⁴ aspiciam. Transfer a Me sonum cantionum tuarum, et psalmum ⁵⁵ organūm tuorum non ⁵⁶ audiam.] Famis ⁵⁷ etenim evangelici cibi, culina ipsa vestræ animæ viscera excomedens, grassatur in vobis, sicut supradictus Propheta prædixit. ‘⁵⁸ Ecce,’ ⁵⁹ inquiens, ‘dies veniunt, dicit Dominus, et ⁶⁰ emittam famem in terram, non famem panis, neque sitim aquæ, sed famem in audiendo verbum Dei; et ⁶¹ movebuntur ⁶² aquæ a mari usque ad mare, et ab Aquilone usque ad Orientem percurrent

Micheas. quærentes verbum Domini, et non invenient.’] Auribus quoque percipite sanctum Micheam, acsi coelestem quandam tubam ad-

versus subdolos populi principes concisius personantem: ‘⁶³ Audite nunc,’ inquiens, ‘principes domus Jacob,’ ‘nonne vobis est ut cognoscatis **judicium** odientibus bona, et quærentibus maligna, rapientibus pelles eorum ab eis, et carnes eorum ab ossibus eorum? **Quemadmodum** comedenterunt carnes plebis Meæ, et pelles eorum ⁶⁴ ab eis excoriaverunt, ossa eorum confregerunt, et laniaverunt quasi carnes in olla;’ ‘succlamabunt ad Deum et non exaudiet eos, et avertet faciem Suam ab eis in illo tempore, propter quod malitiose gesserunt in ⁶⁵ adinventionibus suis super ipsos. [Hæc dicit Dominus super prophetas qui seducunt populum meum, qui mordent dentibus suis, et prædicant in eum pacem, et non est data in os eorum: excitavi in eum bellum. Propterea nox erit vobis ex visione, et tenebræ vobis erunt ex divinatione, et occidet ⁶⁶ sol super prophetas, et contenebrescat super eos dies, et confundentur videntes somnia, et ⁶⁷ deridebuntur divini, et obtrectabunt adversus omnes ⁶⁸ ipsi: quoniam non erit qui exaudiatur eos, si non ego implevero fortitudinem in ⁶⁹ spiritu Domini et judicio et potestate, ut annuntiem domui Jacob impietas suas, et ⁷⁰ Israel peccata sua. Audite hæc itaque ⁷¹ duces domus Jacob, et residui domus Israel, qui abominantini **judicium**, et omnia recta pervertitis, qui ædificatis Sion in sanguine, et Jerusalem ⁷² in iniquitatibus: duces ejus cum muneribus judicant, et sacerdotes ejus cum mercede respondebant, et prophetæ ejus cum pecunia divinabant; et in Domino requiescebant, dicentes:

⁵³ holocausta B. ⁵⁴ accipiam add. B. ⁵⁵ organorum G. ⁵⁶ accipiam B. ⁵⁷ est ibi B.
⁵⁸ inquit B. ⁵⁹ so G.B. immittam Joss. ⁶⁰ moventur B. ⁶¹ deest R. ⁶² ex B.
⁶³ adinventionibus B. ⁶⁴ deest B. ⁶⁵ deridebunt B. ⁶⁶ isti B. ⁶⁷ Domini nomine,
spiritu B. ⁶⁸ in add. B. ⁶⁹ principes B. ⁷⁰ deest B.

⁷¹ Amos viii. 11, 12. LXX. G. “panis,” with MS. Alex.; “a mari,” with MS. Vatic.
⁷² Mich. iii. 1-12. LXX. G. MS. Vatic., but “excitavi” for “Ἔγειρας” (agreeing with neither

Hebr., LXX., nor Vulg.), and “adversus omnes ipsi” for “κατ’ αὐτῶν πάντες αὐτοί.” For “succlamabunt,” read “sic clamabunt.”

[GILD. EPISC. 2. A.D. 547.]

Nonne Dominus ⁷⁰ in nobis est? Non venient super nos mali: propter vos Sion sicut ager arbitur, et Jerusalem sicut specula erit, et mons domus sicut locus sylvæ.⁷¹ Et post aliquanta: me, quia factus sum sicut qui colligit stipulam in ⁷² messe, ⁷³ racemus in vindemia, cum non sit botrus ad manducandum pr.

Heu me, anima quia ⁷⁴ periit terrenis operibus, semper peccatorum rentia exoritur reverens a terra, et qui corrigat inter hominum est. Omnes in sanguinem judicio contendunt, et unusquisque suum tribulatione ⁷⁵ tribulat, in malum manus ⁷⁶ suas pra-

Sophonias. Quid Sophonias etiam Propheta egregius de vestiis commessoribus disceptaverit, attendite; de Jerusalem namque batur, quæ ⁷⁷ spiritualiter Ecclesia vel anima intelligitur: inquiens, ‘quæ ⁷⁸ erat splendida et ⁷⁹ liberata civitas, confidit lumba, non obaudivit vocem, nec percepit disciplinam, in] non confisa est, et ad Deum suum non accessit.’ Et id ostendit: ‘⁸⁰ Principes ejus ⁸¹ sicut leo’ rugientes, judicantes lupi Arabiæ, non relinquebant in mane; prophetæ ejus portantes viri ⁸² contemptoris, sacerdotes ejus prophanabant et impie agebant in lege: Dominus autem justus in medietate non faciet ⁸³ inustum: mane, mane dabit judicium Suum.

Zacharias. et beatum Zachariam Prophetam monentem verbo Dei audite: ‘⁸⁴ Hæc enim dicit ⁸⁵ Dominus omnipotens dicum justum judicate, et misericordiam et miserationem unusquisque ad ⁸⁶ fratrem suum, et viduam et orphanum ei nam et pauperem per potentiam nolite ⁸⁷ nocere, et malitiam quisque fratris sui’ non reminiscatur in corde suo: et contulerunt ne observarent, et dederunt dorsum stultitiae, et au degravaverunt ut non audirent, et cor suum statuerunt insigne audirent legem Meam, et verba, quæ misit Dominus c tens [in spiritu ⁸⁸ Suo in manibus Prophetarum priorum: et fira magna a Domino omnipotente.’ Et iterum: ‘⁸⁹ Quoni-

⁷⁰ deest B. ⁷⁷ mense B. ⁷⁸ ramus B. ⁷⁹ perit B. ⁸⁰ tribulavit R.
præparant B. ⁸¹ commessoribus G.B.V. ⁸² spiritualiter V. ⁸³ era B.
⁸⁴ ostenditur B. ⁸⁵ quasi leo B. in ea sicut leones V. ⁸⁶ contemptores B.
tem V. ⁸⁷ omn. Dom. B. ⁸⁸ proximum B. ⁸⁹ calumniari V. ⁹⁰ fra
⁹¹ sancto B.

¹ Mich. vii. 1-3. LXX. G. but, “terrenis operibus, semper peccatorum reverentia exoritur” corresponds to nothing in either Hebr., LXX., or Vulg.

² Zeph. iii. 1, 2. LXX. G. but G. adds “confidens.”

¹ Zeph. iii. 3-5. LXX. G. but “temptores,” = “καταφρονηται,” LXX
² Zach. vii. 9-12. LXX. G. = MS.
³ Zach. x. 2, 3. LXX. G. but read bata.”

[GILD. EPIS. 2. A. D. 547.]

tur, locuti sunt molestias, et divini visa falsa et somnia uebantur, et vana ^⁹ consolabantur: propter ^⁹ hoc aridi facti it oves, et afflicti sunt quoniam non erat sanitas.] Super exacerbata est iracundia Mea, et super agnos visitabo.' [Et ca: ' ² Vox lamentantium pastorum, quia misera facta est ¹⁰ eorum. Vox rugientium leonum, quoniam miser factus sus Jordanis. Hæc dicit Dominus omnipotens: Qui posside-
rificiebant, et non paenituit eos: et qui vendebant eas dice-
benedictus Dominus, et ditati sumus: et pastores earum nihil
t in eis. Propter quod non parcam jam super inhabitantes ¹¹ ter-
ram, dicit Dominus.] Quid præterea sanctus Malachias
vobis ^⁹ denunciaverit, audite: ' ² a Vos,' inquiens, ' sacerdotes
nitis nomen Meum, ^⁹ et dixistis: In quo spernimus nomen'
Offerendo ad altare Meum panes pollutos: et dixistis, In quo
s eos? In eo quod dixistis: Mensa Domini pro nihilo est, et
xposita sunt sprevistis. Quoniam si adducatis cæcum ad victi-
onne ³ malum? si admoveatis claudum aut languidum, nonne'
Offer itaque illud præposito tuo si ⁴ suscipiet illud, si accipiet

a tuam, dicit Dominus omnipotens. Et nunc exorate faciem
ri, et deprecamini Eum: in manibus vestris facta sunt hæc,
am ex vobis ⁵ personas vestras.' Et iterum: ' ⁶ Et intulistis
a claudum et languidum, et intulistis munus. Nunquid susci-
ud de manu vestra, dicit Dominus? Maledictus dolosus, qui
a grege suo masculum, et votum faciens immolat debile
; quia rex magnus Ego sum, dicit Dominus exercitum, et
Meum horibile in gentibus.' [‘ ⁷ Et nunc ad vos mandatum
sacerdotes. Si nolueritis audire et ponere super cor ut detis
nomini Meo, ait Dominus exercitum, mittam in vos eges-
et maledicam ⁸ benedictionibus vestris, quoniam non posuistis
or. Ecce Ego projiciam vobis brachium, et dispergam super
vestrum stercus solennitatum vestrarum.' Sed interea ut
organa nequitiae præparetis ad bona, quid de sancto sacerdote
i quantulumcunque adhuc interni auditus in vobis remanet,

habantur B. ^⁹ quod B. ¹⁰ deest B. ^⁹ denunciaverunt B. ¹¹ derunt B.
B. ² derunt B. ³ suscipiens B. suscepit V. (and also accepit). ^⁹ personam
⁵ deest B. ⁶ benedicentibus B.

xi. 3-6. LXX. G. but LXX. (with
L. after the Hebr., before "Qui possi-
· Ποιμάνετε τὸ πρόβατα τῆς σφα-
· h. i. 6-9. LXX. G.

^b Malach. i. 13, 14. V. but "rapinis .. Ego,
dicit."

^c Malach. ii. 1-3. V. but adds, "et maledicam
illis" before "quoniam." And V. partly =
LXX.

[Gild. Epist. 2. A.D. 547.]

auscultate: ‘⁷ Pactum Meum,’ inquiens, ‘fuit cum eo,—de Levi ^{narrat}
que vel Moyse secundum historiam loquebatur,—‘ ⁸ vitæ et pacis, de
ei timorem, et timuit Me, a facie nominis Mei ⁹ pavebat, lex veritatis
fuit in ore ejus, et iniq[ue]itas non est inventa in labiis ejus, in pace
in æquitate ambulavit Mecum, et multos avertit ab iniq[ue]itate. Labi
enim sacerdotis custodient scientiam, et legem requirent ex ¹⁰ ore ejus,
quia angelus Domini exercituum est.’ Nunc item mutavit sensum,
et malos increpare non desinit: ‘¹¹ Vos,’ inquiens, ‘recessistis de via,
et ¹² scandalizastis plurimos ¹³ in lege’, et irritum fecistis pactum ¹⁴ cum
Levi, dicit Dominus exercituum. Propter quod et Ego dedi vos con-
temptibiles et humiles in omnibus populis, ¹⁵ sicut non servasti vias
Meas, et accepistis faciem in lege. Nunquid non Pater unus om-
nium ¹⁶ nostrum: nunquid non Deus unus creavit ¹⁷ nos? Quare
ergo despicit unusquisque fratrem suum? Et iterum: ‘¹⁸ Ecce veniet
Dominus exercituum, et quis poterit cogitare diem adventus Ejus?
et quis stabit ad videndum Eum? Ipse enim egredietur quasi ignis
ardens, et quasi ¹⁹ poa lavantium’, et sedebit conflans et emundans
argentum, et purgabit filios Levi, et colabit eos quasi aurum et
²⁰ quasi argentum.’ Et post pauca: ‘²¹ Invaluerunt super Me verba
vestra, dicit Dominus, et dixistis? ‘Vanus est qui servit Deo, et
quod ²² emolumen[um], quia custodivimus præcepta Ejus, et quia am-
bulavimus coram Domino exercituum tristes? Ergo nunc beatos
dicemus arrogantes, siquidem ædificati sunt facientes iniq[ue]itatem,

Ezechiel. ²³ temptaverunt Deum, et salvi facti sunt.] Quid vero
Ezechiel Propheta dixerit, attendite: ‘²⁴ Væ,’ inquiens, ‘²⁵ super v[er]a
veniet’, et nuntius super nuntium ²⁶ erit, et ²⁷ queretur visio a pro-
pheta, et lex peribit a sacerdote et consilium de senioribus.’ Et
iterum: ‘²⁸ Hæc dicit Dominus: Eo quod sermones vestri sunt
mendaces, et divinationes vestræ vanæ, propter hoc ecce Ego ad
vos, dicit Dominus: extendam manum Meam super prophetas qui
vident mendacia, et eos qui loquuntur vana: in disciplina populi

⁷ peccatum B. ⁸ timebat B. ⁹ labiis B. ¹⁰ scandalilastis B. ¹¹ de legem B.
¹² sic B. ¹³ vestrum B. ¹⁴ vos B. ¹⁵ herba fullonum B. ¹⁶ deest B. ¹⁷ emoli-
mentum B. ¹⁸ tentaverunt G.R. ¹⁹ superveniet V. ²⁰ deest B. ²¹ queritur B.

^a Malach. ii. 5-7. V.: but nearly = LXX.
^b Malach. ii. 8-10. V. but “scandalizastis ..
pactum Levi .. humiles omnibus.” V. nearly =
LXX. MS. Alex.

^c Malach. iii. 1-3. V. except, “Ipse enim ..
lavantium,” which is peculiar to G. And “ecce
veniet,” which is from I. (ap. Hieron. in loc.)

^d Malach. iii. 13-15. V. but nearly = LXX.

And V. has, “dicimus .. impietatem et tentave-
runt.”

^e Ezek. vii. 26. LXX. G.

^f Ezek. xiii. 8-10. LXX. MS. Vatic. G. but
for “scietis” (which = both Hebr. and Vulg.),
LXX. have “γνῶσονται,” and I. (ap. Hieron.
ad loc.) “scient.”

[GILD. EPIST. 2. A. D. 547.]

non erunt, ²² et in scriptura domus Israel ²³ non scribentur, et in Iudeam Israel non intrabunt, et scietis quia Ego Dominus. Propterea dum Meum seduxerunt dicentes, pax Domini, et non est pax vestra. Hic ²⁴ struit parietem, et ipsi ungunt eum, et cadet.²⁵ Et aliquanta: « ²⁶ Væ his qui concinnant cervicalia subtus omnem Iudeam manus, et faciunt velamina super omne caput universæ ætatis, invertendas animas. [Animæque subversæ sunt populi Mei, et] as possidebant, et contaminabant ²⁷ Me ad' populum Meum propter plenam hordei, et propter fragmentum panis, ad occidendas quas non oportebat mori, et ad liberandas animas quas non ebat vivere, dum loquimini ²⁸ populo exaudienti vana eloquia.²⁹ Igitur: « ³⁰ Fili hominis dic, Tu es terra quæ non compluitur, neque facta est super te in die iræ, in qua principes in medio ejus, leones rugientes, rapientes rapinas, animas devorantes in potentia pretia accipientes, et viduæ tuæ multiplicatæ sunt in medio sacerdotes ejus despexerunt legem Meam, et ³¹ polluebant sancta inter sanctum et pollutum non distinguebant, et inter medium mundi et mundi non dividebant, et a ³² sabbathis Meis obvelabant suos, et ³³ polluebant in medio eorum.³⁴ Et iterum: « ³⁵ Et quæ ex eis virum recte conversantem, et stantem ante faciem Meam o in ³⁶ tempore iræ, ne' in fine delerem eam, et non inveni. Et in eam animum Meum in igne iræ Meæ ad consumendum eos: rum in caput eorum dedi, dicit Dominus.³⁷ Et post aliquanta: actus est sermo Domini ad me dicens: « ³⁸ Fili hominis loquere populi Mei, et dices ad eos: Terra in quam Ego gladium supernum, et acceperit populus terræ hominem unum ex ipsis, et eum sibi in speculatorem, et viderit gladium venientem super et tuba ³⁹ cecinerit, et significaverit populo: et audierit qui vocem tubæ et non observaverit: et venerit gladius et comedet eum: sanguis ejus super caput ejus erit. Quia, cum vocem idisset, non observavit, sanguis ejus in ipso ⁴⁰ erit: et hic, quia vitat, animam suam liberavit. Et ⁴¹ speculator si viderit gladium

B. V. ²² deest V. ²⁴ struunt V. ²⁵ desunt B. ²⁶ filii B. ²⁷ polluerunt R.
²⁸ polluerunt B. ³⁰ so G. tempora ierre ne Joss. tempora terre nec R.
²⁹ canunt B. ³² est B. ³⁴ speculatos B.

xiii. 18, 19. LXX. G. MS. Vatic.;
“que,” and “fragmentum panis,” =

= Ezek. xxii. 30, 31. LXX. G. MS. Vatic.
(but adds “eos” with MS. Alex.)

xxii. 24-26. LXX. G. MS. Vatic.;
“luebant” in the last clause, which =

= Ezek. xxxiii. 1-9. LXX. G. MS. Vatic.;
but for “populi Mei” LXX. (agreeing with both Hebr. and Vulg.) have “τοῦ λαοῦ σου.”

[GILD. EPIS. A. A.D. 547.]

venientem et non significaverit tuba, et populus non observaverit: veniens gladius acceperit ex ²⁵ eis animam: et ipsa propter iniurias suam capta est; et sanguinem de manu ²⁶ speculatoris requiram. Et pro fili hominis ²⁷ speculatorem te dedi domui Israel, et audies ex ore Meo verbum: cum dicam peccatori, Morte morieris, et non ²⁸ loqueris te avertat se a via sua impius; et ipse iniquus ²⁹ in iniuitate sua mordet, et tur, sanguinem autem ejus de manu tua requiram. Tu vero si perdidixeris impio viam ejus, ut avertat se ab ea, et non se avertentia sua: hic sua impietate morietur, et tu animam tuam ³⁰ eripuisti.] sufficiant hæc pauca de pluribus Prophetarum testimonia, ³¹ queis videtur superbia vel ignavia sacerdotum contumacium, ne putent propria potius adinventione quam legis ³² sanctorum vel' auctoritatibus.

Testimonia ex talia denuntiare. Videamus igitur quid evangelica Novo Testamento. mundo personans inordinatis sacerdotibus eloquitur. S. Matthæus. non enim de illis, ut jam diximus, qui apostolicam credem legitime obtinent, quique bene norunt ³³ largiri ³⁴ spiritualia conservis suis 'in tempore cibaria,' ³⁵ si qui tamen multi in præsentia sunt; sed de pastoribus imperitis, ³⁶ qui derelinquunt oves, et percutunt vana, et non habent verba pastoris periti, ³⁷ nobis sermo est. Evidens ³⁸ ergo indicium est, non esse eum legitimum pastorem, ³⁹ mediocrem quidem Christianum, qui hæc non tam nostra, qui valde exigui sumus, quam Veteris Novique Testamenti decreta ⁴⁰ recusari vel inficiatus fuerit; sicut bene quidam ⁴¹ nostrorum ait: 'Optabiliter cupimus, ut hostes Ecclesiæ sint nostri quoque absque ullo fœdere hostes; et amici ac defensores nostri non solum foederati, sed etiam patres ac domini habeantur.' Conveniant namque singuli versus examine conscientiam suam, et ita deprehendent ⁴² an secundum rectam rationem sacerdotali cathedræ ⁴³ insideant. Videamus, inquam, quid Salvator mundi Factorque dicat. 'p Vos estis,' inquit, 'sal terræ; quod si sal evanuerit, in quo salietur? ad nihilum valet ultra, nisi ut ⁴⁴ projiciatur foras ⁴⁵ ut conculcetur ab hominibus.' Hoc unum testimonium ad confutandos impudentes quosque abunde sufficere posset, sed ut

²⁵ ea anima B. ²⁶ spicatoris B. ²⁷ spiculatorem B. ²⁸ loquaris B. ²⁹ ducit B.
²⁹ eripi B. ³⁰ quibus B. ³¹ sanctorumve V. ³² spiritualia V. ³³ sed B.
³⁴ vobis B. ³⁵ ḡ (i. e. igitur) B. ³⁶ ne add. V. ³⁷ recusauerit B. ³⁸ nōm B.
³⁸ ad B. ³⁹ incident B. ⁴⁰ mittatur B. ⁴¹ et B.

^o Matt. xxiv. 46. I. as in MS. Corb. 1. and in Cod. Bezae. MS. Clarom., MS. S. Gat., S. Cypr. Test. III. 87. p. 87, S. Hieron. c. Lucif. Opp. IV. 291 b.
^p Matt. v. 13. I. V. but "et conculcetur." And "projiciatur" (for "mittatur") = Cod. Bezae,

[GILD. EPIST. A. A. D. 547.]

identioribus adhuc astipulationibus, quantis semetipsos intolerabili scelerum fascibus falsi hi sacerdotes opprimant, verbis Christi proprobetur, aliqua annectenda sunt. Sequitur enim: ‘q Vos estis mundi. Non potest civitas abscondi supra montem posita, neque dicit lucernam et ponunt eam sub modio, sed [“]super candelam, ut luceat omnibus qui in domo sunt.’ Quis ergo sacerdotum temporis ita ignorantiae [“]cæcitatem possessus, ut’ lux clarissimæ in [“]aliqua domo’ cunctis noctu residentibus, scientiæ simul et orum operum lampade [“]lucet? Quis [“]ita universis Ecclesiæ filiis [“]publicum, conspicuumque refugium, [“]ut sit’ civibus [“]firmissima [“]editi’ montis civitas vertice constituta, habetur? Sed [“]et quod dicitur, ‘ Sic luceat lux vestra coram hominibus, ut videant [“]opera vestra bona, et magnificent Patrem vestrum Qui [“]in coelis est:’ quis in uno saltem die potest implere? Quin potius densissima quæ corum nebula, atraque peccaminum omni insulæ ita incubit, [“]ut omnes pene a via recta avertat, ac per invios [“]impeditosque viarum calles errare faciat; quorum non modo Pater [“]coelestis non natus per opera, sed etiam intolerabiliter blasphematur. [“]Velim idem haec Scripturæ [“]Sacræ testimonia huic epistolæ inserta vel intendenda, sicut nostra mediocritas posset, omnia utcunque historico vel sensu interpretari. Sed, ne [“]in immensum’ modum opusculum [“]his qui non tam nostra quam Dei despiciunt, fastidiunt, averting, [“]proteletur, simpliciter et absque ullo verborum [“]circuitione contenta vel congerenda sunt. Et post pauca: ‘[“]Qui enim solverit unum mandatis istis minimis, et docuerit sic homines, minimus vocabitur regno coelorum.’ Et iterum: ‘^t Nolite judicare, ut non judicemini: quo enim judicio judicaveritis, judicabitur de vobis.’ Quis rogo strum [“]respiciet id’ quod sequitur. ‘^u Quid autem [“]vides,’ inquit, festucam in oculo fratris tui, et trabem in oculo tuo non consideras? It quomodo dicis fratri tuo, Sine [“]ejiciam festucam de oculo tuo, et

[“]comprobatur B. [“]supra B.V. [“]cæcitatem depellit ut ceu V. [“]aliquam domum B. loca V. [“]itaque B. [“]totum B. [“]ut est B. est ut V. [“]firmissima forte editi G. firma ne in editi V. firmissima forte ut edita B. [“]deest B. [“]vest. op. B. [“]et add. B. but non prima manus. [“]ita add. B. [“]impeditesque B. [“]scelestis B. [“]vellem B.V. facere B. [“]in mensum B. [“]protollatur V. [“]circuitio B. [“]respiciet illud B. spicit id V. [“]inq. vid. B. [“]so G.V. ejiciam Joss. eciam (contracted) B.

[“] Matt. v. 14, 15. V. (“supra,” as in MS. L.) [“] Matt. v. 16. I. V.: but “magnificent,” G. L. and V. “glorificent”) = MSS. Vercell. and Afr. (African), S. Germ. i., Clarom., Maj. bon., S. Hilary in Ps. lxi. &c. (Itala), and the

Rushworth Gospels (Scoto-Northumbrian).

[“] Matt. v. 19. I. (V. has “qui ergo.”) [“] Matt. vii. 1, 2. I. [“] Matt. vii. 3, 4. I. But, “consideras,” G. (in both I. and V., “vides”) = Cod. Vercell. (African).

[GILD. EPST. A. A.D. 547.]

ecce ⁷⁷ trabes in oculo tuo est.' Vel quod sequitur: ' ^x Nolite dare sanctum canibus, neque miseritis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis, et conversi ⁷⁸ dirumpant vos? quod sæpius vobis evenit. Et populum monens, ne a dolosis doctoribus, ut estis vos, seduceretur, dixit: ' ^y Attendite vobis a falsis prophetis, qui veniunt ad vos in ⁷⁹ vestitu ovium, intrinsecus autem sunt lupi rapaces. A fructibus eorum cognoscetis eos. Nunquid colligunt de spinis uvas, aut de tribulis ficus? ⁸⁰ Sic omnis arbor bona bonos fructus facit, et mala malos.' Et infra: ' ^z Non omnis qui dicit Mihi, Domine, Domine, intrabit in regnum ⁸¹ cœlorum: sed qui facit voluntatem Patris Mei Qui in cœlis est, ipse intrabit in regnum' cœlorum' Quid sane vobis fiet, ⁸² qui, ut Propheta ^a dixit, labiis tantum et non corde ^b Deo creditis? Qualiter autem ^c impletis quod sequitur: ' ^b Ecce,' inquiens, ' Ego mitto vos sicut oves in medio luporum,' qui versa vice, ut lupi in gregem ovium, proceditis; vel quod ait: ' ^c Estote prudentes sicut serpentes, et simplices sicut columbæ?' Prudentes quidem estis ut aliquem ore ^d exitiabili mordeatis, non ut Caput vestrum, quod est Christus, objectu ^e quodammodo corporis defendatis, Quem totis operum malorum conatibus ^f conculcatis. Nec enim simplicitatem columbarum habetis, quin potius ^g corvino ^h assimilati nigrori, ac semel de arca, id est Ecclesia, ⁱ evolitantes, ^k inventis carnalium voluptatum fœtoribus, nusquam ad eam puro corde revolastis. Sed videamus et cætera: ' ^l Nolite,' ait, ' timere eos qui occidunt corpus, animam autem non possunt occidere, sed timete Eum Qui potest ^m et animam et corpus' perdere in gehennam.' Quidnam horum feceritis, recogitate. Quem vero vestrum sequens testimonium non in ⁿ profundo cordis ^o arcano ^p vulneret, quod de pravis ^q antistitibus Salvator ad Apostolos loquitur? ' ^r Sinite illos, cæci ^s sunt duces' cæcorum: cæcus autem si cæco ducatum præstet, ambo in foveam cadent.' Egent

⁷⁷ trabis B. ⁷⁸ dirumpant B. ⁷⁹ vestimentis B.V. ⁸⁰ set B. ⁸¹ desunt B. ⁸² qd' B.
⁸³ Deum creditis B. Deo adhæretis V. ⁸⁴ deest B. ⁸⁵ extiubili B. ⁸⁶ quodam B.
⁸⁷ conculcans B. ⁸⁸ assimulati G. ⁸⁹ a volitantes B. evolantes V. ⁹⁰ inventes B.
⁹¹ et c. et a. B. ⁹² profunda B. profundi V. ⁹³ so G. arcana Joss. B.V. ⁹⁴ vulneret B.
⁹⁵ antistibus B.V. ⁹⁶ duces sunt B.

* Matt. vii. 6. I.

y Matt. vii. 15-17. I. but "intrinsecus" = Vulg., "a fructibus" = Cod. Vercell. et Veron. and Vulg., and the last v. is probably abridged. G. = Luc. Cal. Pro S. Athan. I. Bibl. PP. IV. 140 g. in v. 15.

z Matt. vii. 21. V. but = also Cod. Veron., and Corb. of I.

a Esai. xxix. 13; Matt. xv. 8; Marc. vii. 6.

^b Matt. x. 16. I. V.

c Matt. x. 16. I. V. but "estote ergo."

d Gen. viii. 7.

e Matt. x. 28. V. (not Cod. Amiat.) but = also Cod. Brix. of I.; and G. om. "potius," before "timete."

f Matt. xv. 14. = Cod. Vercell., and Cod. Amiat. of V.: but "cadent," for "cadunt," is peculiar to G. with S. Cypr. Epist. 43. p. 84.

[GILD. EPIS. 2. A.D. 547.]

e populi, "quibus præstis, vel potius quos ¹⁰ decepit, audire. endite verba Domini ad Apostolos et turbas loquentis, quæ et s, ut audio, in medium crebro proferre non pudet. ¹¹ Super cathe- Moysi sederunt Scribæ et Pharisæi. Omnia ergo quæcunque sint vobis, servate et facite: secundum vero opera eorum nolite re. Dicunt enim et ipsi non faciunt.' Periculosa certe ac super- a sacerdotibus doctrina est, quæ pravis operibus obfuscatur. ¹² Væ s hypocritæ, qui clauditis regnum cœlorum ante homines, vos non intratis nec ¹³ introeuntes sinitis intrare.' Non solum enim tantis malorum criminibus quæ geritis in futuro, sed etiam pro 'qui vestro quotidie exemplo pereunt, poenali poena ¹⁴ plectemini: un sanguis in die judicii de vestris manibus requiretur. Sed mali quod servi parabola 'prætenderit inspicite, dicentis ¹⁵ i in suo, Moram facit Dominus meus venire.' Qui ¹⁶ pro hoc forsitan sperat' percutere conservos suos, manducans et bibens cum ebriis. Ite ergo, inquit, 'Dominus servi illius in die ¹⁷ qua non sperat, et qua ignorat, et dividet eum,' a sanctis scilicet sacerdotibus, 'par- pe ejus ponet cum hypocritis,' cum eis certe, qui sub sacerdo- tegmine multum obumbrant nequitia. ¹⁸ Illic, inquiens, 'erit s et stridor dentium;' quibus in hac vita ¹⁹ non crebro evenit ob quo- nas Ecclesiæ matris ruinas filiorum, vel ²⁰ desyderia regni cœlorum. ²¹ Pauli. Sed videamus quid Christi verus discipulus, Magister ium Paulus, qui omni ecclesiastico ²² doctori imitandus est, ' ²³ Isicut ipso Christi,' in tali negotio præloquatur in prima epistola dicens, ²⁴ quia ²⁵ quum cognoverunt Deum, non sicut Deum magnificaverunt, gratias egerunt: sed evanuerunt in cogitationibus suis, et ²⁶ occæ- mest ²⁷ insipiens cor eorum; dicentes se esse sapientes, stulti facti. ²⁸ Licet hoc gentibus dici videatur, intuemini tamen quia com- mittere istius ævi sacerdotibus cum ²⁹ populis coaptabitur. Et post

¹ B. ² decipitis V. ¹⁰ vos B.V. ¹¹ introientes B. ² que B. ³ plectimini B.
miserit B. ⁴ ob hoc f. cooperat V. ⁵ in add. V. ⁷ deest B.V. ⁸ desideria G.B.
¹ B. ¹⁰ desunt B. sicut et ego sum discipulus Christi V. ¹¹ non cognoverunt B. quum
miserit V. ¹² obsecatum B. obsecratum V. ¹³ deest B. ¹⁴ apostolis B.

lat. xxiii. 2, 3. V. but "vero opera" is to G. with the Rushworth and Hereford b, and "ipsi" is from I.

xxiii. 13. I. V.: but G. has "qui" MS. of V. (the Vallicell.), and "vos" with the Rushworth and Hereford Gos-

xxiv. 48. I. V.

OL. I.

J Matt. xxiv. 49–51. I. and Cod. Amiat. of V. For "veniet ergo," I. has "veniet autem," and V. om. the word.

¹ Matt. xxiv. 51. I. V.

¹ I Cor. xi. 1. I. V.

¹ Rom. i. 21, 22. = MS. Reg. of I. but "enim" om. before "se," and "occæcatum est," G.

[GILD. EPIS. 2. A. D. 547.]

pauca: ‘ⁿQui ¹⁵commutaverunt,’ inquit, ‘veritatem Dei in mendacium, et coluerunt et servierunt creaturæ potius quam Creatori, Qui est benedictus in sæcula: propterea tradidit illos Deus in passione ignominiae.’ Et iterum: ‘^oEt sicut non probaverunt Deum habent in ¹⁶notitia, tradidit illos Deus in reprobum sensum, ut faciant ¹⁷non convenientia, repletos omni iniquitate, malitia, impudicitia, fomicatione, avaritia, nequitia, plenos invidia, homicidio,’ [scilicet animorum populi,] ‘contentione, dolo, malignitate, susurrones, detractores, Deo odibiles, contumeliosos, superbos, elatos, inventores malorum: parentibus inobedientes, insensatos, incompositos, sine misericordia, sine affectione; qui cum justitiam Dei ¹⁸cognovissent, non intellexerunt, quoniam qui talia agunt, digni sunt morte.’ Quisnam superdictorum his omnibus in veritate caruit? Si enim esset, forte caperetur subjecto sensu in quo ait: ‘^pNon solum qui faciunt ea, sed etiam qui consentiunt facientibus,’ nullo scilicet hoc malo eorum ¹⁹existante ²⁰immuni. Et infra: ‘^qTu autem secundum duritiam tuam, et cor impoenitens, thesaurizas tibi iram in die iræ, et revelationis iusti judicii Dei, Qui reddet unicuique secundum opera sua.’ Et iterum: ‘^rNon est enim acceptio personarum apud Deum. Quicunque enim sine lege ²¹peccaverunt, sine lege ²²et ²³peribunt: quicunque in lege ²⁴peccaverunt, per legem judicabuntur’. Non enim auditores legis justi sunt ²⁵apud Deum’, sed ²⁶factores legis justificabuntur.’ Quid ergo se veritatis ingruit his qui non solum implenda non faciunt, et ²⁷prohibita non declinant, sed etiam ipsam verborum Dei lectionem, vel tenuiter auribus ingestam, pro sævissimo ²⁸angue refugiunt? Sed transeamus ad sequentia. ‘^sQuid ²⁹ergo,’ inquit, ‘dicemus? Permanebimus in peccato ut gratia abundet? absit. Qui enim mortui sumus peccato, ³⁰quomodo iterum vivemus in illo?’ Et post aliquanta: ‘^tQuis ³¹nos,’ ait, ‘sepa-

¹⁵ communicaverunt B. ¹⁶notiam B. ¹⁷cognovisset G. ¹⁸exstantes B. ²⁰im-
munes B. ²¹peccaverit B. peccaverint V. ²²debet B. ²³peribit B. ²⁴peccaverit, sine
lege judicabitur B. peccaverint, per legem judicabuntur V. ²⁵desent B. ²⁶factores B.
²⁷þphita (i. e. prophetica) B. ²⁸agni B. ²⁹igitur B. ³⁰qm (i. e. quoniam) Deo B.
³¹vos B.

ⁿ Rom. i. 25, 26. V. but G. om. “amen.” And both I. and Cod. Amiat. of V. read “mendacio.”

^o Rom. i. 28–32. V. But G. adds “impudicitia” (with Luc. Cal. Pro S. Athan. II. Bibl. PP. IV. 141 f.), has “inobedientes, insensatos” (for V. “non obedientes, insipientes”), and om. “ea” after “faciant,” and “absque foedere.”

^p Rom. i. 32. V.

^q Rom. ii. 5, 6.=S. Cypr. Testim. III. 35, De

Bon. Patient., pp. 76, 211: and in v. 5, Luc. Cal. De Reg. Apost. Bibl. PP. IV. 159 h. And “sa” (for “ejus”) = S. Cypr. ib., S. Aug. (once), S. Hieron. (once), Sedulius Scotus in loc., &c. &c.

^r Rom. ii. 11–13. Cod. Amiat. of V., and I. but with “enim” added (= MS. Reg. of L), and “et” om. after “peribunt.”

^s Rom. vi. 1, 2. V. but, “quomodo adiu-” “Iterum” pecul. to G.

^t Rom. viii. 35. I. and Cod. Amiat. of V.

[GILD. EPIST. A. D. 547.]

rabit a charitate Christi? tribulatio? an angustia, an ³¹ persecutio, an' fames, an nuditas, an periculum, an gladius? Quem vestrum, ³² quæso, talis intimo corde occupabit affectus, qui non modo pro pietate non laboratis, sed etiam ut inique agatis et Christum offendatis, multa patimini? Vel quod sequitur; ³³ Nox præcessit, dies autem approxinavit. Abjiciamus ergo opera tenebrarum, et induamus arma lucis. Sicut in die honeste ambulemus, non in commensationibus et ebrietatibus, non in cubilibus et impudicitiis, non in contentione et æmulatione: sed induite Dominum Jesum Christum, et carnis curam ne feceritis in concupiscentiis. Et iterum ad Corinthios in prima Epistola: ³⁴ Ut sapiens,' inquit, 'architectus fundamentum posui, ³⁵ alter superædificat'. Unusquisque autem videat quomodo superædificet. Fundamentum enim aliud nemo potest ponere præter id quod ³⁶ est JESUS CHRISTUS. Si quis autem ³⁷ superædificet ³⁸ super hoc aurum et argentum, ³⁹ lapides pretiosos, ligna, fœnum, stipulam, ⁴⁰ unumquodque opus manifestum erit; dies enim Domini declarabit illud, ⁴¹ quia in igne revelabitur, et uniuscujusque opus, quale sit, ignis probabit. Si cuius opus manserit,—omnia per ignem judicabuntur,—[qui superædificaverit, mercedem accipiet. ⁴² Si cuius opus arserit, detrimentum patietur.] ⁴³ Nescitis quia templum ⁴⁴ Dei estis, et Spiritus Dei habitat in vobis? Si quis autem templum Dei violaverit, disperdet illum Deus.' Et iterum: ⁴⁵ Si quis videtur apud vos sapiens esse in hoc seculo, stultus fiat, ut sit sapiens. Sapientia enim hujus mundi, stultitia est apud Deum.' Et post aliquanta: ⁴⁶ Non bona' gloriatio vestra. Nescitis, quia modicum fermentum totam massam corrumpit? Expurgate igitur vetus fermentum, ut sitis nova conspersio. Quomodo expurgabitur vetus fermentum, id est peccatum, quod ⁴⁷ a diebus indies cunctis conatibus cumulatur? Et iterum: ⁴⁸ Scripsi

³¹ denuo B. ³² quero B. ³³ alter superædificet B. aliud super illud sedificat V.
³⁴ est Dominus B. positum est quod est V. ³⁵ superædificat V. ³⁶ supra B. supra funda-
mentum V. ³⁷ et add. B. ³⁸ cujusque V. ³⁹ quoniam B. qui V. ⁴⁰ set B.
⁴¹ nescit B. ⁴² Domini B. ⁴³ vero B. ⁴⁴ deest B.

(except "separavit," in latter). So also Luc. Cal. De Morient. pro Dei Fil. Bibl. PP. IV. 182 d, S. Aug., &c. &c.

³⁵ Rom. xiii. 12, 13. V.: but, "induamus," with MS. Reg. of I., and S. Cypr. De Zelo et Liv. p. 224, "induite" with I., and "concupiscentiis" with MS. Reg. of I. and Ambrosiast. ad loc. ("induamur, induimini, desideriis," in V.)

³⁶ i Cor. iii. 10-15. I. but corrected in vv. 10, 13. from V. And G. is peculiar in omitting, after "id quod," "positum est quod;" in reading "Jesus Christus, . . . superædificet super hoc" (omit-

ting fundamentum), "aurum et, unumquodque (for uniuscujusque), declarabit illud," and in inserting "omnia per ignem judicabuntur qui," omitting "quod."

³⁷ i Cor. iii. 16, 17. I. V.

³⁸ i Cor. iii. 18, 19. V. but, "inter vos."

³⁹ i Cor. v. 6, 7. V. but G. omits "est" after "Non," with I. and Cod. Amiat. of V., and adds "igitur."

⁴⁰ i Cor. v. 9-11. V. but "exire" in G. for "exiisse," with S. Aug. De Fid. et Op. Opp. VI. 166 d: and for "ne commisceri si quis" (G.),

[GILD. EPST. 2. A. D. 547.]

vobis in epistola, ne commisceamini fornicariis; non utique fornicariis hujus mundi, aut avaris, aut rapacibus, aut idolis servientibus: alioquin debueratis de hoc mundo exire. Nunc autem scripsi vobis ne commisceri, si quis nominatur frater, et est fornicator, aut avarus, aut idolis serviens, aut maledicus, aut ebriosus, aut rapax, cum hujusmodi nec [“]cibum quidem[”] sumere. Sed latro nequaquam pro furto vel latrocino furem alium damnat, quem potius optat, tuetur, amat, ut pote sui sceleris consortem.] Item in Epistola ad Corinthios secunda: ‘^b Ideo,’ inquit, ‘habentes hanc administrationem, juxta quod misericordiam consecuti sumus, non deficiamus: sed [“]abjiciamus occulte dedecoris, non ambulantes in astutia neque adulterantes verbum Dei, per malum exemplum scilicet, [“]et per adulationem. In subsequentibus autem ita de malis doctoribus dicit: ‘^c Nam [“]ejusmodi pseudoapostoli sunt, operarii[”] subdoli, transfigurantes se in Apostolos Christi. Et non mirum: ipse enim Sathanas transfiguratus se in angelum lucis. Non est magnum [“]igitur, si ministri ejus [“]transfigurentur ut angeli justitiae, quorum finis erit secundum opera eorum.’ Attendite quoque quid ad Ephesios dicat. An nescitis vos pro hoc in aliquo reos teneri? ‘^d Hoc,’ inquiens, ‘dico et testificor in Domino, ut jam non ambuletis sicut gentes ambulant in vanitate sensus sui, tenebris obscuratum habentes intellectum, alienati a via Dei per ignorantiam, quæ est in illis, propter cæcitatem cordis eorum, qui desperantes semetipsos tradiderunt impudicitias in operationem omnis immunditiae et avaritiae.’ Et quis vestrum sponte expleverit [“] id quod sequitur: ‘^e Propterea nolite fieri [“]imprudentes, sed intelligentes quæ sit voluntas Dei, et nolite inebriari vino, in quo est luxuria: sed replemini Spiritu Sancto?’ Sed [“] et quod ad Thessalonicos dicit: ‘^f Neque [“]enim fui mus apud vos aliquando in sermone adulationis, sicut [“]scitis, neque

[“] quid. cib. B. [“] so G.B.V. abijciamus Joss. [“] deest B. [“] hujusmodi V.
[“] sic operarii sic B. [“] deest B.V. [“] transfigurarentur V. [“] illud B. [“] impudentes B.
[“] deest B. [“] so G.V. sitis Joss. B.

V. has, “non commisceri si is qui,” and om. “et” before “est.” G. = Pacian. Epist. iii. Bibl. PP. IV. 242 c. Also I. and V. have “ejusmodi,” and om. “quidem.”

^b 2 Cor. iv. 1, 2. V. but G. adds “hanc” with I. and Cod. Amiat. of V., reads “administrationem” with Ambrosiast. ad loc. &c. and V., and has “deficiamus” (with Ambrosiast. ib.) and “abjiciamus” (for abdicamus) with S. Aug. De Spir. et Lit. Opp. X. 102 c.

^c 2 Cor. xi. 13-15. V. but, “ergo magnum si . . . velut ministri justitiae . . . opera ipsorum.”

^d Ephes. iv. 17-19. I. V. but G. om. “et” after “sicut” with Cod. Amiat. of V. And V.

has also “a vita Dei, cordis ipsorum,” and “immunditiae omnis in avaritiam.” “a vita” = S. Aug. in Ps. cxviii. Serm. xviii. 3. Opp. IV. 1324 c.

• Ephes. v. 17, 18. V. but G. has “replemini” for “implemini,” with Gand. Brix. Serm. ix. Bibl. PP. IV. 818 b.

^e 1 Thes. ii. 5-8. V. but G. adds “apud vos” (with S. Aug. Epist. cxxvi. Opp. II. 371 d), om. “Deus testis est” after “avaritiae,” and has “gloriani” for “gloriam,” “possimus . . . Christi” for “possemus vobis oneri esse ut Christi Apostoli,” “parvulos” for “filios,” adds “vel” before “nequam,” and om. “Dei” after “Evangelium.”

[GILD. EPIST. A. A. D. 547.]

"in occasione avaritiae, nec' quærentes ab hominibus ⁵⁷ gloriari, neque a vobis, neque ab aliis; cum ⁵⁸ possimus honori' esse, ut cæteri Apostoli Christi. Sed facti sumus sicut parvuli in medio vestrum, vel tanquam si nutrix foveat parvulos suos, ita ⁵⁹ desyderantes vos cupide, voleamus vobis tradere non solum Evangelium, sed etiam animas nostras.' ⁶⁰ Si hunc vos Apostoli retinetis in omnibus affectum, ejus prope cathedræ legitime ⁶¹ insidere noscatis. Vel etiam quod sequitur: 'Scitis,' inquit, 'quæ præcepta dederim vobis. Hæc est ⁶² voluntas Dei, sanctificatio vestra, ut abstineatis vos a fornicatione, et sciat quisque vestrum vas suum possidere in honore et sanctificatione, in passione desiderii, sicut et gentes quæ ignorant Deum. [Et quis supergrediatur neque circumveniat in negotio fratrem suum; ⁶³ nam vindex est Dominus de his omnibus. Non enim vocavit Deus in immunditiam, sed ⁶⁴ in sanctificationem. Itaque qui hæc omittit, non hominem spernit sed Deum.] Quis etiam vestrum circumspecte cauteque custodivit id quod sequitur: 'h Mortificate ergo carnal vestra quæ sunt super terram, fornicationem, immunditiam, cupidinem, et concupiscentiam malam, ' propter quæ venit ira Dei in diffidentiae? Videtis enim pro ⁶⁵ queis peccatis ira Dei potissimum erat.] Audite itaque quid de vobis propheticō spiritu sanctus Apostolus vestrisque consimilibus prædixerit, ad Timotheum scribens: 'i Hoc enim ⁶⁶ scitote, quod in novissimis diebus invenient tempora periculosa. Erunt enim homines semetipsos amantes, gaudi, elati, superbi, blasphemi, parentibus inobedientes, ingratiti, inconti-⁶⁷ nentes, sine affectione, incontinentes, immites, sine benignitate, vultu-⁶⁸ tores, protervi, ⁶⁹tumidi, ⁷⁰voluptatum amatores magis quam Dei, habentes quidem speciem pietatis, virtutem autem ejus abnegantes. Nos ⁷¹ devita,' sicut et Propheta dicit: 'j Odivi congregationem malignorum, et cum impiis non sedebo.' [Et post aliquanta, quod nostro tempore videmus pullulare, ait ⁷²: 'k Semper discentes, et nun-

⁵⁷ denuo B. ⁵⁸ gloriam V. ⁵⁹ possumus in honore V. ⁶⁰ desiderantes G.B.V. ⁶¹ scit B. ⁶² omittit B. ⁶³ denuo B. ⁶⁴ deest B. ⁶⁵ quibus B. ⁶⁶ scito V. ⁶⁷ timidi B. ⁶⁸ vultu- B. ⁶⁹ devicta B. ⁷⁰ enim add. B.

⁷¹ Thess. iv. 2-8. V. but "ut sciat." And G. has "miss" after "scitis," and after "hæc est," "Dominum Jesum" after "vobis," and "si-
gnificans vobis et testificati sumus," after "vobis."

⁷² Gal. iii. 5. V., 6. I.

⁷³ 2 Tim. iii. 1-5. V. but, "Hoc scito .. seip-
s;" and G. has "inobedientes," om. "et" before
"vultu-," and reads "quidem speciem,"

with Cod. Amiat. of V.: and also om. "sine pace, criminatores," before "incontinentes;" and adds "enim" after "erunt" (with S. Hieron. in Mich. VII. Opp. III. 1548 d.).

^j Psalm. xxvi. 5. (xxv. 5). I. Cod. Sanger-
man., but "malignorum," G. for "malignan-
tium."

^k 2 Tim. iii. 7-9. V. "quemadmodum autem .. et hi."

[GILD. EPST. 2. A.D. 547.]

quam ad scientiam veritatis pervenientes : quemadmodum enim Jannes et Mambres restiterunt Moysi, ita ^o et isti ^o resistunt veritati : homines corrupti mente, reprobi circa fidem, sed ultra non proficient. Insipientia enim eorum manifesta erit omnibus sicut et illorum fuit.] Etenim evidenter ostendit qualiter se exhibeant suo officio sacerdotes, ita ad Titum scribens : ‘¹ Te ipsum præbe exemplum bonorum operum, in doctrina, in integritate, in gravitate, verbum sanum habens, irreprehensibile ; ut ² is qui ex adverso est vereatur, nullum malum habens dicere de ² nobis.’ Et iterum ad Timotheum : ‘² Labora,’ inquit, ‘sicut bonus miles Christi Jesu. Nemo militans Deo, implicat se negotiis secularibus, ut placeat Ei cui ³ se probavit. Nam et qui contendit in agone, non coronatur nisi legitime certaverit.’ Hæc quidem bonorum adhortatio. [Quod vero item comprehendit, malorum hominum, ut vos quibusque intelligentibus apparetis, denuntiatio est : ‘³ Si quis,’ inquiens, ‘aliter docet, et non acquiescit sermonibus sanis Domini nostri Jesu Christi, et ei ⁴ quæ secundum pietatem est doctrinæ, superbus ⁵ est, nihil ⁶ sciens, sed languescens erga quæstiones et pugnas verborum, ex quibus oriuntur invidiæ, contentiones, blasphemiae, suspicione malæ, conflictationes ⁷ hominum mente corruptorum, qui veritate privati sunt, existimantium quæstum esse pietatem.’] Sed quid sparsim positis amplius utentes testimoniis, sensuum ac diversorum ⁸ undis, in despecta ⁹ ingenii nostri ¹⁰ cymbula fluctuabi-

Lectiones in mur? ⁸¹ Recurrere tandem aliquando usque ad lectiones Ordinationis die illas, quæ ad hoc non solum ut ¹¹ recitentur, sed etiam ad apud Ecclesiam Britannicam stipulentur benedictioni, qua initiantur sacerdotum vel legi solite. ministrorum manus, eosque perpetuo doceant, uti ne a mandatis, quæ fideliter continentur in eis, sacerdotali dignitate degenerantes recedant, ex omni pene sanctarum Scripturarum textu merito excerptæ sunt, necessarium duximus ; ut apertius cunctis pateat æterna supplicia mansura eos, et non esse sacerdotes vel Dei ministros, ¹² qui earum’ doctrinas atque mandata opere, secundum vires suas, non ¹³ adimpleverint. Audiamus ergo quid princeps Apostolorum ¹⁴ beatus Petrus de tali negotio signaverit : ‘¹⁵ Benedictus,’ inquiens,

^o ut B. ¹⁰ ver. res. B. ¹¹ hijs B. his V. and ex averso V. ¹² vobis B. ¹³ hec B.
²⁴ qui B. ¹³ deest B. ¹⁴ scios B. ¹⁵ male add. B. ¹⁶ modis B. ¹⁷ et genii B.
²⁰ cibula B. ¹⁸ recurre B. ¹⁹ recitamus B. ²⁰ quia carum B. ²¹ adimpleverint B.
imperiverint V. ²² deest B.

¹ Tit. ii. 7, 8. V. but “nihil habens malum,” and G. adds “habens” after “sanum.”

² 2 Tim. ii. 3-5. V. “certat in agone.”

³ 1 Tim. vi. 3-5. V. but G. has “languescens”

for “languens” with Sedul. Scotus ad loc. &c., and om. “et” before “qui.”

⁴ 1 Pet. i. 3-5. V. in part, but V. has “secundum misericordiam Suam magnam .. spem”

[GILD. EPIST. A. A. D. 547.]

¶ Deus et pater Domini nostri Jesu Christi, Qui per magnam misericordiam Suam regeneravit nos in spem vitæ æternæ, per resurrectionem a mortuis Domini nostri Jesu Christi, in hæreditatem incorruptibilem, immarcessibilem, incontaminatam, conservatam in cœlis in vos, qui in virtute Dei custodimini.' Quare enim insipienter a vobis violatur talis hæreditas, quæ non sicut terrena decidua, sed immarcessibilis atque æterna' est? Et post aliquanta: 'p Propter quod succincti estote lumbos mentis vestræ, sobrii, perfecte sperantes in eam, quæ offertur vobis, gratiam in revelatione Jesu Christi.' Rimamini namque pectoris vestri profunda, an sobrii sitis, et perfecte sacerdotalem gratiam examinandam in Domini revelatione conservetis. Et iterum dicit: 'q Quasi filii benedictionis, non configurantes vos illis prioribus ignorantiaz vestræ desyderiis, sed secundum Eum Qui vos vocavit sanctos, et vos sancti in omni conversatione estote. Propter quod scriptum est: Sancti estote, quia Ego sum sanctus.' Quis rogo vestrum ita sanctitatem toto animi ardore sectatus est, ut hoc quantum in se est avide festinaret implere? Sed videamus quid in ejusdem secunda lectione contineatur: 'r Charissimi,' inquit, 'animas vestras castificate ad obediendum fidei per spiritum in charitate, in fraternitate, ex corde vero invicem diligentes perseveranter, quasi renati non ex semine corruptibili, sed incorruptibili verbo Dei vivi, et permanentis in æternum.' Hæc quidem ab Apostolo mandata, et in die vestræ ordinationis lecta, ut ea indirupte custodiretis, sed nequaquam a vobis in judicio impleta, sed nec multum cogitata vel intellecta sunt. Et infra: 's Deponentes igitur omnem malitiam, et omnem dolum, et simulationem, et invidiam, et detractiones, sicut modo geniti infantes, rationabiles, et sine dolo lac concupiscite, ut eo crescat in salutem, quoniam dulcis est Dominus.' Recogitate an hæc quoque surdis auribus a vobis audita crebrius conculcentur. Et

²⁸ deest B. ²⁷ regnauerit B. ²⁸ vobis V. ²⁹ desunt B. ³⁰ dñi nr̄i add. B.
²¹ desideriis G.B. ²⁸ quoniam B. ²⁹ sanctus E. s. B. et Ego s. sum V. ²⁴ deest B.
²² secutus est ut B. ²⁸ qui B. ²⁷ sanctificate V. ²⁸ et B. ²⁹ invicem add. B.
¹ per verbum V. ²⁹ ord. vest. B. ³ custodieritis B. ⁴ omnem add. B. ⁵ rationabile B.

vivam .. a mortuis Domini nostri Jesu Christi .. et incont. et immarc. .. in vobis."

p i Pet. i. 13. V. but G. adds "estote," and has "sperantes" for "sperate," and "revelatione" for "revelationem:" the last with I. and Cod. Amiat. of V.

q i Pet. i. 14-16, nearer V.: but V. has, "filii obedientiæ .. configurati prioribus .. vocavit vos sanctum, et ipsi in o. c. s. sitis, quoniam ..

Sancti eritis quoniam."

* i Pet. i. 22, 23. I. but G. adds "charissimi," and has "castif." (castificantes, V.) for "sanctificate," "diligentes" for "dilige," and "verbo" for "per verbum."

* i Pet. ii. 1-3. V. but, "simulationes et invidias et omnes .. rationabile, sine .. ut in eo .. si tamen gustatis quoniam."

[GILD. EPIS. 2. A.D. 547.]

iterum: ‘⁴ Vos autem genus electum, regale sacerdotium, gens sancta, ‘populus in adoptionem’, ut ⁵ virtutes annuncietis Ejus Qui de tenebris vos vocavit in illud tam admirabile ⁶ lumen Suum.’ Non solum enim per vos virtutes Dei non annuntiantur ¹⁰ vel meliorantur, sed etiam pravissimis vestris apud incredulos quosque despiciuntur exemplis. Audistis forte in eodem die, quod in lectione Actus Apostolorum lectum ¹¹ est,—¹² Petro ‘in medio’ discipulorum surgente, qui dixit: ‘Viri fratres oportet scripturam impleri, quam praedixit Spiritus Sanctus per os David de Juda.’ Et paulo post: ‘¹³ Hic itaque ¹⁴ acquisivit agrum de mercede iniquitatis.’ Hoc, securo ¹⁵ vel potius hebeti corde, ¹⁶ quasi non de vobis ¹⁷ lectum fuisse, audistis. Quis, quæso, vestrum non querit ‘agrum de mercede iniquitatis?’ Judas namque loculos compilabat, vos Ecclesiæ donaria filiorumque animas ejus vastatis. Ille adiit Judæos ut ¹⁸ Deum venderet, vos tyrannos et patrem vestrum diabolum et Christum despiciatis. Ille triginta ¹⁹ argenteis venalem habuit omnium Salvatorem, vos vel uno ²⁰ obolo. Quid plura? Fertur vobis in medium ²¹ Matthiæ in confusionem vestram exemplum, sanctorum quoque Apostolorum electione vel judicio Christi non propria voluntate sortiti, ²² ad quod cæci effecti non videtis ²³ quam longe a meritis ejus distatis, dum in ²⁴ amorem et affectum Judæ traditoris sponte corruistis. Apparet ergo eum qui vos sacerdotes, sciens, ex corde dicit, non esse eximum Christianum. Sane quod ²⁵ sentio, proferam. Posset quidem lenior fieri increpatio, sed quid ²⁶ prodest vulnus manu tantum palpare unguentove ungere, ²⁷ quod tumore jam vel fœtore sibi horrescens, cauterio ²⁸ et publico ignis medicamine eget, si tamen ullo modo sanari possit, ægro nequaquam medelam quærrente, et ²⁹ ab hoc medico longius recedente? O inimici Dei et non sacerdotes, ³⁰ veterani malorum et non pontifices, tradidores et non sanctorum Apostolorum successores, ³¹ et non Christi ³² ministri. ³³ Auscultastis quidem secundæ lectionis Apostoli Pauli verborum sonum, sed in nullo modo monita virtutemque servastis, et simulachrorum modo, quæ non vident neque audiunt,

⁴ populus acquisitionis V. ⁵ virtutis B. ⁶ nomen B. ¹⁰ decunt B.V. ¹¹ ducit B.
¹² accessivit B. ¹³ heb. c. vel pot. B. ¹⁴ deest B. ¹⁵ fuisse lectum B. electum fuisse V.
¹⁶ Dominum B. ¹⁷ argenteos B. and obolo G.B.V. obulo Joes. ¹⁸ ad quod bis B.
¹⁹ quia l. a m. e. distatis V. ²⁰ morem et a. J. t. s. corruitis V. ²¹ senseo B. ²² valer B.
²³ quid timore B. ²⁴ vel B. ²⁵ ob V. ²⁶ veterani B. o licitatores V. ²⁷ impugna-
 tores add. V. ²⁸ ministris B. ²⁹ auscultastis B.

⁴ I Pet. ii. 9. V. but for “in adoptionem” (=S. Aug. Cont. Secund. xvii. Opp. VIII. 528 c, S. Ambros. &c.), “acquisitionis,” and om. “illud tam.” I. adds “illud.” It must be noticed that all these quotations from S. Peter are taken from

the British ordinal.

¹⁰ Act. i. 15. I., 16. V.

¹¹ Act. i. 18. I.; “possedit” in V.

¹² Act. i. 23-26.

[GILD. EPITR. A. A. D. 547.]

idem die "altari astitistis, tunc et quotidie vobis intonantis: y Fratrem, inquit, "fidelis sermo est, et omni acceptione dignus." Ille dixit fratrem et dignum, vos ut infidelem et indignum sprevistis. "Si quis Episcopatum cupit, bonum opus desiderat." Vos Episcopatum magnitudine avaritiae gratia, non "spiritualis profectus obtentu cupitis, et non "opus illi condignum nequaquam habetis. "Oportet ergo modi irreprehensibilem esse." In hoc namque sermone lachrymagis quam verbis opus est, acsi dixisset Apostolus eum esse viribus irreprehensibiliorem debere. "Unius uxoris virum." Quid apud nos quoque contemnitur quasi non audiretur vel idem dicere "virum uxorum"? "Sobrium, prudentem." Quis etiam ex vobis hoc quando inesse sibi saltem optavit? "Hospitalem." "Id si forte" evenerit, popularis auræ potius quam præcepti gratia factum, non est, Domino Salvatore ita dicente: "Amen dico vobis, receperunt vocem suam." "Ornatum," non "violentum, non percussorem, modestum, non litigiosum, non cupidum." O feralis immutatio, O munda præceptorum cœlestium conculatio! Nonne infatigabiliter haec expugnanda, vel potius "obruenda, actuum verborumque arma ipsius, pro queis conservandis atque firmandis, si necesse fuisset, pena ultro "subeunda, et vita ponenda erat? Sed videamus et sentia. "Domum," inquit, "suam bene regentem, filios habentem subditos, cum omni castitate." Ergo imperfecta "est patrum castitas, si "eidem non" et filiorum accumuletur. Sed quid erit, ubi nec pater, nec filius mali genitoris exemplo pravatus, conspicitur castus? "Si quis autem domui suæ præesse nescit, quomodo Ecclesiæ Dei diligenter adhibebit?" Haec sunt verba quæ indubitatis effectibus approximantur. "Diaconos similiter pudicos, non bilingues, non vino multo deditos, non turpe lucrum sectantes, habentes "mysterium fidei

^a alio B. alteri V. ^b fides B. ^c set B. ^d cupid V. ^e spiritualis B. V.
^f datum G. ^g deest B. ^h nos B. ⁱ virum uxorum B. et virum uxoris V.
^j supradictum B. ^k id est si forte B. id forte V. ^l violentum B. ^m obseruenda B.
ⁿ obseruanda). ^o quibus B. ^p subdenda B. ^q cum omni caritate B. in omni castitate F. ^r deest B. ^s eadem non B. non item V. ^t est B. i. e. esset. ^u sui B.
^v autem B. affectibus V. ^w multo V. ^x ministerium B. V. ^y deest B.

¹ 1 Tim. i. 15. I., and partly in iii. 1. These quotations are also from the ordinal.

² 1 Tim. iii. 1. I.

³ 1 Tim. iii. 2. I. V. but "Episcopum" for "modi." ⁴ 1 Tim. iii. 2. I. V.

⁵ Matt. vi. 2, 5, 16. V.

⁶ 1 Tim. iii. 2, 3. I. V. G. om. "pudicum" I. and Cod. Amiat. of V., but om. also

docibilem (I.) = doctorem (V.).

⁷ 1 Tim. iii. 4. first clause = I., but last clause = V.

⁸ 1 Tim. iii. 5. I. V. but G. has "adhibebit" for "habebit."

⁹ 1 Tim. iii. 8-10. V. but "non multo vino," and "et hi autem." The reading of B., "ministerium," is in Sedul. Scotus in Rom. II.

[GILD. EPIS. A. A. D. 547.]

in conscientia pura. ^a Hi autem probentur primum, et sic ministrant, nullum crimen habentes.' His nimirum horrescens diu immorari, unum veridice possum dicere, quin hæc omnia in contrarios actus mutentur, ita ut clerici, quod non absque dolore cordis fateor, impudici, bilingues, ebrii, turpis lucri cupidi, habentes fidem et, ut verius dicam, infidelitatem in conscientia impura, non probati in bono, sed in ^b'malo opere' præsciti ministrantes, ^c'et innumera' crimina ^d'habentes, sacro ministerio ^eadsciscantur. Audistis etiam illo die, quo multo dignius multoque rectius erat, ut ad carcerem vel catastam poenalem quam ad sacerdotium traheremini, Domino sciscitanti, Quem Se esse putarent discipuli, Petrum respondisse: '^g Tu es Christus filius Dei vivi; eique Dominum pro tali confessione dixisse: '^h Beatus es Simon Bariona, quia caro et sanguis non revelavit tibi, sed Pater Meus Qui in cœlis est.' Ergo Petrus a Deo patre doctus, recte ⁱ'Christum con-
fitetur': vos autem moniti a patre vestro diabolo, inique Salvatorem malis actibus denegatis. Vero sacerdoti dicitur: 'ⁱ Tu es Petrus, et super hanc petram ædificabo Ecclesiam Meam' vos quidem assimila-
mini '^j viro stulto, qui ædificavit domum suam super arenam.' No-
tandum ^k'vero est, quod insipientibus in ædificanda domo arenarum pendulæ mobilitati Dominus non ^l'cooperetur, secundum illud: '^k Fece-
runt sibi reges, et non per Me.' Itidemque quod sequitur eadem sonat
dicendo: '^l Et portæ inferni non prævalebunt,' ejusque ^m'peccata intel-
liguntur. De vestra ⁿ'quid exitiabili structura pronuntiatur'? '^mVeno-
runt flumina, ^o'et flaverunt venti, et impegerunt in domum illam, et
cecidit, et fuit ruina ejus magna.' Petro ^p'ejusque successoribus dicit
Dominus: '^q Et tibi dabo claves regni cœlorum' vobis vero: '^r Non
novi vos, ^s'discedite a Me operarii iniquitatis,' ut separati sinistræ
^t'partis cum hoëdis, eatis ^u'in ignem ^v'æternum.' Itemque omni ^w'sancto
sacerdoti promittitur: '^x Et quæcunque ^y'solveris super terram, erunt
soluta et in cœlis: et quæcunque' ligaveris super terram, erunt ligata

^a Hic B. ^b malopere B. ^c in uniuersa B. ^d habente B. ^e assicantur B.
^f conf. Christum B. ^g ergo B. ^h comparetur B. cooperatur V. ⁱ peccati B.
^j quid exitiabili a. p. B. quidem exitiabili factura pronuntiantur V. ^k deest V. ^l eis-
demque B. ^m discite B. ⁿ patris G. ^o eterni B.(?) ^p deest B. ^q deest B.

^s Matt. xvi. 16. I. V.
^t Matt. xvi. 17. I. V.
^u Matt. xvi. 18. I. V.
^v Matt. vii. 26. I. V.
^w Ose. viii. 4. G. from Hebr. And see above,
p. 67, note ^z.
^x Matt. xvi. 18. I. V. but "inferorum" I.;
"inferi" V.
^y Matt. vii. 27. Cod. Brix. of I.; V. has "ir-

uerunt .. ruina illius;" but Cod. Amiat. "ejus."
^z Matt. xvi. 19. I. V.
^o Matt. vii. 23. = Cod. Vercell. of I. sere= MS. Colbert.
^p Matt. xvi. 19. = Cod. Veron., Cod. Brix., and Cod. Corbei. of I., but the clauses in reverse order; and ligaveris and solveris (for ligaveritis, solveritis, of MS. Colbert.) are also in V.

[GILD. EPIST. A. A. D. 547.]

et in cœlis.' Sed quomodo vos aliquid solvetis ut sit solutum et in cœlis, a cœlo ⁷¹ ob scelera ⁷² adempti, et immanum peccatorum ⁷³ funibus compediti, ut Salomon quoque ⁷⁴ ait: 'q ⁷⁵ Criniculis peccatorum suorum unusquisque constringitur?' Quaque ratione aliquid in terra ligabitis quod ⁷⁶ supra ⁷⁷ modum etiam ligetur, ⁷⁸ præter vosmetipsos, qui ita ligati iniquitatibus in hoc mundo tenemini, ut in cœlis nequaquam ascendatis, ⁷⁹ sed in infesta Tartari ergastula', non conversi in hac vita ad Dominum, decidatis? Nec sibi quisquam sacerdotum de corporis mundi solum conscientia supplaudat, cum eorum ⁸⁰ queis præest, si ⁸¹ qui propter ejus imperitiam vel desidiam seu adulationem ⁸² perierint, in die judicii de ejusdem manibus, veluti interactoris, animæ exquirantur. Quia nec dulcior mors, ⁸³ quæ infertur a bono quoque homine quam malo'. Alioquin non dixisset Apostolus, velut paternum legatum suis successoribus derelinquens: 'r Mundus ego sum ab ⁸⁴ omnium sanguine. Non enim subterfugi quo minus annuntiarem vobis omne ⁸⁵ mysterium Dei.' Multumque nam usu ac frequentia peccatorum inebriati, et incessanter irruentibus vobis scelerum cumulatorum acsi undis quassati, unam veluti post naufragium, in qua ad vivorum terram evadatis, pœnitentiae tabulam toto animi nisu ⁸⁶ exquirite, ut avertatur furor Domini a vobis misericorditer dicentis: 's Nolo ⁸⁷ mortem peccatoris, sed ut convertatur et vivat.' Ipse omnipotens Deus totius consolationis et misericordiae paucissimos bonos pastores conservet ab omni malo, et municipes faciat, [subacto communi hoste,] civitatis Jerusalem cœlestis, hoc est, sanctorum omnium congregatis, Pater et Filius, et Spiritus Sanctus, Cui sit honor, et gloria in secula seculorum. Amen ⁸⁸.

⁷¹ ob scœle add. B. ⁷² adepti B. ⁷³ finibus B. ⁷⁴ deest B. ⁷⁵ funiculis B.V.
⁷⁶ ultra B. ⁷⁷ mundum V. ⁷⁸ propter V. ⁷⁹ set in faustis Tartari ergastulis B. ⁸⁰ qui-
 bus B. ⁸¹ deest V. ⁸² perierunt B. ⁸³ quam quæ infertur ab uno quoque homineque
 malo V. ⁸⁴ omni B. ⁸⁵ ministerium B.V. ⁸⁶ exquiratis B. ⁸⁷ autem add. G.
⁸⁸ Explicit liber Sancti Gilde abbatis et historiographi Anglorum et cetera add. B.: heading its pages
 also, Gest' Gilde.

^q Prov. v. 22. LXX.—S. Aug. in Ps. xxxiv.
 and lvii. Opp. IV. 234 f. 544 a: but elsewhere
 S. Aug. has "funiculis," as also Fulgentius De
 Rem. Pecc. c. xxvi. In V., "funibus."

^r Act. xx. 26, 27. V. but both I. and V. have
 "omne consilium." And G. is peculiar in "ab
 o. s." for "a. s. o."

^s Ezek. xxxiii. 11. LXX. G. fere = V.

A.D. 565 x 570. (?) *Ex Epistola Gilda Altera**.

¹ *De Excommunicatione dicit Gildas*.—Non ^a Noe Cham filium suum magice artis scribam, ^b aut ^c arca aut mensæ' commonione uoluit arcere. Non ^b Abraham ^d Neel et ^e Ezcol in' debellatione V. Regum exorruit. Non ^c Loth ^f Sodomitarum conuiuia ^g execratur. Non ^d Isaac mensæ participationem Abimelech et ^g Ocazat et ^h Picus ⁱ duci militum negat, sed post cibum et potum iurauerunt sibi motuo. • Non ^c Iacob extimuit ⁱⁱ communicari filiis ⁱⁱ suis, quos nouit uenerari idola. Non ^f Ioseph renuit Faraoni mensæ et ⁱⁱ scipha participari. Non Aaron sacerdotis idolorum Madian mensam reppulit. ⁱⁱ Nec ^g Moyses simul cum ⁱⁱ Ethor ⁱⁱ hostias et conuiuium pacificum ⁱⁱ init. Non ^h ⁱⁱ Dominus Noster Jesus' Christus ⁱⁱ publicanorum conuiuia diuitabat, ut omnes peccatores et meretrices saluaret †.

* * * * *

ⁱⁱ *Gil. dic. de abstinentia ciborum*.—Abstinentia corporalium ciborum ⁱⁱ absque caritate inutilis est. Meliores sunt ergo, qui non magno opere

* From MS. 279. C. C. C. Camb. 9th or 10th cent. (C). Parts of the same passages, from the same (lost) work (app. an Epistle) of Gildas, are embodied (under his name) in a Collection of Canons in 65 or 66 books, much used by Scoto-continental monasteries, and dating in the first half of the 8th century, of which a MS., 9th cent., is at S. Gall, no. 243 (G), transcribed by a Saxon Eadberct. From the same collection, which consists of extracts, mixed together, (1) from Scripture and the Fathers, and (2) from Irish Canons, Patrick, Gildas, and Theodore, D'Achery (*Spicil. I. 492*), and Martene and Durand correcting and supplementing him, have printed the latter portion, from two MSS. (D), belonging respectively to Corbey (*Cod. Paris. 3182, olim Bigot. 89, 11th or 12th cent.*) and to S. Germain's (*Cod. Paris. S. Germ. 121, olim 572 Corbei. 8th cent.*). Glay (*Catal. &c. des MSS. de la Bibl. de Cambrai, 122, 123*) describes another MS., 8th cent., transcribed by order of Alberic, Bp. of Cambrai and Arras A.D. 763-790, containing also memoranda in the

Irish language, but having only 38 of the ordinary 66 (or 65) books. And Usher used another, of the whole collection, among the Cotton MSS., which has been since burned.

The style of the extracts here printed is very like that of Gildas: but the allusion to the tonsure in the last paragraph (which is not in the Corpus MS.) belongs apparently to a later date than his; although to one prior to the actual adoption of the Roman tonsure either by the Irish (prob. A.D. 630 southern Irish and 704 northern) or by the British Church (A.D. 768). Gildas wrote the Epistle in Ireland, apparently (at least it occurs invariably in connection with Irish documents, and the copyist of the Cambridge MS. is unmistakeably Irish); and therefore, conjecturally, about A.D. 565 x 570. Wilkins, *Conc. I. 4*, has printed the first two fragments from the Camb. MS.

+ C. C. C. C. 279, p. 48; S. Gall. 243, p. 159, 160; D'Ach. I. 501; Wilk. I. 4.

¹ Gildas ait G.D. ² ab D. ³ arce aut mense G. ⁴ Aner G.D. ⁵ Hescol in
Mambræ in G. Heschel in D.
⁶ leg. Ahuzzath. Ochaz G.D. ⁷ Sodomorum G.D. ⁸ execratus G. execratus est D.
⁸ om. G.D. ⁹ scypho G.D. ¹⁰ Phicol G.D. ¹¹ ducis G.D. ¹² communicare G.D.
¹² om. G.D. ¹³ om. G.D. ¹⁴ Necnon G.D. ¹⁵ retro G. Jethro D. ¹⁶ hospitium D.
¹⁷ init G.D. ¹⁸ om. G.D. ¹⁹ paganorum G.D. ²⁰ Gildas aif G.D. ²¹ sine G.D.

¹ Gen. vii. 13. ² Gen. xlii. 1; xlvi. 6, 7. ³ Gen. xli. 40; xlv. 8.
⁴ Gen. xix. 12, 14. ⁵ Exod. xviii. 12. ⁶ Matt. ix. 10; xxi. 31, &c.

^a Gen. vii. 13.
^b Gen. xiv. 24.
^c Gen. xix. 12, 14.
^d Gen. xxvi. 26, 30.

¹ Gen. xlii. 1; xlvi. 6, 7.
² Gen. xli. 40; xlv. 8.
³ Exod. xviii. 12.
⁴ Matt. ix. 10; xxi. 31, &c.

[GILD. EPIST. II. A. D. 565 X 570.]

ieiunant, nec supra modum a ⁱcreatura Dei se abstinent, ^kcor ¹⁹ intrinsecus ²⁰nitum coram ²¹Deo sollicite seruantes, a Quo sciunt exitum uitæ; quam illi qui carnem non edunt, nec ²²cibis sæcularibus dilectantur, neque uehiculis equisque uechuntur, ²³et pro his quasi superiores ceteris se putantes; quibus ^lmors ²⁴intrat per fenestram eleuationis*.

* * * * *

²⁵ *De m Novissimis Diebus.*—²⁶ Instabunt tempora pessima; et erunt homines sui amatores, auari, adrogantes, superbi, blasphemæ, parentibus inobedientes, ingratæ, impuri, sine affectione, sine pace, accusatores, intemperantes, crudiles, odio habentes bonum, proditores, temerari; inflati uoluntatum amatores magis quam Dei; habentes formam pietatis et uirtutem eius abnegantes. Multi peribunt agentes mala, ut ait ²⁷Apostolum, ²⁸habentes zelum Dei sed non secundum scientiam; ignorantes Dei iustitiam, et suam querentes statuere, iustitiæ Dei non sunt subiecti. Omnes fratres culpantes sunt, qui suas secum padinuentiones et presumptiones non fecerunt. ²⁹ Hii ³⁰autem pane ad mensuram utuntur, pro hoc ³¹sine mensura glorianter: dum aqua utuntur, simul odii ³²potantur: dum ³³siccis ferculis, simul et detractationibus, fruuntur: dum ³⁴uigiliæ extenuantur, aliquos somno ³⁵dimersos notant: ³⁶pedibus et membris dicentes cæteris, Si non caput fueris ut ego sum, ad nihili te computabo: quod non ³⁷tam pro dilectionis causa promitt[it]ur quam dispectus, dum principalibus decretis meditantur. Seruos dominis, uulgus regibus, auro plumbum, argento ferrum, ³⁸ulnum preferunt. Ita iejunium caritati, uigiliæ iustitiæ, propriam adinuentiæ concordiæ, clausulam ³⁹cellæ, ⁴⁰humilitati, postremo hominem Deo ⁴¹anteponant: ⁴²non intendentes quod Euangeliū, sed quod uoluntas iubet; quid Apostolum, sed qui[d] superbia doceat; non intendentes q statum siderum in cælo inæqualem esse et angelorum officia inæqualia'. Hii

* C. C. C. 279, p. 49, 50; G. 243, p. 20; D'Ach. I. 494; Wilk. I. 4.

²⁵ autem add. G. ²⁶ sic in C. ²⁷ Domino G.D. ²⁸ prandiis G.D. ²⁹ om. G.D. ³⁰ intravit per fenestras elationis G.D. ³¹ Habet tantum C. C. C. 279, usque ad fecerunt. ³² sic in C. ³³ habentes habentes C. ³⁴ Gildas in Epistolis suis add. D. ³⁵ dum p. in mensura vescuntur D. ³⁶ ipso add. D. ³⁷ poculo add. D. ³⁸ sanctis ferculis vescuntur, detractationibus utuntur D. ³⁹ vigiliis expendunt D. ⁴⁰ pressos vituperant D. ⁴¹ om. D. usque ad ita. ⁴² am sm add. supra lin. C. ⁴³ supple capiti (?) ante ulnum. ⁴⁴ Ecclæsiæ D. ⁴⁵ severitatem add. D. ⁴⁶ anteponant D. ⁴⁷ om. D.

¹ Tim. iv. 4. I. V. ² Ps. l. 12.

¹ Jer. ix. 21. I.

² Tim. iii. 1-5. G.: quoted from V. above

on p. 101.

³ Rom. x. 2, 3. G.

⁴ Ps. xcix. (xcviii.) 8; cvi. (cv.) 29, 39.

⁵ 1 Cor. xv. 41.

[GILD. EPIS. II. A. D. 565 X 570.]

ieiunant, quod nisi ⁴² propter alias' uirtutes ⁴³ adsestantur, nihil prodest. ⁴⁴ Illi caritatem, quæ summa ⁴⁵ plenitudo legis' est, intentione perficiunt'; ⁴⁶ a Deo docti', cum Spiritus Sancti cithare dicunt, ⁴⁷ Quasi pannus menstruate omnes iustitiae nostræ.' ⁴⁸ Hii autem folles diaboli dicunt, forsitan melioribus t' quorum ⁴⁹ uident angeli faciem Patris, ⁵⁰ Residite a nobis quia immundi estis.' ⁵¹ Quo respondit Dominus, ⁵² Isti fumus erunt in furore Meo, et ignis ardens cotidie.' ⁵³ Non sernentes fratres, dicit Dominus, 'pauperes beator' esse, sed pauperes non ⁵⁴ animosus sed ⁵⁵ mittes,' neque ⁵⁶ inuidiosus sed ⁵⁷ lugentes' uel propria uel aliorum peccata; ⁵⁸ b' qui esuriunt et sitiunt,' non qui aquam cum ceterorum dispectu, sed ⁵⁹ iustitiam,' nec pro nihilo alios ducentes, sed ⁶⁰ misericordes; non qui superbo sed ⁶¹ mundo' corde,' non aliis seueri sed ⁶² pacifici; non qui inferunt bella, sed ⁶³ qui persecutionem patiuntur propter iustitiam, ⁶⁴ habitari videlicet ⁶⁵ regnum cælorum *.'

* * * * *

[⁴⁸ *Gildas dicit* ;]—⁴⁹ De monachis' qui ueniunt ⁵⁰ de loco uiliore ad ⁵¹ perfectiorem, quorum abbas ita degenerauit ab opere Dei, ut meratur ad mensam sanctorum non recipi, ⁵² sed et fornicationis criminis non suspicionis sed ⁵³ mali euidentis honorari,—suscipite ⁵⁴ sine ullo scripulo ⁵⁵ monachus tales ad vos ⁵⁶ de flamma inferni confugientes, nequaquam ⁵⁷ eorum consulto abbate. Illos uero, quorum abbatem de mensa sanctorum propter infamiam non arcemus, non debemus illo nolente suscipere. Quanto magis uenientes ⁵⁸ a sanctis abbatibus, et nullo alio modo suspectis, nisi quod ⁵⁹ habent peccora et uehicula, uel pro consuetudine patriæ uel ⁶⁰ sua infirmitate, quæ minus ledunt habentes, si cum humilitate et patientia, ⁶¹ quam aratra trahentes et ⁶² soffosoria figentes terræ cum præsumptione et superbia. *Quicquid*

* C. C. C. 279, p. 50–54; D'Ach. I. 506 G., the leaf which should have contained a part (in part). The passage is wholly wanting in of it (*Hii autem pane.. nostre*) being cut out.

⁴² per aliquas D. ⁴³ asseratur D. ⁴⁴ Qui vero charitatem perficiunt D. ⁴⁵ om. D.
⁴⁶ Reliq., usque ad cælorum om. G.D. ⁴⁷ sic in C. leg. habituri. ⁴⁸ add. G. Gildas ait D.
⁴⁹ om. G.D. ⁵⁰ ad vos add. G.D. ⁵¹ perfectionem G.D. ⁵² om. G.D. ⁵³ male videntis
 onerari G.D. ⁵⁴ enim add. G. etiam add. D. ⁵⁵ sic in C. monachos G.D. ⁵⁶ quasi add. G.
⁵⁷ illorum G.D. ⁵⁸ de G.D. ⁵⁹ habeat G. habet D. ⁶⁰ pro add. G. ⁶¹ ol. add. supra
 lin. C. ⁶² fossoria G. sofosoria D.

^r Rom. xiii. 10. I. V.
^s Esai. lxiv. 6. V. "universæ."
^t Matt. xviii. 10. I. V.
^u Esai. lxv. 5. V. "Recede .. me .. immun-
 dus es."
^v Esai. lxv. 5. V. "tota die."
^w Matt. v. 3. I. V.
^x Matt. v. 4. I. V.

^a Matt. v. 5. I. V.
^b Matt. v. 6. I. V.
^c Matt. v. 7. I. V.
^d Matt. v. 8. I. V.
^e Matt. v. 9. I. V.
^f Matt. v. 10. I. V.
^g Matt. v. 10. I. V.

[GILD. EPIST. II. A.D. 565 X 570.]

item monacho de rebus secularibus “superhabundat, ad luxurias et
vitias debet refferri: et quod necessitate ⁶⁶ et non uoluntate habere
pellitur, ut non ⁶⁷ penuria cadat, non illi ad malum ⁶⁸ reputabitur.
Opibus namque præcipua corporis ornamenta dilata non debent
exora dispicere, et manūm cotidiana commoda superbire superio-
ritas non est. Nonne hæc nec ille possunt sibi motuo dicere;
peram uestram non necesse habemus, quæ ad commonem eiusdem
oris pertinent utilitatem. Hæc diximus, ut sciant summi sacer-
dos quod, sicut non debent inferiores clerici eos dispicere, ita et illi
clericos, sicut nec caput quidem cætera membra *.

* * * * *

Gildas ait :]—⁷⁰ Abas districtioris regulæ non ⁷¹ amittat mona-
sterius abbatis paulo remissoris: ⁷² et qui remissor est, non
at monachum suum ad ⁷³ districtiora ⁷⁴ tendentem. Habent
sacerdotes et Episcopi terribilem Iudicem, Cui pertinet, ⁷⁵ non
de illis ⁷⁶ in utroque sæculo iudicare †.

* * * * *

Gildas ait :]—⁷⁷ i Maledictus qui transfert terminos ... uel proximi

Inusquisque permaneat in eo in quo vocatus est ⁷⁸ apud Deum”,
primarius nisi uoluntate motetur ⁷⁹ subiecto, neque subiectus
⁸⁰ senioris consilio locum prioris obtineat.

Quæ sunt honesta nostra, his honorem habun[dan]tiorem cir-
nus.”

care ergo satis salubre est subiectos Episcopis abbatibusque,
‘ ⁸¹ sanguinem,’ si eos non bene regnant, ‘ de manibus requi-
minus.’

oedientes uero patribus sint ⁸² sicut Gentiles et publicani: et
is hominibus tam bonis quam malis præter suos subiectos illud-
li, ‘ ⁸³ Existimantes omnes homines,’ rel.

C.C. 279, p. 54-56; G. 243, p. 155.
ad L. 500.

+ C.C.C.C. 279, p. 56, 57; G. 243, p. 4, 155,
156; D'Ach. I. 493, 500.

G.D. ⁶⁶ superabundaverit G.D. ⁶⁷ om. D. ⁶⁸ penuria G.D. ⁷⁰ deputabitur G.
que ad membra om. G.D. ⁷¹ add. G. Gildas dicit D. ⁷² Abbas .. remissoris om. D.
G. ⁷³ Abbas remissus D. ⁷⁴ districtiorem G. ⁷⁵ se add. D. ⁷⁶ et add. G.D.
D. ⁷⁷ add. G. Gildas D. ⁷⁸ om. G.D. ⁷⁹ om. G.D. ⁸⁰ nec G.D. ⁸¹ sub-
G.D. ⁸² nisi G.D. ⁸³ seniorum G. ⁸⁴ reliq. usque ad translatum om. G.D.

i. xii. 21. G.
xxvii. 17. I. V.
i. vii. 24. V. “ in hoc.”
. xii. 23. V. “ in honesta.”

m Ezech. xxxiii. 6, 8. I.V.
n Matt. xviii. 17. = I. MS. Gat.
o Phil. ii. 3. (?)

[GILD. EPIS. II. A.D. 565 X 570.]

Peruenit illud iudicium pro incerto exitu vita^z, legentes in Scrip^p Apostolum perditum cupiditate, et q^a latronem confessione in disum translatum *.

* * * * *

[⁸⁵ Item.]—Conepiscopos autem et conabbates ⁸⁶ et non subi non iudicare melius est: ⁸⁷ foetentes uero alicuius nequam putare nullo modo ad intigrum arguant, sed leniter increpat patientia: quos pro conscientia, ut possint, debent quasi ⁸⁸ susc uitare, nec tamen ut reos ueros excommunicare et mensa uel arcere, cum ratio aliqua necessitatis aut conuentus uel locu exigerit: sed illis denuntietur, quod non recte agant: quia nor sumus eos pro hoc damnare. Dum ^r commonicant illi ^c indigne, nos per cogitationes malas ^sdæmonibus communicamus. Quos scimus sine ulla dubitatione esse fornicatores, nisi ligitimo peniteant, a pace et mensa, cuiuscunque ordinis ligitime fu arcemus. Ut est illud, ^tSi quis frater nominatur, et est ⁸⁹ fornic rel. Et propter principalium uitiorum causas euidenter pro nulla alia ratione, debemus fratres a commonicatione altaris et n^r cum tempus poposcerit, arcere †.

* * * * *

Gildas:—Ueritas sapienti nitet, (⁹⁰ Pet. ^uIn ueritate mendaciumquam est,) cuiuscunque ore fuerit prolata ‡.

* * * * *

§ *Gildas*:—⁹⁰ En ^xadsentiente' Aaron in culpando ⁹¹ Moisi pri uxorem Ethiopissam, lepra Maria damnatur: quod nobis timer qui ⁹² bonis principibus detrahimus propter mediocres culpas ||.

* * * * *

Item:—Navi fracta, qui potest natare, natet ¶.

* * * * *

Gildas ait:—Britones toti mundo contrarii, moribus Romanis mici, non solum in missa, sed ⁹³ in tonsura etiam': cum Jⁱ

* C.C.C.C. 279, p. 57, 58; G. 243, p. 141, 142; D'Ach. I. 500.

† C.C.C.C. 279, p. 58, 59; G. 243, p. 4; D'Ach. I. 493.

‡ C.C.C.C. 279, p. 34; G. 243, p. 65;

D'Ach. I. 496.

§ The extracts which follow are from ⁹¹ collated with D. They are not in C. C. C.

|| G. 243, p. 134; D'Ach. I. 499.

¶ G. 243, p. 156; D'Ach. I. 500.

⁸⁵ add. D. ⁸⁶ necnon consubjectos G.D.

⁸⁷ om. G.D. usque ad est. Pro Pet. leg. Joan. (?)

⁸⁸ etiam in tonsura D.

⁸⁹ reliq. usque ad arcere om. G.D. ⁹⁰ si

⁹¹ om. D. ⁹² Moyse D. ⁹³ ,

^p Matt. xxvi. 14, 15, &c.

^q Luc. xxiii. 40-43.

^r 1 Cor. xi. 29.

^s 1 Cor. x. 20. ^t 1 Cor. v. 11. V. "is qui," for "quis," and

om. "et." And see above, p. 99, note ⁸⁴.

" 1 Joan. ii. 21, "omne mendacium estate non est."

^x Num. xii. 1-10.

[GILD. EPIST. II. A. D. 565 X 570.]

ibꝝ ^{⁹⁴} magis futurorum seruientes ^{⁹⁵} quam ueritati. Romani
 nt, ^{⁹⁶} Britonum tonsura a Symone Mago sumpsisse exordium
 itur, cuius tonsura omnem capitis anteriorem partem ab aure
 urem tantum contingebat, pro ^{⁹⁷} excellentia ipsa Magorum ton-
 , qua sola frons anterior tegi solebat, ^{⁹⁸} priorum. Auctorem vero
 s tonsuræ in Hibernia subulcum Regis Loigairi filii ^{⁹⁹} Neil exti-
 Patricii sermo testatur; ex quo Hibernenses pene omnes hanc
 uram sumserunt *.

^{⁹⁰} D. ^{⁹¹} quæ D. ^{⁹²} quorum tonsura aure D. om. reliq. ^{⁹³} leg. expellenda, e conj.
 : ^{⁹⁴} ^{⁹⁵} D. priorum auctorum autem G. fors. leg. Primum auctorem vero ^{⁹⁶} illis D.

^{⁹⁷} Hebr. viii. 5; x. 1.

* G. 243, p. 224; D'Ach. I. 505.

[Ante A.D. 570.]—* *Incipit prefatio Gildæ de Penitentia.*

Presbiter aut diaconus faciens fornicationem naturalem sive sodomitam, ^¹ prelato ante monachi voto, III. annis peniteat; veniam omni hora roget, superpositionem faciat in unaquaque ebdomada, exceptis L. diebus post Passionem; pane sine mensura, et ferculo aliquatenus butiro ^² inpingato, die Dominico, ceteris vero diebus ^³ paxmati panis mensura, et ^⁴ miso parvum inpinguato, horti holeribus, ovis paucis, Britannico formello utatur, himina Romana lactis pro fragilitate corporis istius evi, tenuclæ vero vel balthutæ lactis sextario Romano sitis gratia, et ^⁵ aquæ talimpulo', si operarius est. Lectum non multo feno instructum habeat. Per tres quadragesimas superaddat aliquid, prout virtus admiserit. Semper ex intimo corde defleat culpam suam; oboedientiam ^⁶ pre omnibus libentissime excipiatur; post annum et dimidium Eucharistiam sumat, et ad pacem veniat, psalmos cum fratribus canat, ne poenitus anima tanto tempore cælistis medicinæ ^⁷ intereat.

II. Si quis inferiore gradu positus monachus, III. annis peniteat, sed mensura ^⁸ gravetur panis. Si operarius, sextarium de lacte Romanum, et aliud de tenucla, et aquam quantum sufficiat pro sitis ardore, sumat.

^{⁹⁰} Martene. ^{⁹¹} impinguato M. ^{⁹²} paxmati M. ^{⁹³} misodo M. ^{⁹⁴} aquatili potu
 m. II. 23. ^{⁹⁵} pro M. ^{⁹⁶} Forsan addend. inopia ^{⁹⁷} non gravetur Cumm. II. 24.

^¹ From MS. Paris. 3182 (olim Bigot. 89), fol. 281; cent. XI. or XII., as printed by Wiedemann, *Bussordn. der Abendl. Kirche*, 105–108, Halle, 1851; previously printed in the same MS. by Martene and Durand, *Nov. IV.* 7, 8. Many of its canons are

repeated in the Penitential attributed to Cummeanus, in the Roman Penitential, in Beda's Penitential, and in that in XXXV. chapters (Wasserschleb. ib. 505 sq.), also attributed (erroneously) to Cummeanus.

[PREF. GILD. DE PENIT. 2. A.D. 570.]

- III. Si vero sine monachi voto presbiter aut diaconus peccaverit, sicut monachus sine gradu sic peniteat⁶.
- IV. ⁷Si autem peccatum voluerit monachus facere, anno et dimidio. Habet tamen abas huius rei moderandæ facultatem, si oboedientia ejus placita fuerit Deo et abati suo.
- V. Antiqui patres XII. presbitero, et VII. diacono penitentiaz statuerunt.
- VI. Monachus furatus vestem vel aliquam rem, II. annis ut supra peniteat, si junior ⁸sit; si senior, anno integro. Si vero monachus non fuerit, eque anno, et maxime ⁹III XLmis.
- VII. Si monachus exundante ventre ¹⁰evomerit sacrificium in die, cenam suam non presumat; et si non infirmitatis causa, VII. superpositionibus; si infirmitatis et non voracitatis causa, IV. superpositionibus, deleat culpam.
- VIII. Si autem non sacrificium, diei superpositione et multa increpatione plectatur.
- IX. Si casu negligens quis sacrificium aliquod perdat, per III. XLmas peniteat, relinquens illud feris et alitibus devorandum.
- X. Si quis autem ebrietatis causa psallere non potest stupens ¹¹c linguis, cena privatur'.
- XI. ¹²Peccans cum pecode, anno; si ipse solus, III. quadragesimas diluat culpam.
- XII. Qui communicaverit a suo abate excommunicato, XL.
- XIII. ¹³Manducans morticinam insciens', XL.
- XIV. Sciendum est tamen, quod quanto quis tempore moratur in ¹⁴peccatis, tanto ei augenda penitentia est.
- XV. Si cui inponitur opus aliquod, et contemptus gratia illud non fecerit, cena careat; si vero oblivione, demedium cotidiani victus.
- XVI. Si autem sumat alterius opus, illud notum faciat abati cum verecundia, excepto eo nullo audiente; et sic peragat, si jubetur.
- XVII. Nam qui iram corde multo tempore retinet, in morte est. Si autem confitetur peccatum, XL. jejunet; et si ultra in peccato persistat, duas XLmas. Et si idem fecerit, abscida-

⁶ et postea recipiat gradus suos add. Cumm. II. 25. ⁷ Si autem presbiter aut diaconus post tale peccatum voluerit monachus fieri, in districto proposito exilii Cumm. II. 26. ⁸ est M. ⁹ in XLmis M. ¹⁰ evomuerit M. ¹¹ in linguis, superponat Cumm. I. 9. cinguis c. p. M. ¹² Bœd. Pœn. III. 25. ¹³ M. m. inscius M. Cf. Theodor. Pœnit. I. vii. 6. ¹⁴ peccato M.

[PREF. GILD. DE PENIT. A. A. D. 570.]

tur a corpore sicut membrum putredum, quia furor homicidium nutrit.

XVIII. Offensus quis ab aliquo, debet hoc ¹⁴ indicere abati, non tamen accusantis sed medentis affectu, et abas decernat.

XIX. Qui non ¹⁵ occurrit ad ¹⁶ consummationem, canat VIII. in ordine psalmos; si excitatus veniat post misam, quidquid cantaverunt, replicet ex ordine, fratres; si vero ad secundam venerit, cena careat.

XX. Si quis errans commotaverit aliquid de verbis sacris ubi periculum adnotatur, triduanum aut III. superpositiones faciat.

XXI. Si ¹⁷ sacram terratenus negligendo ceciderit, cena careat.

XXII. Qui voluntate obsceno liquore maculatus fuerit dormiendo, si cervisa et carne habundat coenubium,¹⁸ III. noctis horis stando vigilet, si sane virtutis est. Si vero pauperem victimum habet, **XXVIII.** aut **XXX.** psalmos canet stando suplex,¹⁹ aut opere extraordinario pendat.

XXIII. Pro bonis ²⁰ regibus sacra debemus offerre, pro malis nequam.

XXIV. Presbiteri vero pro ²¹ suis Episcopis non prohibentur offerre.

XXV. Qui arguitur pro aliquo delicto, et quasi inconsultans refrenatur, cena careat.

XXVI. Qui sarculum perfrangit, et ante fracturam non habuit, aut illud extraordinario opere restituat, aut superponat.

XXVII. Qui viderit aliquem ex fratribus abatis transgredi precepta, debet abatem non celare, sed ante admoneat peccantem, ut solus quod male agit confiteatur abati, ²² non tam delator quam veritatis regulæ executor inveniatur.

Huc usque Gildas.

¹⁴ indicare M. ¹⁵ occurrit M. ¹⁶ secundi Psalmi add. Penit. XXXV. Capp. c. XXXI.

¹⁷ sacrificium Cunn. XIII. 5. ¹⁸ est add. M. ¹⁹ cum M. ²⁰ rebus Paen. Rom. IX. 4; Cunn. XIII. 1. ²¹ om. M. ²² Forsan addend. ut

c. A. D. 544 x 565, or shortly after. *Mission of British Church to Ireland, to restore the Faith, under the auspices of S. David, S. Gildas, and S. Cadoc^a.*

^a The evidence of this is (1) the distinct assertion in the Life of Gildas by the monk of Ruys, that he went to Ireland to "restore ecclesiastical order," because the Irish had "lost the Catholic faith," at the request of King Ainnire (A. D. 568–571), supported by the special notices in the Irish annalists (A.D. 565, 570) of Gildas' journey thither and death (see above, p. 45, note †), and by the place

occupied by Gildas in Irish collections of canons of the 6th or 7th centuries, which is second only to that of S. Patrick: (2) by the statement of Tirechanus in the *Catal. SS. Hibern.* (see below, under the Irish Church), c. A. D. 750, that the second order of Irish saints, beginning A. D. 544, received their Order of mass from David, Cadoc, and Gildas: and (3) by the legends of Irish saints of the same period, which take them

[BRIT. CH. IN RELATION TO IRELAND.]

for instruction, commonly to Britain, sometimes to the three British saints above named, and above all to S. David. E. g. S. Finnian of Clonard,—"Cum apud civitatem Kilmunensem in Britannia applicuissent, ibi tres viros sanctos S. David, S. Cathmaelum [= S. Cadoc] et S. Gildam invenit" (*Vita ap. Colg., Act. SS. 393*). S. Molagga or Molac, who survived the plague of A.D. 664, went to Britain to S. David (*Id. ib. 147*). So also S. Bar of Cork (*Ricem.*, *V. S. David.*, in *Cambro-Brit. SS. 132*), and S. Aidus or Maidoc or Moedhog, "qui et Aidanus" (*Id. ib. 133*, and *Colg. ib. 209*), the Bishop of Ferns; and "pene tertia pars vel quarta Hibernie servit David," according to the same authority (*Ricem. ib.*). See also

what is said of S. Senanus (*Colg. Act. SS. 52*), S. Canice or Cannechus "perrexit trans mare in Britanniam ad virum sapientem et religiosissimum Doc" (*al. Docum.*), "legitique apud eum scilicet bonos mores didicir" (*V. S. Cassa.* p. 3, *Dab.* 1853, as quoted by Dr. Todd, *S. Patrick*, p. 182). See also the evidence quoted below, that other Irish saints of the same period sought education at Whitherne; sc. the other Finnian (of Magh-bile), S. Eona, S. Tigernach, S. Eugenius or Eganhan. On the other hand, S. Modonoc, a disciple of S. David, is said to have gone to Ireland (*Ibid.* *V. S. David.*, as above, 133, 134).—For the connexion of S. David and of Gildas with Brittany, see below in its place under the Breton Church.

A. D. 563. *Mission of S. Columba from Ireland to Northern Britain ("de Scotia in Britanniam" = from Ireland into Scotland): see Adamnan, V. S. Columba, and below under the Scotch Church a.*

a S. Columba's was only one, but the greatest, of Irish attempts at this period to Christianize Northern Britain. See below under A.D. 500–600, p. 121, note ^c, for those of S. Moluag (ob. A.D. 592) and S. Donnan (ob. A.D. 617), and under A.D. 671 for that of S. Macluba; respectively to Argyle, Egg, and Applecross. Other attempts of the kind were less lasting: e. g. that of S. Comgal of (the Irish) Bangor, who seven years after its foundation, and therefore A.D. 559 or 566, "in

Britanniam navigavit, volens quodam manes in visitare et ibi manere ad tempus, et constituit in monasterium in quadam villa in regione Heth" (*V. S. Comgalli, ap. Act. SS. Mai. 10, II. 585*). S. Comgal died A.D. 601 (*Ann. IV. Mag.*, and see *Lanigan, Ecol. Hist. II. 68*). Heth = Ethio = Tyree (Reeves *ad Adamnan. V. S. Col.* p. 48). A list of Irish missionaries, whose attempts resembled S. Comgal's, is in Reeves, *ib. Append. to Prof.* pp. lxxiv, lxxv.

Shortly before A. D. 569, a Synod of Llanddewi-Brefi. And A. D. 569,
b *Synod of Lucus Victoriæ.*

[The second of these Synods is recorded in *Ann. Camb.* (in their later form).—CXXV. Annus. Synodus Victoriæ apud Britones congregatur. (A. D. 569, *M.H.B.* 831.)]

The common account of both is from *Rhyddmarch's V. S. David.* (11th century, in *Cambro-Brit. SS. 136*, sq.), copied from him by *Girald. Camb.* (*V. S. David.*, in *Wharton, A. S. II. 638, 639*); but it is purely ^c fabulous, and is directed to the establishment of the apocryphal supremacy of S. David and his see over the entire British Church. It also attributes to them^b the crushing of Pelagianism in Britain, whence the name of the second as given in *Ann. Camb.* and *Rhyddmarch*, viz. Victoriæ (without the "luci"). The following documents, preserved in the north of France, obviously through Brittany, suggest a different character and purpose for them.]

^a The date of the second Synod is from the *Ann. Camb.* The first is implied by Rhyddmarch to have not long preceded it; a supposition agreeing with Gildas' statement of the purity of the British Church c. A.D. 516, and its subsequent falling off (if the Synods really had any-

thing to do with putting down Pelagianism), and with the date of S. David's death, A.D. 601, by whom both Synods were held, and whose Episcopate of S. David's, according to the legend, began with them. Pelagianism was still imputed to the Irish Church A.D. 640 (*Bed. H. E. II. 19*).

[SYNODS OF S. DAVID, A. D. 569.]

^a The locality of the first Synod, Llanddewi Brefi, near the Roman station of Loventium, rests upon Rhyddmarch. That of the second was probably in the neighbourhood of Llanddewi, but unknown. The omission of *Lucus*, apparently, led to the afterthought of the common explanation of the name. There is a wooded spot four miles from Llanddewi Brefi, and therefore close to Loventium, and to a Roman tumulus still existing, called however *Llysyn Garu* (= *Lucus Amoris*) ; which may perhaps be the place. Battle was probably fought there, and apparently

with loss to the Romans. *Garu* is changed now into *Garw*, or 'rough.'

^c Rhyddmarch expressly states that all records of either Synod at S. David's were lost in his time, through the incursions of Northmen; for which see abundant evidence in *Ann. Camb.*, *Brut y Tywysog.*, and the *Ann. Menev.* in *Wharton, A. S. II. 649*. That the Synods were confirmed "Romana auctoritate," rests therefore upon Rhyddmarch in the 11th century; and the assertion is obviously absurd as applied to the Welsh Church of the 6th.

* *Incipit nunc Sinodus Aquilonalis Britanniae.*

- I. Cum muliere vel cum viro peccans quis expellatur, ut alterius patriæ coenubio vivat, et peniteat confessus III. annis clausus, et postea frater illius altari subjectus, anno uno diaconus, III. presbyter, IV. Episcopus et abas; suo quisque ordine privatus doctoris judicio peniteat.
- II. Qui se ipsum ^b inquinauerit, annum clausus peniteat; puer XII. annorum XL. aut III. XLmis. ^c I. diaconus anno clausus, et cum fratribus peniteat demedio. Sacerdos uno anno clausus, et cum fratribus altero.
- III. Monachus consecrata furatus exilio anno ^d uno, et altero cum fratribus peniteat. Si autem ^e iteraverit, exilium patietur.
- IV. Furatus cybum, XL.; si iterato, tres XLmas; si tertio, anno; si quarto, jugi exilio sub alio abate peniteat.
- V. Dilatus et dilator ^f consimili persona judicentur. Si dilatus negaverit, anno ^g simili peniteat, ^h in septimana' II. diebus pane aquaque, et ⁱ biduano in fine cujusque mensis, omnibus fratribus subponentibus, et Deum eis judicem ^j contestantibus.
- VI. Permanentes autem in obstinatione, anno ^k emenso, ^l alterius communioni' sub judice flamma ^m sotiantur, et Dei judicio relinquuntur.
- VII. Si quando alter fuerit confessus, quantum laboris alteri ⁿ intulit, tantum sibi multiplicetur.

^a inquinauerit Martene.

^b om. Wasserschl.

^c om. Wasserschl.

^d intraverit M.

^e in unaquaque ebdomada

^g om. Wasserschl.

^h simul Cumm. ib.

ⁱ in unaquaque ebdomada

ⁱ om. Wasserschl.

^j fore add. Cumm. ib.

^k emissio Cumm. XI. 10.

^l om. Wasserschl.

^l socientur Cumm. ib.

^l intulerit Cumm.

^m om. Wasserschl.

^m sociantur M.

^m intulerit Cumm.

ⁿ om. Wasserschl.

ⁿ sociantur Cumm. ib.

ⁿ intulerit Cumm.

^o Pan MS. Paris. 3182 (ed. Bigot. 89), p.

^o Durand, *Thes. Nov. IV. 9.*

^p as printed by Wassenchleben, *Bussord-*

^p Durand, *Thes. Nov. IV. 9.*

^q der Abendland. Kirche, pp. 103, 104:

^q Durand, *Thes. Nov. IV. 9.*

^r also from the same MS. by Martene and

^r Durand, *Thes. Nov. IV. 9.*

Durand, *Thes. Nov. IV. 9.* Some of the canons are repeated in the (so-called) Penitential of Cummeanus.

[SYNODS OF S. DAVID, A.D. 569.]

† *Incipit Altera Sinodus Luci Victoriae.*

- I. Faciens furtum semel, anno I.; si plura, II. annis.
- II. Qui occidit fratrem suum non ex odii meditatione, si iracundia subita, triennio peniteat.
- III. Adulter quoque et ipse triennio.
- IV. Qui prebent ducatum barbaris, ²⁸ XIII. annis; tamen, si non acciderit stragis Christianorum, et sanguinis effusio, et dira captivitas. ²⁹ Si autem evenerit, agant residuo vitæ penitentiam, relictis armis'. Si autem voluerit, et non ad vota sibi barbaros ad Christianos educere, residuo vite sue peniteat.
- V. Qui perjurium jurat, IV. ³⁰ annos. Qui deducit alium in perjurium ignorantem, VII. ³⁰ annos. Qui deductus est ignorans et ³¹ post scit, anno uno. Qui vero suspicatur, quod in perjurium deducitur, tamen jurat, pro consensu II. annis.
- VI. Qui mechatur matris est, III. annis, cum peregrinatione perenni.
- VII. Qui cum cane vel ³² quocunque peccaverit animali, II. annis et dimedio.
- VIII. Qui facit scelus virile ut sodomite, IV. annis. Qui vero in femoribus, III. annis. Manu autem sive alterius sive sua, II. annis.
- IX. Totum hoc quod diximus, si post votum perfectionis fecerit homo. Si autem ante votum, annus diminuitur de omnibus³³; de reliquis vero, ut debet, minuitur, dum non vovit.

²⁸ XIII. M. III. Rom. Pœn. IX. 6, Cumm. VI. 28.
mortem mundo mortui vivant Cumm. ib. ²⁹ annis M. ³⁰ postea M. ³¹ cum add. M.
³² his tribus add. M.

³³ Sin vero, rejectis armis, usque ad

† From the same MS., p. 282: as printed by Wasserschleben, ib. 104: also in M. and D. (so-called) Cummeanus.
Thes. Nov. IV. 9. Some of its canons are re-

† *Incipiunt Excerpta Quædam de Libro Davidis.*

- I. Sacerdotes in templo Dei ministraturi gule gratia vinum aut ³⁴ ciceram per negligentiam et non ignorantiam bibentes, ³⁵ III. diebus peniteant. Si autem per contemptum arguentum, XL.
- II. Inebriati autem per ignorantiam, XV. diebus; si per negligentiam, XL.; si per contemptum, III. XLmis.

³⁴ siceram M. ³⁵ IV. M.

‡ From the same MS., pp. 282, 283; as printed by Wasserschleben, ib. 101, 102: also in M. and D., Thes. Nov. IV. 10. Rhyddmarch informs us, that the decrees of the two Synods,

"quæ ore firmaverat, solus ipse Episcopus [David] sua sancta manu literis mandavit" (V. S. David, p. 139).

[EXCERPT. DE LIB. S. DAVID.]

- III. Qui cogit aliquem humanitatis gratia ut [“]ebrietur, similiter ut ebrius peniteat.
- IV. Qui vero effectu hodii seu luxuriæ, ut turpiter confundat vel irrideat, ad ebrietatem alios cogit, si non satis penituerit, sic peniteat ut homicida animarum.
- V. Cum muliere disponata Christo maritove, sive cum jumento vel cum masculo fornicantes, de reliquo mortui mundo Deo vivant.
- VI. Qui autem cum virgine vel vidua necdum disponata peccaverit, dotem det parentibus ejus, et anno uno peniteat. [“]Si non habuerit dotem, III. annis peniteat’.
- VII. Episcopus homicidium voluntate faciens, vel quamlibet fornicationem dolumve, XIII. annis peniteat; presbyter autem VII. cum pane et aqua, et ferculo in die Dominico vel sabbati; diaconus VI.; sine gradu monachus, IV.; nisi infirmitas impedit illos.
- VIII. Qui in sompnis cum voluntate pollutus est, surgat canatque VII. psalmos; et in die illo in pane et aqua vivat. Sin autem, XXX. psalmos canat ^a.
- IX. Volens autem in sompnis peccare, sed non potuit, XV. psalmos; si autem peccaverit, sed non pollutus est, [“]XXIII.; si sine voluntate pollutus, XV.
- X. Antiqui decrevere sancti, ut Episcopus pro capitalibus peccatis [“]XXIII. annis peniteat, presbiter XII., diaconus VII.: sic virgo, lectorque, et religiosus: ebibatus autem IV.
- XI. Nunc autem presbiteri ruentis penitentia est, diaconique et subdiaconi, virginisque et [“]cujusque hominis, hominem ad mortem tradentis, et cum paecodibus vel cum sua sorore vel cum mariti uxore fornicantis, et venenis hominem occidere volentis, triennium. Primo anno super terram, secundo lapidi caput imponendum, tertio super axem jaceat, [“]solo pane et aqua et sale et leguminis talimpulo vescatur. Ceterique malint XXX. triduanos vel cum superpositionibus, cum cybo lectoque supradicto, annonam ad nonam usque ad alteram. Alia est penitentia III. annis, sed himina de cervissa vel lacte, cum pane saleque; altera e duabus noctibus cum prandii ratione, et ordine XII. horis noctium dierumque Deum suplicare debent.
- XII. Hinc autem presbitero offerre sacrificium, vel diacono tenere calicem, non licet; aut in sublimiorem gradum ascendere.

^a inebrietur M. [“] om. Wasserschl. [“] XXIIII. M. [“] cuiuslibet M. [“] soloque M.

^a Repeated in *Penit. XXXV. Capp. c. x. § 4*, as “Scotorum Judicium.”

[EXCERPT. DE LIB. S. DAVID.]

- XIII. Usuram accipiens perdat ea quæ accipit.
- XIV. Preda vel fraude vescit, ^a semiannis.
- XV. Virgini osculum in secreto prebens, triduanum peniteat.
- XVI. In ecclesia mendacium jurans, quadruplum pro quo juraverat, reddat ^b.

^a ¹⁷ semiannus M.

^b Other canons, apparently Welsh and of the period of S. David, but of the Welsh origin of which there is some doubt, will be found in Appendix A.

A. D. 589. ^a Ann. Camb.—CXLV. Annus. Conversio Constantini ad Dominum. (M.H.B. 831.)

^a A.D. 588, Ann. Tigern. (O'Conor, II. 157); A.D. 587, Ann. Ultan. (O'Conor, IV. 30). Constantine was King of Damnonia (see above, p. 49 in Gildas' first Epist.), and left his kingdom to enter S. David's monastery (Ricemarsh., V. S.

David., Cambro-Brit. SS. p. 129), going thence "in aliam longinquam patiem," where he founded a monastery (*Id. ib.*). See below in Appendix E. His legend takes him on to Ireland, and then to Scotland (Aberdeen Brew. March 11).

A. D. ^a 500-600. ^b British Monastery at Candida Casa (Whitby), frequented by Irish for instruction.

Acta S. Tigernach.—Puer (Tigernachus) S. Monenni disciplinis et monitis in Rosnatensi monasterio, quod alio nomine Alba vocatur, diligenter instructus, etc. (*Colgan, Actt. SS.* 438.)

Acta S. Eugenii.—Quos duos viros sanctos (Eugenium et Tigernachum) sanctus et sapiens Nennio, qui Mancenus dicitur, de Rosnaciensi monasterio, a rege Britanniae petens liberos accepit; apud quem sub ecclesiastica disciplina nutriti dociles legerunt. (*Id. ib.*, and so also further on in the same Life.)

Acta S. Endei.—Dixit soror sua ei (Endeo), ... Vade ad Britanniam ad Rosnatum monasterium, et esto humilis discipulus Manseni magistri illius monasterii. (*Id. ib.*)

Acta S. Finani.—Pontifex nomine Nennio, cum suis, de Britannia venientes, etc. ... Cum eodem (Nennio) repatriante, navigavit (Finanus), et in ejus sede, quæ Magnum vocatur Monasterium, regulas et institutiones monasticæ vitæ aliquot annis probus monachus didicit. (*Id. ib.*)^c

^a Venantius Fortunatus, c. A.D. 580, testifies to the then existence and orthodoxy of the British Church.

Poem. VIII. v. 289-292:

Æthiopes, Thraces, Arabes, Dacus, Indus,
Alanus,
Aurora et Vesper, Pena, Britannus, adest:
Intrantes in regna Dei, pietate redempti,
Gaudia visuri Regis in arce poli.
(Brower., pp. 204, 205.)

V. S. Martini III. in fin. :

Quid sacer ille simul Paulus tuba gentibus ampla?
Per mare, per terras, Christi praeconia fundens,
Europam, atque Asiam, Libyam, sole, dogmate complens;
Et qua sol radiis tendit, stylus ille circumnit;
Arctos, meridies, hinc plenus vesper et oras:

et Oceanum, vel quæ facit insula
sum,

Britannus habet terras, atque ultima
yle. (Brower., p. 321.)

Junior. Imp. &c. :
vota Deo, quoniam nova purpura,
quid
rum statuit Calcedonense, tenet.

* * *
extremæ fidei pia fabula gentes,
et Oceanum terra Britanna sovet.
(Ib. p. 348.)

end of the last-quoted poem, ib.

m. Act. SS. p. 439; and O'Conor,
. 169, who apply the passages to
lex. But Lamigan, *Ecclesiast. Hist. of*
. 37. II. 25, refers them with more
certainty to Cenn. They are all of late date.
Finnian of Maghble (not of Clo-
is or Eross of Aran, and S. Eugenius

or Eoghan of Ardrath, all belong to the same se-
cond order of Saints in the Catal. of Tirechanus,
and therefore flourished A.D. 544-599: and Fin-
nian is dated by his Life in the reigns of Tuathal
and Diarmit, i. e. A.D. 533-565, and died A.D.
588 (*Ann. Tigern.*). The Tigernach here meant
died A.D. 548 (*Ann. IV. Mag.*), or 550 (*Ann.*
Ulton.).

• Two missionary efforts from Ireland to Scot-
land belong to this period—that of S. Moluag or
Lugaidh, to (the Scotch) Lismore [*Ann. Tigern.*
a. 592. “Obitus Lugide Lissmoer, i. e. Moluoc,”
—i. e. of Lughaidh—Lua = Luag = Moluag, at
Lismore in (the subsequent diocese of) Argyll.
See Reeves, *Add. Notes to Adamn.* V. S. Co-
lumb. p. 371]—and that of S. Donnan to the
island of Egg, martyred A.D. 617 [*Ann. Tigern.*
a. 617; and see Reeves, ib. pp. 304, 373.]

For Welsh Bishoprics, founded during this cen-
tury, see below in Appendix C.

part of 6th or beginning of 7th Century. ^a *Breinnian Arvon* =Privileges of Arvon.

teen civil privileges granted to the men of ^bArvon.]

obyt a amheuho vn or
hene, clas ^c Bancor arey
: keydu.

II. And if there be who shall
doubt one of these privileges, the
community at ^c Bangor and that
of ^d Beuno shall uphold them.

A.D. 575-610 according to the *Ann. Menov.*
(ap. Wharton, A. S. II. xxxii.).

^b The district of Caernarvonshire between
Bangor and Clynnoe.

^c viz. the Bishops' see.

^d At Clynnoe Vaur; said however to have
been founded in the beginning of the 7th cen-
tury.

D. 601. ^a *Synod at Caerleon-upon-Usk, under S. David.*

^{amb.}—CLVII. Annus. Sinodus Urbis Legion ... David Epi-
oni Judeorum ^b. (M.H.B. 831.)

^{senev.}—Synodus Urbis Legionum ordinata a S. David Mene-
tiepiscopo. (Wharton, A. S. II. 643.)^c

connected with, possibly the same
times with S. Augustin, A.D. 602

death. Moni Judeorum = Kil-
brick name for Hen Menow, Vetus
David's.

owing, from Will. Malm. (Antiq.
no doubt due to a Saxon monk of
one centuries subsequent to the date
it may perhaps record or refer to a

fact:—“Anno Dominice Incarnationis sexcentesi-
mo primo, rex Domnonie terram, quæ appellatur
Yneswitrin, ad ecclesiam vetustam concessit quæ
ibi sita est, ob petitionem Worgret abbatis, in
quinque cassatis.—‘Ego Mawron Episcopus hanc
chartam scripsi: ego Worgret ejusdem loci abbas
subscripsi.’” The British were not driven from
the neighbourhood of Glastonbury much before
A.D. 652-658 (*Angl. Sax. Chron.*).

[BRIT. CH. IN RELATION TO SAXON.]

A.D. 602 or 603. ^aConferences between the British Bishops and S. Augustine at S. Augustine's Oak, at which the British Church refuses submission to the Papal appointment of S. Augustine as her Metropolitan ^b.

^a See below under the Saxon Church; and for the grounds of the schism which began formally from these Conferences, below in Appendix D.

^b The answer attributed to Dinoth (*Spelm. I. 108, 109; Wilkins, I. 26, 27*) is here given on account of its notoriety. It was copied in the beginning of the 17th century by Spelman, from

Bid ¹ispis a diogel i chwi yn, bod in holl vn ac ²arral, ³yn widd' ac ⁴ynn ostingedig' i eglwys Duw ac ir Paab o Ruvain ac i boob ⁵kyar Grissdion dwyuol, ⁶y garu pawb yn i radd mewn kariad ⁷perfaith, ac i helpio ⁸pawb o honaunt, ⁹ar air' a ¹⁰gueithred i vod ynn blant ¹¹y Duw: ac amgenach ¹²vuyddod no hwn nidadwen i vod, ir neb ¹³ir yddich' chwi yn henwi yn Baab, ne in daad o daade, yw gleimio ac yw ovunn: ar ¹⁴uwyddod hwn ir ¹⁵iddin ¹⁶ni yn ¹⁷varod yw roddi ac yw dalu iddo ef, ac i pob Krisdion yn ¹⁸dragwiddol. ¹⁹Hevid ir ydym in dan ²⁰lywodrath Esgob Kaerllion ar Wysc, yr hwn ysydd yn ²¹oligwr dan ²²Duw arnom in, y wueuthud i in ²³gadwr ffordd ysbrydol.

a MS. in the possession of Mr. Peter Motte, which he thought to be ancient, or a copy of an ancient MS. Two copies of it exist—in *Cam. MSS. Cleop. E. I. 56*, and *Claud. A. VIII. 76*. It is given here from the former, with the various readings of the latter. See *Smith ad Bed. App. X.* The Latin is Spelman's.

Notum sit et absque dubitatione vobis, quod nos omnes sumus et quilibet nostrum obediens et subditi Ecclesie Dei et Papae Romani et unicuique vero et pio Christiano, ad summam unumquemque in suo gradu in perfecta obediencia, et ad juvandum unumquemque eorum vole et facto fore filios Dei. Et aliam obedienciam quam istam non scio debitam ei, quam ut nominatis esse Papam, nec esse patrem patrum, vindicari et postulari. Et istam obedienciam non sumus parati dare et solvere ei et cuique Christiano continuo. Preterea nos sumus sub generatione Episcopi Caerlegionis super Ostia, qui est ad supervidendum sub Deo super nobis, si faciendum nos servare viam spiritualem.

¹ yspys	² arall	³ ynuvydd	⁴ ynnostyngedig	⁵ kyur	⁶ i	⁷ perfaith	⁸ pawb
⁹ a gair	¹⁰ gweithred	¹¹ i Dduw	¹² vuydddod	¹³ ir yddyich	¹⁴ uwydddod	¹⁵ ydynt	¹⁶ Dduw
¹⁶ in	¹⁷ barod	¹⁸ dragwyddol	¹⁹ Hevyd	²⁰ lywodraeth	²¹ oligwr	²² Dan	²³ gadwyr

A. D. 604 x 610. Letter of Laurentius Archbishop of Canterbury to the British Bishops.

Bæda, H. E. II. 4. [A.D. 731.]—Misit idem Laurentius, cum coepiscopis suis, ^aetiam Brittonum sacerdotibus literas suo gradui condignas, quibus eos in unitate catholica confirmare satagit. Sed quantum hæc agendo profecerit, adhuc ^bpræsentia tempora declarant. (*M. H. B. I. 53.*)

^a Sc. as well as to those of Ireland.—At this period also, viz. A.D. 605-623, “Fergna Brit” (i.e. the Briton) was abbot of Hy. See *Reeves*

ad *Adamn. I. S. Columb., Addit. Notes*, pp. 372, 373.

^b A.D. 731.

A. D. ^a613. Slaughter of the British Monks of Bangor Yscoed at Caerleas (Chester) by Ethelfrid of Northumbria.

Bæda, H. E. II. 2. [A.D. 731.]—Siquidem post hæc ipse de quo diximus rex Anglorum fortissimus Ædilfrid, collecto grandi exercitu,

[BRIT. CH. IN RELATION TO SAXON.]

ad civitatem Legionum, quæ a gente Anglorum Legacæstir, a Brittonibus autem rectius Carlegion appellatur, maximam gentis perfidæ stragem dedit. Cumque bellum acturus videret sacerdotes eorum, qui ad exorandum Deum pro milite bellum agente convenerant, seorsum in tutiore loco consistere, sciscitabatur qui essent hi, quidve acturi illo convenissent. Erant autem plurimi eorum de monasterio Bancor, in quo tantus fertur fuisse numerus monachorum, ut cum in septem portiones esset cum præpositis sibi rectoribus monasterium divisum, nulla harum portio minus quam trecentos homines haberet, qui omnes de labore manuum suarum vivere solebant. Horum ergo plurimi ad memoratam aciem, peracto jejunio triduano, cum aliis orandi causa convenerant, habentes defensorem nomine Brocmailum, qui eos intentos precibus a barbarorum gladiis protegeret. Quorum causam adventus cum intellexisset rex Ædilfrid, ait: Ergo si adversum nos ad Deum suum clamant, profecto et ipsi quamvis arma non ferant, contra nos pugnant, qui adversis nos imprecationibus persequuntur. Itaque in hos primum arma verti jubet, et sic ceteras nefandæ militiæ copias non sine magno exercitus sui damno delevit. Extinctos in ea pugna ferunt, de his qui ad orandum venerant, viros circiter mille ducentos, et solum quinquaginta fuga esse lapsos. Brocmail ad primum hostium adventum cum suis terga vertens, eos quos defendere debuerat, inermes ac nudos ferientibus gladiis reliquit. Sicque completum est præsagium sancti pontificis Augustini, quamvis ipso jam multo ante tempore ad cœlestia regna sublato, ut etiam temporalis interitus ultione sentirent perfidi, quod oblata sibi perpetuae salutis consilia spreverant. (M.H.B. 150, 151.)

Ann. Camb.—^b CLXIX. Annus. Gueith (sc. bellum) Cair Legion, et ibi cecidit Selim filii Cinan. (M.H.B. 832.)

Ann. Tigernach. A. D. 613.—Prælium Carleonense ubi sancti occisi sunt, et cecidit Solon filius Conani rex Britonum, et Cetula rex cecidit. Æthelfridus victor erat, qui postea statim obiit. (O'Conor, II. 182: and to the same effect, *Ann. Ulton.*, a. 612, *ib.* IV. 39.)

^a In one MS. of the Anglo-Sax. Chron. the date is A.D. 605, in another A.D. 607; [and the Ann. Innisfall. have A.D. 606 (O'Conor, II. 11);] but either date is merely an inference from Beda, on the assumption that the last date

mentioned by him is the date of this battle also.

^b A.D. 613. M.H.B. And a "considerable time" after Augustin's death, could not have been much earlier.—Ethelfrid was not a Christian.

A. D. 616 x 627. ^a Asserted Baptism of Edwin of Northumbria by a British Priest.

Nennius, Append. [9th century].—^b Eoguin filius Alli ... occupavit

[BRIT. CH. IN RELATION TO SAXON.]

^c Elmet et expulit Certic regem illius regionis. Eanfled filia illius duodecimo die ^d post Pentecosten baptismum accepit cum universis hominibus suis de viris et mulieribus cum ea. Eadguin vero ^e in sequenti Pascha baptismum suscepit, et XII. millia hominum baptizati sunt cum eo. Si quis scire voluerit quis eos baptizavit, ^f Run map Urbgen baptizavit eos, et per XL. dies non cessavit baptizare omne genus Ambronum, et per prædicationem illius multi crediderunt in Christo. (M.H.B. 76.)

Ann. Camb.—^g CLXXXII. Annus. Etguin baptizatus est, et Run filius Urbgen baptizavit eum. (M.H.B. 832.)

^a This looks like an exact copy of Beda's account (*H. E. II. 9. 14*), only substituting Run for Paulinus, the Briton for the Italian. Edwin, who was expelled from his kingdom when only three years old (*Flor. Wig. Append. M. H. B. 639*), was brought up in a Christian court in Wales (*Rees, 303*, from the *Bonedd y Saint* in the *Myvyrr. Archæol. II. 40*: consistent also with *Bed. H. E. II. 12*). In one MS. of Nennius it is added, that "sic mihi Renchidus Episcopus et Elbedeus Episcoporum sanctissimus tradiderunt: Run map ur Beghen: id est, Paulinus." But that Run actually was Paulinus (*Hodgeson Hinde, Hist. of Northumberl.*), is a mere guess. There was a Romanus who preceded Paulinus in the Saxon see of

Rochester A.D. 624-637 (*Bed. H. E. II. 8. 20*); and Ronan a Scot, and Romanus a Kentish presbyter, took the Roman side in the Peckham controversy decided at Whitby A.D. 663 (*Id. II. III. 25*). Possibly the similarity of these names, or one of them, to that of the Briton Run or Rynn may have helped to cause the confusion.

^b So. Eadwin of Northumbria.

^c A.D. 616. See *Bed. H. E. IV. 23*, *Ann. Camb. a. 616*.

^d A.D. 626.

^e A.D. 627.

^f Run, son of Urien, was a Cumbrian chief celebrated by Taliesin. He may possibly have become a priest subsequently.

^g A.D. 626.

A.D. 631 (632). *Ann. Ulton*.—Combustio ^a Bennchoir Moer in Britannia. (O'Conor, IV. 45.)

^a Bangor Maur: i. e. Bangor on the Menai, distinguished from the Irish Bangor as being "in Britannia," and from Bangor Yscoed (the monks of which were slaughtered in 613) by the epithet of "Maur."

S. Funeus, A.D. 630 x 640, "pencis cum fratribus per Brittones in provinciam Angiorum devenit" (*Bed. H. E. III. 19*), coming from Ireland to (Anglian and just converted) Suffolk.

A. D. 664. *British Bishops (probably ^a Cornish) join Wini, the Saxon Bishop of Wessex, in consecrating Ceadda to York.*

Beda, H. E. III. 28. [A. D. 731.]—Ab illo (Vini) est vir præfatus (Ceadda) consecratus antistes, adsumptis in societatem ordinationis duobus de Brittonum gente Episcopis, qui Dominicum paschæ diem... secus morem canonicum a quarta decima usque ad vicesimam lunam celebrant. (M.H.B. 206.)

^a The terms upon which the Church of Wessex stood respectively to those of Cornwall and of Wales in the time of Aldhelm (*Epist. ad Gerunt.*

A.D. 705), seem to determine these Bishops to have been Cornish.

A. D. 670. *British Church Endowments claimed by the Saxon Church.*

Eddius, V. Wilfridi XVII. [A. D. 709 x 720, writing of A. D. 670, and possibly referring to times before A. D. 616.]—^a Stans itaque

[BRIT. CH. IN RELATION TO SAXON.]

us Wilfridus Episcopus ante altare conversus ad populum, coram us enumerans regiones quas ante reges ... illi dederunt, lucide tiavit: necnon et ea loca sancta in diversis regionibus, quæ us Britonum aciem gladii hostilis manu gentis nostræ fugiens uit. (*Gale*, I. 60.)

: the consecration of Ripon church, A.D.

the British were driven out of Elmet 616 (*Bæd. H. E.* IV. 13; *Nennius*, *Ap. Ann. Camb.* n. 616). And Loidis had : Saxon territory A.D. 627 (*Bæd. H. E.*

II. 14), and A.D. 655 (*Id. ib. III. 24*). And there had possibly been further Saxon conquests in Cumbria before A.D. 670 (see *Sim. Dun.* in *V. S. Culbert.*). If therefore Wilfrid referred to British church-lands round Ripon, his words reach back to before A.D. 616.

D. 671. ^a *Ann. Tigern.*—Maelruba in Britanniam navigat: and, . 673.—Maelcoba fundavit ecclesiam de Abercrossan (*O'Conor*, II. 208: adding his death also, as Maelruba, A. D. 722, *ib.* p. 371).

milarly *Ann. Ulton.* A.D. 670, 672, and b. IV. 58, 59, 77): and the *Ann. IV.* (b. III. 226, 251) and *Ann. Clemmaen.* lecross was in Ross-shire, but still said to "Britain." See below, under the Scottish

Church, for this further great effort from Ireland, headed by an Abbot of (the Irish) Bangor (so *Ann. IV. Mag.*), to follow up S. Columba's and other missions of the century previous, by a more northern settlement.

D. 672. *Ann. Tigern.*—^aCombustio Bennchoriæ Brittonum. (*O'Conor*, II. 208.)—A. D. 671. *Ann. Ulton.*—Combustio Bennchari Brito- (*O'Conor*, IV. 59).

^a The *Ann. IV. Mag.* date this event A.D. 670 (*O'Conor*, III. 225).

D. 677. *Ann. Tigern.*—Beccanus Riumcan quievit in ^ainsula Bri- a. (*O'Conor*, II. 210.)

obably in Scotland. The superscription *Umeanus' Epist. ad Segienum (ap. Ussher, Hib. Syll., IV. 432, ed. Ellington, writ. 1634)*, runs thus—"Dominis sanctis Christo venerandis, Segieno Abbatii Co-

lumbæ, etc. etc., Beccanoque solitario, charo carne et spiritu fratri, cum suis sapientibus," etc. — The *Ann. IV. Mag.* date Beccan's (B. Rumindensis) death in 675, XVII. Martii (*O'Conor*, III. 227).

er part of the 7th century. ^a *Acts of Church Discipline towards Welsh Princes, attributed to early Bishops of Llandaff.*

ie Liber Landavensis records the excommunication, 1. of Meurig (L. L. 139, 140), and Morgan (L. L. 143-145), kings of Glamorgan, both of them for murder after swearing upon relics in the Bishop's presence, and waednerth king of Gwent for fratricide (172, 173), by Oudoceus Bishop of Llandaff (probably beginning of 7th century); 4. of

Tewdwr king of Dyfed, by Bishop Gwrwan (about the same date, L. L. 158-160); 5. of Clydri, and 6. of Gwrgan, kings of Ergyng (or Archenfield), by Bishop Berthgwyn, successor of Oudoceus (L. L. 168, 169, 180, 181), the former two for a like crime to that of Meurig, the last for incest with his stepmother. Gwaednerth was also sentenced to a year's pilgrimage to

[BRIT. CH. IN RELATION TO IRISH.]

Brittany. And in each case lands were given to the see of Llandaff by the culprit when reconciled, of which gifts the record of the facts was drawn up to serve as a title-deed. The book however in which these records occur is a compilation of the 12th century. Nor can any of the documents from which it was apparently compiled claim earlier date than the 10th, or pos-

sibly in some cases the 9th. They are copied therefore here, as not being contemporary & genuine records. (And they are printed at length also in the *Lib. Landav.* itself, and in Wilkins, I. 17, 18, 196, 197.) But the bare facts alleged by them may probably be admitted upon their evidence, and are likely in themselves.

*Latter part of the 7th Century. * Irish canons condemn the Britons for their separation from the rest of the Western Church.*

Ex Collectione Canonum Hibernensium: lib. XX. c. 6.—*Institutio Romana dicit;*—Cavendum ne ad alias provincias aut Ecclesias referantur causæ, quæ alio more et alia religione utuntur: sive ad Judæos, qui umbræ magis quam veritati deserviunt; aut ad Britones, qui omnibus contrarii sunt et a Romano more et ab unitate Ecclesiz se abscidunt; aut hæreticos, quamvis in ecclesiasticis causis docti et studiosi fuerint.

* From S. Gall MS. 243, p. 54. The words of the canon are partly borrowed from words attributed, but with questionable accuracy, to Gildas (see above, pp. 112, 113); but as a "Romana institutio," it must date after Augustine, A.D. 600; and as adopted by the Irish Church or by any part of it, after A.D. 630. On the other hand, the collection of canons in which it occurs was known and in use among foreign Irish monks in the earlier half of the 8th century, i.e. before A.D. 763 at latest. (See above, p. 108, note *.) Also in A.D. 768 the British Church conformed, or began to conform, to the Roman Easter.

On the Anglo-Saxon side, see a like condemnation of the British Church in Theodore's Penitential, A.D. 668 x 690, below in its place in this work.

The canon attributed to S. Patrick, which provides that "Clericus qui de Britannis ad nos" (Scotos in Hibernia) "venit sine epistola, cui habitat in plebe, non licitum ministrare" (Will. I. 3), belongs to a set of canons plainly subsequent to the adoption by the Irish of the Roman tonsure, i.e. not earlier than the middle of the 7th century, and probably contemporary with that given above in the text. It will be found below in its place under the Irish Church.

APPENDIX A.

SEVENTH CENTURY (?). CANONES WALLICI (?).

¹ *Incipit Judicium Culparum* *.

C. I.

s homicidium ex ² intentione commiserit, ancillas III. et servos III.
et securitatem accipiat'.

C. 2⁴. [Big. 3.]

Wallicæ, lib. II. c. XLIX. § 3, 4; Ancient Laws of Wales, II. 875.)
nis judicio fuerit competitus⁶ et præstanto verum durus esse volu-
ipsam intentionem fuerit interfectus', ancillas ⁸ II. et servos ⁹ II.
¹¹ debere præcipimus. ¹² Quodsi manum aut pedem vel quemlibet
m perdiderit, similiter duas partes prætii se noverit accepturum'.

uit excerpta de libris Romanorum et Francorum Bigot. Excerpta de Libris Romanis et
Lugd. ² contentione Bigot. ⁷ securus fiat Big. Lugd. ⁴ Bigot. introduces here
pter (2) :—Si quis invidia homicidium fecerit, ancillas IV. totidemque servos reddat, et ipse
habebit. (Legg. Wallie. lib. II. c. XLIX. § 2. in *Ancient Laws of Wales*, London, 1841,
375.) ⁶ Si q. fuerit homicida in judicio compulsus Big. Si q. f. in j. compulsus Wall.
ndi rationes diras noluerit Big. et dandi rationes durus e. v. Wall. ⁷ et infi-
t Big. et invitus fuerit Wall. ⁸ V. Big. Wall. ⁹ totidem Big. Wall. ¹⁰ red-
¹¹ deat Big. Wall. ¹² Manuum et quamlibet membrorum debilitatem faciens,
judicio Big. Manum, oculum, et quocumque membrum debilitatum fuerit, idem accipiet in
ion se redimeret Wall.

MS. Paris. S. Germanni (olim Corbeiens.)
ac. VIII. : in Wasserschleben, Bussard-
er Abendländ. Kirche, pp. 124 sq.:
tions from an almost identical collec-
tions from MS. Paris. No. 3182 (olim
. sec. XI. or XII., in Martene and Du-
. Nov. IV. 13 sq. The latter appears
in a MS. in the Library at Lyons, No.
9 sq.; see the Serapeum, Pt. III.
oted by Wasserschleben. Their Welsh
notable, (1) because of the nature of
ies (ancillas III. reddat &c.), and from
(2) from their connection in the MS.
h the documents printed above (the
of Gildas, and the canons of Llan-
fi and "Locus Victoriae," and the
e Libro Davidis), which are undoubt-
, and in the MS. S. Germ. with Irish

documents of a like date with their own, (3) from
the recurrence, almost verbatim, of several canons
of the collection in the Latin abridgment of the
Laws of Howel Dda, 10th century, which seems
to imply them to have been among the older
laws which were worked up into Howel's code.
On the other hand, two of the three MSS. assign
them to "Romans and Franks." Wasserschleben
unhesitatingly pronounces them Welsh, from the
internal evidence, and from their recurrence in
the later Welsh code; but it should be observed,
that the later MS. (Bigot.) agrees more closely
with Howel's code than the first (8th century)
MS. does. On the whole, they may be pro-
nounced probably Welsh; and if so, belong to
that period (c. A.D. 550–650) during which both
the Welsh Church and Welsh principalities appear
to have become organized.

[CANONES WALLICI. SEVENTH CENTURY.]

C. 3. [4.]

(Legg. Wall. ib. § 5.)

¹³ Si quis homicidii causa fuerit suspicatus' et non ¹⁴ ei titulus comprebandi, XL. et VIII. ¹⁵ viris nominatis', ex quibus XXIV. in ecclesia jure eum ¹⁶ esse veracem', ¹⁷ sic sine causa discedat'. ¹⁸ Quodsi non ¹⁹ juraverit, ancillas ²⁰ III. et servos ²¹ III. reddat et ²² securitatem accipiat'.

C. 4. [5.]

(Legg. Wall. ib. § 6.)

Si servus ingenuum occiderit et ²³ culpa ²⁴ ingenui fuerit hoc', de fute aut ²⁵ dextrali aut dubio' aut de cultello fuerit ²⁶ interemptus, ²⁷ ipse homicida parentibus ²⁸ tradatur, ²⁹ et quidquid faciendi voluerint habeant potestatem'.

C. 5. [9.]

(Legg. Wall. ib. § 7.)

³⁰ Si quis dominus servum' arma portare ³¹ permisserit et ingenuum hominem occiderit, ipsum ³² et alium juxta se noverit redditum'.

C. 6. [7.]

(Legg. Wall. ib. § 8.)

Si quis ingenuus servum alterius sine ³³ culpa occiderit, servos duos domino³⁴. Quod ³⁵ si culpa fuerit servi alias, alias servus domino reformetur'.

C. 7. [8.]

(Legg. Wall. ib. § 11, 12. p. 876.)

³⁶ Si quis rixa mactaverit hominem sive manum sive pedem sive oculum excusserit', ancillam ³⁷ sive servum' se ³⁸ redditum cognoscat. Quodsi pollicem ³⁹ manus ⁴⁰ excusserit, ⁴¹ ancille medium, id est dimidium pretii sive servi medium reddat'.

^{13'} Si alicui homicidium imponitor Wall. Si q. h. c. suspicatus Big. ¹⁴ est add. Big.
Wall. ^{15'} homines nominatos congregabit Big. hominum nominatorum iuramento se purgab.
Wall. ^{16'} esse ab homicidio immunem Wall. ^{17'} sine culpa excedat Big. deoent Wall.
¹⁸ Si Big. ¹⁹ juraverint Wall. ²⁰ V. Big. Wall. ²¹ VII. Big. ²² secund
fiat Big. securus sit Wall. ²³ plaga Big. ²⁴ ingenuus aut Big. ²⁵ de secund
bidubioque Big. ²⁶ interfectus Big. et culpa .. interemptus deoent Wall. ²⁷ deoent Big. Wall.
²⁸ traditur Big. Wall. ²⁹ et habent libertatem fac., quod voluerint Big. habeant potestatem fac.
de eo q. v. Wall. ³⁰ Si autem dom. servo Big. Wall. ³¹ commiserit Big. ³² et aliis
servum se nov. redditum Big. Wall. ³³ causa Wall. ³⁴ restituat add. Big. occ. servum
pro servo reddat Wall. Quod reformatur deoent Wall. ³⁵ si pro qua culpa fecerit servi, servum
pro servo Big. ³⁶ si quis in rixa manum vel p. aut oculum hominis maculaverit Big. Wall.
hominis deoent Wall. ³⁷ servumque Wall. ³⁸ redditum Big. Wall. ³⁹ a mano Wall.
⁴⁰ exciderit Big. Wall. ⁴¹ medium damni ponit præcipimus Big. medium manus in præcio
reddere præcipimus Wall.

[CANONES WALLICI. SEVENTH CENTURY.]

C. 8. [10.]

(Legg. Wall. ib. § 13.)

Si quis hominem ⁴³ lancea aut gladio⁴⁴ ferierit, ⁴⁵ sic ut interiora inspiciat', ⁴⁶ argenti libras tres noverit se redditum'.

C. 9. [11.]

(Legg. Wall. ib. § 14.)

Si quis ⁴⁷ alterius caput percusserit ⁴⁸ sic ut cerebri cutem inspiciat', argenti ⁴⁹ libras VI. cogatur exsolvere'.

C. 10. [14.]

(Legg. Wall. ib. § 17.)

⁵⁰ Si quis alium lancea ferierit et brachium aut pedem foraverit', ⁵¹ sic ut membrum non noceat', argenti ⁵² libras III. se daturum cognoscat'.

C. 11. [18.]

(Legg. Wall. ib. c. lvii. § 1. p. 879.)

Si quis ⁵³ in villam suam' caballum aut bovem aut ⁵⁴ quod sibi libet furtum' ligatum ⁵⁵ aut occisum' ⁵⁶ invenerit, ⁵⁷ dare idoneos juratores præcipimus', ⁵⁸ et nihil damni ⁵⁹ habeat; ⁶⁰ quodsi non ⁶¹ juraverint, reddat'.

C. 12. [15.]

(Legg. Wall. ib. c. xlix. § 9. p. 876.)

Si quis homicidium fecerit et fugam petierit, parentes ipsius ⁶² habeant spaciun intra dies XV'. ⁶³ ut aut partem restituant et securi insedeant, aut ipsi de patria vadant'; post hoc ⁶⁴ si ipse interemtor' venire voluerit, ⁶⁵ reddat medium quod restat' ⁶⁶ et vivat securus'. ⁶⁷ Quodsi interim occisus fuerit, ⁶⁸ mancipium et quæ acceperint faciant restaurari'.

⁴³ lanc. gladiove Big. g. aut l. Wall. ⁴⁴ percusserit Wall. ⁴⁵ et int. insp. Big. ita ut int. apparent Wall. ⁴⁶ arg. l. t. exsolvat Big. duas libras persolvat Wall. ⁴⁷ alicujus Wall. ⁴⁸ usque ad cerebri pampas Big. usque ad cerebrum Wall. ⁴⁹ libr. III. reddat Big. Wall. ⁵⁰ Si quis lancea aut in brachio aut in surra alterius foramen fecerit Big. Si quis in brachio vel sura lancea foranien fecerit Wall. ⁵¹ tamen membro n. n. Big. tamen membrum non debilitaverit Wall. ⁵² libr. II. reddere cognoscat Big. II. libr. reddat Wall. ⁵³ desunt Big. ⁵⁴ quamlibet pecudem furti Big. ⁵⁵ vel quod occ. fuerit Big. ⁵⁶ invenerit in villam Big. ⁵⁷ detis juramento III. idoneos Big. ⁵⁸ quod Big. ⁵⁹ habent Big. ⁶⁰ si quis Big. ⁶¹ juraverit, solvat Big. ⁶² jura reddant (intra dies paucos Big.) Big. Wall. ⁶³ aut patriam relinquant vel dimidium precii reddant Wall. postea parentes patriæ restituantur et aut ipsi de patria vadant vel premium dimidium reddant et sic securi in sedibus sedeant Big. ⁶⁴ si reus Big. Wall. ⁶⁵ redd. quod restat pretii Big. dimidium quod restat de precio solvat Wall. ⁶⁶ desunt Wall. ⁶⁷ Si int. a cognatis occisi occ. f. Big. qui si int. occ. f. causa ejusdem homicidii Wall. ⁶⁸ mancipia, ancillæ vel servi, quæ acceperint debitores, parentibus restituantur Big. totum galanas, quod p. eo ante redditum fuerat, retro reddatur Wall.

APPENDIX A.

[CANONES WALLICI. SEVENTH CENTURY.]

C. 13. [16.]

(Legg. Wall. ib. § 10.)

Si quis ⁷⁸ ad alterum lanceam miserit, ⁷⁹ inlesso homine', argen⁷⁰ cogatur exsolvere'.

C. 14. [21.]

⁷¹ Si segetem alterius preserit, quantum juraverit dominus mes alio idoneo, quidquid damni pertulerit, sine dubio restauretur.

C. 15. [22.]

⁷² Si porci alterius super annonam noctu manserint' per partem ¹ ⁷³ quadrisextarium reddat'.

C. 16. [23.]

⁷⁴ Si quis causa fornicationis suspicionem habuerit, et non est ei ti probandi, in tribus bassilicis cum propinquis suis a minoribus ¹ majorem omnibus juret, et nullam habeat causam. Quodsi non ji ancellam reddat'.

C. 17. [24.]

⁷⁵ Si quis aetiam aut vaccam aut quam sibi libet pecus perdid quo eam invenire potuerit et cum illo III. mensibus fuerit comp præcipimus triplum accipiendum'.

C. 18. [26.]

⁷⁶ Si quis parvulus usque ad annos XV. quodlibet dilectum con nihil sub judice reputatur', nisi disciplinam accipiat; post hanc vi ætatem, ⁷⁷ et quod furabitur, restituat'.

C. 19. [25.]

⁷⁸ Si porci alterius glandes ingressi fuerint capti, porcastrum se cognoscat'. ⁷⁹ Quodsi spontaneus eos minaverit', porcum majo daturum non dubitet'.

C. 20.

Si quis furtum servus fecerit vel dilectum, fragillis cædatur et q bitur restituat'.

⁷⁸ desunt Big. Wall. ⁷⁹ et homo inlesus erit Big. et inde homo lesus exsolvat Big. reddere debet Wall. si plaga fuerit, legibus se noverit redditurum ad fin. ⁷¹ Si in messe quant. jur. d. de messe Big. ⁷² Si porcus per ann. noctuam ¹ noctis, quatuor sextaria reddat; si vero per minorem noctis partem, sextarium ⁷³ Si q. causa forn. approbatur, si non jurav., anc. redd. Big cæt-ra desunt. ⁷⁴ Ilerit de homine equum aut vaccam aut quamlibet pecudem, et quodcunque eum repeditum reddat cum nutrimento suo. Quodcunque probatum fuerit, recipiendum præcipimus Big. vulus usque ad annum XII. pro dilecto nihil Big. ⁷⁵ quidquid delinquit vel furab., r ⁷⁶ Si p. in glande ingr., quotiens capti porcator reddat Big. ⁷⁷ Si ipse sponte eos in reddat Big.

[CANONES WALLICI. SEVENTH CENTURY.]

C. 21. [27.]

~~Si quis ingenuus furtum fecerit et~~ ⁸¹ in ipso commisso' morietur, nullus suis habeat quæstionem'.

C. 22. [27. b., see note 82.]

~~Si quis ingenuus aut servus faciens furtum noctu et in ipso commisso~~
~~acea fuerit feritus et mortuus fuerit, qui eum occiderit, nullam habeat~~
~~consam reddendi.~~

C. 23. [28.]

~~Si quis furti causa suspicionem habuerit et non~~ ⁸³ est ei titulus ⁸³ conpro-
~~bandi,~~ ⁸⁴ res ipsius intra dies aliquot signatur', ⁸⁵ usque aut mendacium ejus
~~aut verum pervenerit in lucem'.~~

C. 24. [29.]

~~Si quis judicium competitus fuerit et' venire noluerit, et hoc testibus~~
~~dprobatur', argenti libram unam cogatur exsolvere, et quicquid ad eum~~
~~merit repetitum, sine~~ ⁸⁶ delatione restituat ⁸⁹.

C. 25.

~~Si quis agrum comparaverit, si culpam non fecerit, heres heredi-~~
~~tem relinquat.~~

C. 26.

~~Si quis sponte reliquit, nullam habeat vim repetenti, Iesus secundum pla-~~
~~gam se noverit redditum.~~

C. 27. [17.]

~~Si quis causa fornicationis alterius uxorem infecerit, capti morte mori-~~
~~tur', et qui eos interficerit, nullam se timeat habere causam.~~

C. 28. [19.]

~~Si quis servum~~ ⁹² ~~aut ancillam, aut quemlibet pecus', aut aliquem rem con-~~
~~paraverit, et cum ipso fuerit consignatum,~~ ⁹³ nisi auctorem præstiterit, aut
~~fidejussores habuerit',~~ ⁹⁴ furem se noverit conponendum.

⁸⁰ captus fuerit, ipse *Big.* ⁸⁰ ab eis accipiat questionem. Hoc usque ovem vel porcum. Quodsi
~~quibus, triplum restituat. Fur per noctem occidi licet, per diem non licet; qui occiderit in nocte,~~
~~quibus causam habeat *Big.*~~ ⁸¹ *deest Big.* ⁸¹ rei ips. intra d. XX. consignetur *Big.*
~~usque quo veritas probetur *Big.*~~ ⁸² Si q. ad judic. compeditus *Big.* ⁸² hoc ut in
~~testibus probetur *Big.*~~ ⁸³ dilatione *Big.* ⁸³ *Big.* introduces here another chapter (30),
~~which is wanting in Sangerman.~~ : Si quis tributum non opportune sed ad judicem a tributario compulsus
~~fuerit, si mense ante predicto neglexerit, pignus det, et si neglexerit mense secundo, duplum restituet.~~
⁸⁴ Si quis fornicatus fuerit cum alterius uxore aut sorore aut filia, morte moriatur *Big.* ⁸⁴ qui
~~uxorem occiderit *Big.*~~ ⁸⁵ servamque vel quamlibet pecorem *Big.* ⁸⁵ si auctor. aut
~~fidejussorem non habuerit *Big.*~~ ⁸⁶ de furto *Big.*

[CANONES WALLICI. SEVENTH CENTURY.]

C. 29. [20.]

Si quis ⁹⁴calfaicum aut Saxonum' caballum comparaverit ⁹⁵aut que speciem, hoc testibus ⁹⁶conprobetur, ⁹⁷et cum ipso' consignatum ⁹⁸invicem sibi testes adequant'; si ita ⁹⁹equales, dividant.

C. 30. [20.]

¹Quodsi quis repetit testes et non habuerit, sed' mendacium c inquirere, triplum se noverit ²redditurum.

C. 31. [21.]

Si ³cujus animalia in herba vicini sui intacta ⁴manserint, ⁵stagni VIII. reddat'. Quodsi in pastu fuerint capta, stagni libras IV. reddat.

C. 32. [31.]

Si quis ancillam aut servum perdiderit et ⁶alium suspectum' hal XXIV. ⁷viris nominatis' ⁸et XII. ex eis jurent' eum esse veracem; ⁹non juraverint, absque jure reddat'.

C. 33. [32.]

Si quis caballum perdiderit, ¹⁰invocatis viris ¹¹VI., ex quibus III. et nihil damni consequetur'.

C. 34.

Quodsi vaccam aut bovem perdiderit, invocatis ex omnibus IV., ex duo jurent, et nihil damni consequentur.

C. 35.

Si quis percusserit alterum sic ut os suum superius fregerit, vacc reddat.

C. 36. [13.]

(Legg. Wall. ib. § 16.)

¹² Si quis alterum in faciem alapa ferierit sic ut sanguis aut livido ap argenti libram unam reddat'.

^{91'} de Gallis vel de Saxonibus vel de qualibet gente Big. ⁹⁵ in Big. ⁹⁸ conpa
^{97'} si autem Big. ⁹⁹ et invicem testes adequaverint Big. ⁹⁹ equali Big.
 non hab. et Big. ² restituturum qui conatur Big. ³ quis Big. ⁴ commiserit
 in ea Big. ⁵ propter animalia II. unum scripulum reddat, si in fastigium herbea fuerit
 propter animalia IV. unum scripulum reddat. Si in messe, quantum juraverit dominus de
 alio idoneo, quicquid damni pertulerit, sine dubio restauretur Big. (See above, C. 14, note 71.)
 pacionem Big. ⁷ viri nominatim segregentur Big. ⁸ ex quibus XII. ju
⁹ si non, reddat qui adprobatur Big. ¹⁰ invocandis Big. ¹¹ VIII. jur
 sequitur Big. ¹² Si q. alterius in fac. alapam percusserit, ut s. a. liv. app., se ancillar
 redditum Big. Si quis autem in facie alicui alapam dederit, ita ut livor aut sanguis inde
 vel appareat, ancillam reddat Wall.

[CANONES WALLICI. SEVENTH CENTURY.]

C. 37.

is intercedendo litem feritus fuerit, secundum plagam medium con-
em præcipimus accipere.

C. 38. [33.]

ius servus servum ¹³ alterius occiderit, vivus ¹⁴ commonis dominorum

C. 39. [34. 35.]

ius animal sive bos sive vacca alium ex cornu' occiderit, vivus ¹⁶ et
¹⁷ commones ejus erunt'. Quodsi taurus vacam aut bovem occi-
dominus nullam habeat causam reddendi'.

C. 40. [37.]

aicus clericum qualibet causa ²⁰ competere voluerit', Episcopi ²¹ veniant

C. 41. [37.]

ericus laicum ²² competere voluerit', ad judicis ²³ pœnitentiam debent

C. 42. [38.]

nis in ²⁵ mortem hereditatem dimiserit, quicquid coram testibus ²⁶ de-
serit, omnia ²⁷ manere præcipimus ²⁸ nec removeri'.

C. 43. [42.]

is contentio circa finem territorii fuerit exorta, ²⁹ testes requirantur',
, qui prius fuerat, ipse permaneat.

C. 44. [43.]

icus vero si ³⁰ causa fuerit 'competitus et ³¹ nulla in eum fama fuit
'¹, ³² ipsius jure causa definiatur'.

¹ Big. ¹⁴ commonis Big. ¹⁵ Si bos vel vacca alium Big. ¹⁶ ac Big.
monere dominorum existant Big. ¹⁸ culpa prima non causam habeat, altera causam
in Big. Big. adds at the end of this another chapter (36): Si quis jurandi causa fuerit
adversus a judice vel majoribus natu et nihil cognoscat se si voluerit devitare, hoc præcipimus
manere. ¹⁹ Quodsi Big. ²⁰ repetierit Big. ²¹ judicant inter illos Big.
sit Big. ²² adstantiam Big. ²¹ pervenire Big. ²³ morte Big. ²⁶ com-
mit Big. ²⁷ permanere Big. ²⁸ nisi sint iniqua Big. There follow here in Big.
spates (39, 40, 41), wanting in Sangerman. C. 39: Si quis servum vel ancillam vel verna-
mum voluntate et libertate donaverit, nullus repetere permittatur. C. 40: Si quis sponte sua
et seni alteri donaverit, hoc private præcipimus possidere. C. 41: Si qua causa ante judicata,
remittamus dijudicari. ²⁹ testibus requiratur Big. ³⁰ qua add. Big. ³¹ nul-
lum iuramentum antea portaverat Big. ³² in ipius juramento causa finiatur Big.

APPENDIX A.

[CANONIS WALLIC. SEVENTH CENTUR.]

C. 45. [43.]

Quodsi antea ³³ famam portaverat', indictis juratoribus, ³⁴ laico causa definiatur'.

C. 46. [37.]

Si quis commisso dilecto ³⁵ exportare voluntate' confessionem venerit sacerdotem', a nullo eum damnari præcipimus.

C. 47. [37.]

³⁷ Quodsi negare voluerit et ab alio fuerit conprobatum', et ³⁸ si in tempore hoc fecisse cognoscetur', pretium ³⁹ suum in judicio' reddi triplum se ⁴⁰ daturum cognoscat'.

C. 48. [44.]

Si quis ⁴¹ Deum invocaverit ⁴² in fidejussorem et contemserit ⁴³ Eu' judici condicione' dampnetur.

C. 49. [45.]

Si quis agrum aut villam comparaverit et ipse ⁴³ capitulas furtum ⁴⁴ morte morietur et ⁴⁴ terram quam emerat ⁴⁵ in fisco revertetur'.

C. 50. [45.]

Quodsi filius aut filia ⁴⁶ aut frater furtum fecerit et fugam petierit' lam ⁴⁷ aut servum' reddat et ⁴⁸ agrum possideat. Quodsi ⁴⁹ innocent' manserint, heres ⁵⁰ heredibus derelinquat'.

C. 51. [12.]

(Legg. Wall. ib. § 15.)

Si quis ⁵¹ alapa alium occiderit', ⁵² sic ut' nec sanguis nec livido reat, ⁵⁴ solidos V. exsolvat'.

C. 52. [46.]

Si quis ⁵⁵ ante ecclesiam litem fecerit', argenti libram unam ⁵⁶ exsolvere, et hoc ægentibus ⁵⁷ elemosina feneretur'.

³³ infamiam portavit Big. ³⁴ sed laico ordine causam libret Big. ³⁵
Big. For exportare in the text, read ex spontanea. ³⁶ sacerdoti Big. ³⁷ " In
germ. the words must obviously be here supplied: Si quis alieno aliquid abstulerit, reddat." (the copyist of the MS.), ap. Wasserschleben.—Si quod aliis abstulerit, reddat. Si ab alio
probauit Big. ³⁸ rebellis fuerit Big. ³⁹ rei abstractæ Big.
conponendum Big. ⁴¹ deest Big. ⁴² judicii conditione Big. ⁴³ capitale Big. ⁴⁴
⁴⁵ fisco revertatur Big. ⁴⁶ ex dono furtum pariter et fugam fecerit Big. ⁴⁷
fisco Big. ⁴⁸ ex agro exsul Big. ⁴⁹ innocens permanerit Big. ⁵⁰ here
quatur Big. ⁵¹ alapam alteri impejerit Big. alicui dederit alapam Wall. ⁵² deinceps
⁵³ inde add. Wall. ⁵⁴ II. sol. inde persolvat Wall. ⁵⁵ ad ecclesiam arma portave
commiserit Big. ⁵⁶ ecclesiæ cogatur Big. ⁵⁷ in elemosinam meretur et sinatur I
here inserts another chapter (47), wanting in Sangerman.: Si quis filiam marito tradiderit,
dotem accipiat. Quodsi casu mortis illum emiserit et ipsa alteri viro nubere voluerit, filii
plant. Quodsi hos non habuerit, patri dari jubetur.

[CANONES WALLIC. SEVENTH CENTURY.]

C. 53.

Si quis alterum flagillo percusserit, argenti libram exsolvat unam; si ante ecclesiam, ecclesiæ elemosina deputetur.

C. 54. [48.]

Si quis ancillam aut servum emerit et ante impletum annum vitium in eum apparuerit, priori domino ⁵⁹ reddi jubemus.

C. 55. [48.]

Quodsi annus transierit, quicquid in ⁶⁰ mancipium vitii fuerit, nullam ⁶¹ venditor habeat ⁶² causam.

C. 56. [49.]

Si quis caballum comparaverit, ⁶³ in mense uno si vitium non apparuerit, nullo modo ⁶⁴ revertetur.

C. 57.

Si quis caballum ante latronem excusserit, si in una patria, VI. scripulos accipiat; si in alia, flumine transmisso, tertiam partem pretii ejus accipiat.

C. 58. [50.]

Si quis alterum ⁶⁵ fuste ferierit et sanguinem ⁶⁶ discurrerit, vaccam reddat; quodsi majorem fecerit, secundum ⁶⁸ conponendi præcipimus aliam'.

C. 59. ⁶⁹[52.]

Si ancillam aut servum in fugam preserit parte qua poterunt evadere per duo milia sive in tertiam partem pretii eorum merito accipiat. Aliter si ancilla fuit, libras II. merito accipiat, qui capit eam; si servus, III. stagni libra unam accipiat.

C. 60. [53.]

Si quis caballum ⁷⁰ indicaverit et ⁷¹ eum capere potuerit, ⁷² merito tertiam pretii ejus accipiat sive unam unciam'.

C. 61. [53.]

⁷³ Nullus villæ capitalis alterii silvam deteneat, nec humidam nec sicciam, nec algam maris, nisi per boves, per herba det'.

⁶⁰ eo Big. ⁶¹ suo add. Big. ⁶² mancipio vit. videtur Big. ⁶³ deest Big. ⁶⁴ rejiciendi add. Big. ⁶⁵ et usque ad mensem vitium non habuerit Big. ⁶⁶ rejiciatur Big. ⁶⁷ deest Big. ⁶⁸ effuderit Big. ⁶⁹ et si maj. plagam fec. Big. ⁷⁰ judicium componi præcipimus Big., which here inserts another chapter (51), wanting in Sangerman.: Si quis caballum a latrone abstulerit, si valuerit argenti libram, accipiat unciam; sin minus, dimidium unciae accipiat. ⁷¹ Big. C. 52: Si quis ancillam alterius apprehenderit fugientem et a domino suo potuerit evadere, stagnum ferrum merito accipiat. ⁷² alterius non add. Big. ⁷³ ipse Big. ⁷⁴ unciam dare debuit Big. ⁷⁵ Nullus alterius silvam, lessam, et algam devorat Big.

C. 62. [53.]

⁷⁴ Si quis fecerit aliud, reprobatur'.

C. 63. [54.]

⁷⁵ Si quis caballum alterius inpastoriaverit, et suum pastoriaverit, si pastoriā agnoverit, sine dubio cum caballo non dubitet invadere, et suum proprium eum esse præcipimus'.

C. 64. [55.]

Si quis ⁷⁶ capitalis vicinum minaverit, etiamsi voluntarius ire' voluerit, sive domum sive hortum ⁷⁷ vendendi ⁷⁸ habet potestatem, ⁷⁹ præter sepes ⁸⁰ qui circumit meses et herbas'.

C. 65. [57.]

Si laicus clericum ⁸¹ ferierit, et dictis ⁸² manum redimat et ⁸³ ad pœnitentiam veniat'.

C. 66. [56.]

Si quis ⁸⁴ vero clericus laicum ferierit, ⁸⁵ secundum plagam ⁸⁶ laico ordine sine dubio reddat.

C. 67. [58.]

Si quis ⁸⁷ litem intercederit et a mendace feritus fuerit', secundum plagam ⁸⁸ legibus se noverit ⁸⁹ conponendum. ⁹⁰ Quodsi verace fuerit feritus', ⁹¹ medium a verace et medium a mendace compositionem jubemus accipere'. ⁹² Hoc et de morte simili modo dicimus'.

[Here ends the collection in *Cod. S. Germani*; in *Cod. Bigot.* are four additional chapters, as follows :—]

C. 59.

Si quis legitimæ legis voluntate patrum nuptam filio junxerit et juxta hoc concubinam ancillam sibi habere præsumserit, ipse ab Ecclesia Dei et omni Christianorum mensa sit extraneus, nisi ad pœnitentiam revocetur.

⁷⁴ Quod graviter fecerit, et ipse effectionem reddere præcipimus *Big.*
alterius tulerit et in pedicam ruerit, ad suum proprium reddere præcipimus *Big.*

vendere capitalem vicino minanti aut sponte *Big.*

⁷⁵ et *Big.*

⁷⁶ m. suam *Big.*

⁷⁷ poen. agat *Big.*

⁷⁸ aut veraci *Big.*

⁷⁹ intercidendo litem plagatus fuerit et mendax eum percusserit *Big.*

⁸⁰ jubemus medietatem solvere *Big.*

⁷⁶ Si quis caballum

⁷⁷ villam

⁷⁸ drest *Big.*

⁷⁹ habent *Big.*

⁸⁰ percusserit *Big.*

⁸¹ legibus

⁸² sed *Big.*

⁸³ laici *Big.*

⁸⁴ deest *Big.*

⁸⁵ red-

⁸⁶ dimidium verax et dimidium mendax

⁸⁷ jubemus

⁸⁸ Simili modo et de morte sic sanximus *Big.*

[**CANONES WALLICI. SEVENTH CENTURY.**]

C. 60.

Si quis ancillam suam sibi in matrimonio habere voluerit et de rebus suis habet potestatem, si voluerit postea venundare eam, non conceditur. Quodsi eam venundare voluerit, eum damnari jubemus et ancillam illam in sacerdotis ponimus voluntatem.

C. 61.

Si quis Catholicus capillos promiserit more barbarorum, ab Ecclesia Dei alienus habeatur et ab omni Christianorum mensa, donec delictum emendat.

C. 62.

Si canis quidlibet manducet, prima culpa nihil reddatur pro illo, nisi semetipse. Quodsi iterum peccaverit, dominus canis quod comederit ille reddat.

APPENDIX B.

* DOCUMENTS RELATING TO THE BRITISH LITURGY.

I. † *Account of the Origin of the Scottish Liturgy, and of the British (after A.D. 429), assumed to be the same, tracing it through Germanus and Lupus to S. Mark, and distinguishing it from the Gallican: drawn up by some foreign Scoto-Irish Monk, probably in the 8th century.*

¹ [Si sedulo inspiciamus cursus au']tores, in exordium repperimus decanatum fuisse, non sicut aliqui imperiti fuisse vel variæ objectioni² protulerunt,
³ et adhuc multi conantur ⁴f[acere].

Cursus Romanus. Beatus Trosimus, Episcopus Arelatensis, et Sanctus Photinus martir et Episcopus Lugdunensis, discipulus S. Petri⁵, sicut et refert Josephus et Eusebius Cæsariensis Episcopii, cursum Romanum in Galeis tradiderunt.

Cursus Gallorum. Inde postea relatione beati Photini martyris, cum quadraginta et octo martiribus retrusi ⁶in ergastulum, relatione ad beatum Clementem IV. loci⁷successorem beati Petri Apostoli deportaverunt, et beatum Irenæum Episcopum beatus Clemens ordinavit. Hoc in libro sancti ipsius Irenæi Episcopi et martiris reperies. Edoctus a beato Policarpo⁸ Hismenniorum Episcopum⁹ muraayre, qui fuit discipulus Johannis Apostoli, sicut refert historiographus Josephus et Irenæus¹⁰ Episcopus in suo libro.

¹ add. Sp.—line cut off in Cleop. E. i. ² pertulerunt Sp. ³ om. Sp. ⁴ forc' in Cleop. E. i. fore Sp. ⁵ Apostoli add. Sp. ⁶ om. Sp. ⁷ successoris Sp. ⁸ sic, both in Cleop. E. i. and in Sp. leg. Smyrnæorum Episcopo. ⁹ martyrem Sp. leg. martyre. ¹⁰ Episcopi Sp.

* No relics of any British Liturgy prior to the 8th century are known to exist. Fragments of a Cornish Liturgy of (probably) a century later, and of a S. David's Missa of a century later still, and of Liturgies either Irish or allied to Irish, of similar dates, will be found below in their respective places.

† Printed by Spelman, I. 176 sq. (and from him by Wilkins, Conc. IV. App. 741, 742), from a MS. now known to exist only in Spelman's and in another copy, viz. Cleop. E. i, but which Spelman took from a "codex MS. vetustissimus, charactere quidem non plane Saxonico sed insueto magis, et Latinitate adeo rudi saepe et male cohærente," &c., which he assigns to the 9th century. From internal evidence the paper must have been written before the Rule of Columbanus was superseded on the continent

by the Benedictine, and therefore scarcely later than the 8th century; yet some time after the death of Attala of Bobbio, A.D. 627. *Mem. Act. SS. Brn.* It is here printed verbatim from Cleop. E. i, with Spelman's variations in the margin. It has really nothing whatever to do with the British Liturgy. Its evidence, so far as it is worth anything, asserts the original Irish Liturgy, used by S. Patrick, to have been neither Roman nor Gallican, but Alexandrian; but it ignores the subsequent introduction of British, and those different Liturgies into Ireland by Gildas, S. David, and Cadoc: while it says nothing at all of the British Liturgy itself prior to 429, and blunderingly assumes the introduction of Germanus' or the Alexandrian Liturgy into Britain as well as Ireland by S. Patrick, as Archbishop of both Churches.

Johannes Evangelista primum cursum Gallorum decantavit; inde postea beatus Policarpus discipulus sancti Johannis; inde postea Irenæus qui fuit Episcopus Lugdunensis Gallei, tertius ⁹ ipse, ¹⁰ ipsum cursum ¹¹ decantaverunt in ¹² Galleis. Inde ¹³ per diversorum prudentium virorum' et modulatibus, series scripturarum Novi ac Veteris Testamenti ¹⁴ diversorum prudentium virorum' paginis, non de propriis sed de sacris Scripturis, ¹⁵ reciproca, ¹⁶ anaphoras, et ¹⁷ responsus seu sonus, et aleluyas composuerunt; et ¹⁸ per universum mundum peragravit, atque' per universum orbem terrarum ¹⁹ Ecclesiæ ordo cursus ²⁰ Gallorum diffusus' est. ²¹ Quem beatus Hieronimus presbiter et Germanus et Lups Episcopi, Pelagianam hæresim—(non sicut multi opinantur, ²² et Gallicanus quidam clericus Britto modulatione deditus, quod ipsum edidisset, quod non ²³ fecit)—quod beatus Hieronimus presbiter, Germanus, et Lups, Pelagianam hæresim vel Gallianam (quæ nomen ipsius titulatur) ex Britannis et Scotiis provinciis expulerunt.

Cursus Unde ²⁴ et alium cursum, qui dicitur ²⁵ præsenti tempore Scottorum. torum, ²⁶ quæ sit' opinione, jactatur. Sed beatus Marcus Evangelista, sicut refert Josephus et Eusebius in quarto libro, ²⁷ totum Ægyptum vel Italiam taliter prædicaverunt sicut unam Ecclesiam, ut omnis sanctus, vel Gloria in Excelsis Deo, vel Oratione Dominica, et Amen, universi tam viri quam fœminæ decantarent. Tanta fuit sua prædicatio unita. Et postea ²⁸ in Italia' Evangelium ex ore Petri Apostoli edidit.

Beatus Hieronimus affirmat, ipsum cursum, qui dicitur ²⁵ præsenti tempore Scottorum, beatus Marcus decantavit, et post ipsum Gregorius ²⁹ Nanzenzenus, quem Hieronimus suum magistrum esse affirmat. Et beatus Basilius frater ipsius sancti Gregorii, Antonius, Paulus, Macarius, vel Johannes, et Malchus, secundum ordinem patrum decantaverunt.

Inde postea beatissimus Cassianus, qui ³⁰ Linerensi monasterio beatum Honorium habuit comparem. Et post ipsum beatus Honoratus primus ³¹ abba, et S. Cæsarius Episcopus qui fuit in Arelata, et beatus Porcarius abbas qui in ipso monasterio fuit, ipsum cursum decantaverunt; qui beatum ³² Lopum [³³ et] beatum Germanum ³⁴ monachos in eorum monasterio haberunt. Et ipsi sub normam ³⁵ reguli ipsum cursum ibidem decantaverunt, et postea in ³⁶ Episcopatus cathedra summi honoris ³⁷ perseverandi sanctitatis eorum sunt adepti. Et postea in Brittanniis vel Scotiis prædicaverunt, quæ Vita Germani Episcopi ³⁸ Autisiodorensis et Vita beati Lupi ³⁹ adfirmant. Qui beatum Patricium ⁴⁰ spiritualiter litteras sacras docuerunt atque ⁴¹ innutrierunt,

⁹ sic in Sp., blank in Cleop. E. I.

¹² sic in Cleop. E. I. and in Sp.

¹³ Cleop. E. I.

¹⁵ reciperen Sp.

¹⁸ om. Sp.

²¹ om. Sp.

²⁵ præsente Sp.

²⁸ add. Sp.

³¹ Episcopatu cathedralm conj. Usher.

³² admittat Sp.

¹⁰ sic in Cleop. E. I. and in Sp.

¹³ om. Sp.

¹⁶ these words are repeated as above, in Cleop. E. I.

¹⁸ antiphonias Sp. leg. antiphonas.

²¹ responsoria Sp.

²⁴ ut Sp.

²⁷ facit Sp.

²⁸ om. Sp.

³¹ totam Sp.

³² om. Sp.

³⁵ sic, both in Cleop. E. I. and in Sp.

³⁸ Antisiodorensis Sp.

⁴¹ enutrierunt Sp.

¹⁰ sic in Sp.

¹³ que .. sa Sp.

²¹ abbas Sp.

²⁸ monachus Sp.

³¹ pro reverentia Sp.

³² — taliter in Cleop. E. I.

et ipsum Episcopum pro eorum prædicatione Archiepiscopum in Scotis et Brittanniis posuerunt; qui vixit annos centum quinquaginta ⁴⁰ et tres, et ipsum cursum ibidem decantavit.

Et post ipsum beatus Wandilochus senex et beatus ⁴¹ Gomogillus, qui habuerunt in eorum monasterio ⁴² monachos circiter tria millia'.

Inde beatus Wandilochus in prædicationis ministerium ⁴³ a beato' Gomogillo missus est, et beatus Columbanus, partibus Galliarum; destinati sunt ⁴⁴ Luxogilum monasterium, et ibidem ipsum cursum decantaverunt.

Et inde postea percrebuit ⁴⁵ forma sanctitatis eorum per universum orbem terrarum, et multa cœnobia ex eorum doctrina tam virorum quam puellarum sunt congregata.

Et postea inde sumpsit exordium sub beato Columbano, quod ante beatus Marcus Evangelista decantavit. Et si nos non creditis, inquirite in Vita beati Columbani et beati ⁴⁶ Eustacii abbatis: plenius invenietis; et dicta beati ⁴⁷ Athleti abbatis Ebovensis'.

Cursus alius Orientalis. Est aliis cursus orientalis a sancto Cromacio, et Eliodoro, et beato Paulino, seu ⁴⁸ Athanasio Episcopo, editus, ⁴⁹ qui in Gallorum ⁵⁰ consuetudine non habetur; quem sanctus Maccarius decantavit, hoc est, per duodenas, hoc est, unaquæque ⁵¹ ora^o.

Cursus S. Ambrosii. Est et aliis cursus, quem refert beatus Augustinus Episcopus, quem beatus Ambrosius ⁵² papa propter hereticorum ordinem dissimilem composuit, ⁵³ qui in Italia antea decantabatur.

Cursus S. Benedicti. Est et aliis cursus beati Benedicti qui ipsum singulariter pauco discordante a ⁵⁴ cursu Romano ⁵⁵; in sua regula ⁵⁶ repertus scriptum. Sed tamen beatus Gregorius, urbis Romæ pontifex, quasi privilegium monachis, ipsum sua authoritate in Vita S. Benedicti in libro Dialogorum affirmavit; ubi dixit, 'Non aliter sanctus vir docere ⁵⁷ poterat, nisi sicut ipse beatus Benedictus vixit.'

⁴⁰ om. Sp. ⁴¹ sc. Comgallus. ⁴² monachus cerciter trea milia Sp. ⁴³ abbato Sp.
⁴⁴ sc. Luxovium or Luxeuil. ⁴⁵ formam Sp. ⁴⁶ Eastasi Sp. ⁴⁷ Athleti abbatis Ebo-
 vensis Sp. sc. Attala, abbot of Bobbio. ⁴⁸ et add. Sp. ⁴⁹ que Sp. ⁵⁰ consuetudinem Sp.
⁵¹ i. e. oratio. ora Sp. ⁵² om. Sp. ⁵³ quem Sp. ⁵⁴ curso Sp. ⁵⁵ quem add. Sp.
⁵⁶ repperis Sp. ⁵⁷ om. Sp.

II. MASKELL, **Mon. Ritual.* vol. III., mentions several rites peculiar at first to the early Anglo-Saxon Church, and apparently to the Northumbrian branch of it, and subsequently (for a time) borrowed thence by the Churches of northern France; of which one certainly, viz. the anointing of the hands at ordination (see Gildas, *Epist. I.* as above, p. 102), and therefore possibly the others, were borrowed from the British Church. The close connection of

* Prelim. Dissert., p. cxi., and pp. 198, 199, 200, 207, 262, 268. See also Greenwell's edition of Egbert's Pontifical.

e Scottish and Northumbrian Churches strongly increases the probabilities such an origin for them. They are—

1. Anointing of hands of deacons at ordination.
2. Anointing of hands as well as head of Priests, and of Bishops, at ordination; and of the head twice, in the case of Bishops. So *Maskell*; but see the passage quoted below on pp. 153, 154, from the *Vita S. Kentigerni*.
3. Prayer at the giving of the stole to Deacons at ordination.
4. Rite of delivering the Gospels to Deacons at ordination.
5. Rite of investing Priests with the stole at ordination.

III. A statement respecting British Liturgies, differing from S. Patrick's, introduced into Ireland in the latter half of the 6th century by S. David, Cadoc, and Gildas, is made in the *Catal. Sanctorum* attributed to Tireanus, c. A. D. 750, for which see the document itself in its place under the *ish Church*. That the British Liturgy was one peculiar to Britain, is also asserted by some one under the name of Gildas (above, p. 112), but certainly Irish, and of later date than Gildas, probably of the 7th century. See so below, p. 153.

IV. The Lessons of Scripture used at ordination by the British Church appear to be peculiar to the British Ordinal, and to be taken from a Latin version peculiar to the British Church. See Gildas, *Epist. I.*, as above, p. 102–107, and notes; and in Appendix G. below. See also below, 153.

A P P E N D I X C.

THE BRITISH, AND IN PARTICULAR THE WELSH, EPISCOPATE.

Roman Britain. The signatures to the Council of Arles (above, under A.D. 314) are conclusive evidence to the existence of diocesan Bishops in the British Church from the beginning. And the language of Sulpicius Severus respecting the Council of Ariminum (above, under A.D. 359) shews that the number of sees was not limited to the three whose occupants were at Arles: while that of S. Athanasius and S. Hilary tends in the same direction (above, pp. 8, 9). The circumstances which led elsewhere to the establishment of Archbishoprics, existed also in Roman Britain. But there is no reliable evidence * that Archbishoprics ever came into existence there prior to S. Augustin, however probable it may seem that the Bishops of the Roman cities which were the capitals of the several Roman provinces (whether the three, also—but simply as Bishops—at Arles, who presided at York, London, and conjecturally Caerleon, or the five, made up by the addition of †Alba, i. e. Candida Casa, for Valentia, and that [absolutely apocryphal] of Canterbury for Cantia or Britannia Secunda), may possibly have risen to some sort of Archiepiscopate over their brethren. The system however of diocesan Episcopacy is conclusively proved to have existed.

Later British Church. The same system, without Archbishops, is found in the later British Church.

I. In *Wales*, Bishops not diocesan, but presiding over monastic or educational institutions, are perhaps faintly traceable about the 6th century. E.g. Paulinus, who was simply Abbot of his own monastery at Ty-Gwyn, is called

* The *Bishopric* of Caerleon depends upon the conjectural interpretation of the signatures to the Council of Arles; its *Archbishopric* upon later twelfth-century traditions, upon the apocryphal answer of Dinoth to S. Augustin, and upon the probabilities of the case, such as they are. Geoffrey of Monmouth and Giraldus Cambrensis are the first writers that systematically invent British and Welsh Archbishoprics respectively. Will. of Newburgh (*Hist. Anglie*. I. 7, Lond. 1856), writing however expressly in confutation of Geoffrey, denies that there had ever been Archbishops in Britain at all prior to Augustin; but rests his case, not

upon evidence, but upon the assertion that Augustin was the first who had a pall, and upon the absence of Archbishops in the Irish Church prior to the time of the English Conquest. Llandaff tradition until the beginning of the 12th century (*Lib. Landar.*), and S. David's tradition (*V. S. David.* by Rhyddmarch), knew nothing of any Archbishopric of Caerleon.

† See above, p. 15, note ^b, and *Girald. Camb.* *De Invect. II.* 1. vol. III. p. 45.—Appendix VII. to Stubbs's *Registrum Sacr. Anglie*. contains a summary of the legendary lists of ancient British Bishops.

hop by Ricemarch (*V. S. David.*), writing however in the 11th century:

S. David, S. Teilo, S. Padarn, and S. Samson, although subsequently bishops (and the first three also founders) of definite sees, are said in their respective Lives (written in the 11th or 12th centuries) to have been consecrated without reference to any sees at all (and the first three at Jerusalem) kind of honorary dignity—a statement of course entirely legendary, but showing the idea of an honorary Episcopate not to have been unfamiliar to men of even the 11th century. On the other hand, as soon as ever history of Wales emerges from the darkness that conceals it for a century after the departure of the Romans, a diocesan Episcopate is found established, with a monastic establishment indeed as the centre of each see, but the Bishop as such as its head: apparently however newly multiplied and arranged, so as to present a series of Bishoprics (in lieu perhaps of the Bishop of Caerleon*) tallying almost exactly with the principalities which came into existence at the same period, and without any Archiepiscopate. There is no trace at any time in that country of any system resembling the English and Scotch (viz. of government by Abbots, with Bishops as subordinate officers, discharging Episcopal functions, but without jurisdiction), or indeed of any other system whatever than that of a diocesan Episcopate †.

about A.D. 550, Gildas speaks familiarly of "parochiæ" as the established rule in Wales, and as endowed.

The several sees were as follows:—

- i. BANGOR, for the principality of *Gwynedd* (*Venedotia*); of which Deiniol or Daniel is the first recorded Bishop and reputed founder (*Ricemarch, V. S. David.* 137, *Lib. Landav.* 5, 68), who died A.D. 584 (*Ann. Camb.*, "CXL. Annus, Dispositio Danielis Bancorum"). No records of the see for Welsh times exist; but Welsh Bishops holding it are mentioned A.D. 768–809 (*Ann. Camb.*, a. 768, 809—"Elbodg,

The transition from Caerleon to the later Bishoprics is one from Roman to British, not one metropolitan see to another: from the Bishop residing in the capital of the Roman province, to the Bishops of the several Welsh principalities, who however were in no case situated in the same spot with the residences of the several Welsh princes, but in their own separate monastic establishments.

Rees (*Welsh SS.* 182, 266) asserts that it was customary in the earlier Welsh Church to appoint the Abbots of the greater colleges Bishops; Paulinus and Cybi are his sole instances of this. Add however S. Samson at Lantwit Major (*Landav.* 19). It is just possible that the "seven Bishop-Houses" of Dyfed, in Howell Dda's Laws, may indicate the previous existence of some Bishop-Abbots. The numbers of Bishops mentioned at various periods prove nothing. There is no authentic list of the seven mentioned by Bede as in conference with S. Augustine in A.D. 601; but the number is not greater than can be accounted for by the sees then known, or reasonably believed, to have been in existence. The unmanageable number of seemingly contemporary Bishops of Llandaff in the time of Oudoceus (*Lib. Landav.*), and the 118 Bishops at Llanddewi Brefi under S. David (*Ricem. V. S. David.*), depend upon unhistorical evidence. And the same account must apparently be given of the "sevenscore croziers," who are said to have assembled to pass Howell Dda's Laws A.D. 928, although these included "teachers and abbots and priors," as well as "archbishops and bishops." Possibly the see of Weeg or Henllan (see in the text further on) may have been connected, if it ever existed, with the college of Dubricius at that place. The few instances of Bishops, not abbots, mentioned without sees (Rees, *Welsh SS.* 100, 133, 144, 307), rest upon evidence that cannot be relied upon to prove the existence of such a class in Wales as undiocesan Bishops.

Archiepiscopus Guenedotiae,"—and *Brut y Tywysog*. a. 768 or 770, 809), A.D. 928 (*Pref. to Laws of Howel Dda*), and A.D. 943 or 945 (*Ann. Camb.*, *Brut y Tywysog*). And "Revedun," "Morgleis," and "Duvan," Bishops of Bangor, are asserted by the Chapter of S. David's in A.D. 1154, but in a letter of more than questionable veracity (*apud Gir. Camb., De Invect. I. 6, Opp. III. 57, Braver*), to have been consecrated, the first by "Julienus," i. e. Sulgen or Sulien, Bishop of S. David's A.D. 1071–1088, the two others by Joseph, Bishop of S. David's, who died A.D. 1064 (*Ann. Camb.*).

- ii. LLANELWY or S. ASAPH, for the principality of *Powys*, assigned by the *Vita S. Kentigerni* (by Jocel. of Furness, 12th century) to S. Kentigern or Cyndeyrn as its founder, and said to have been left by him to his disciple S. Asaph on his own return to Glasgow and Strathclyde. Kentigern died A.D. 612 (*Ann. Camb.*—"CLXVIII. Annus, Conthigirni obitus"). No records of the see prior to Norman times exist, but a Bishop of S. Asaph is mentioned A.D. 928 (*Pref. to Howel Dda's Laws*). "Renchidus Episcopus," mentioned without a see, but in conjunction with Elbod of Bangor, by one MS. of Nennius, may have been Bishop of S. Asaph. And the Chapter of S. David's, in the letter quoted above, claim for "Bedwd," apparently Bleiddud, Bishop of S. David's (who died A.D. 1071, *Ann. Camb.*), the consecration of one "Melanus Lanelvensis." Henry of Huntingdon (*Hist. Angl. I. M.H.B. 693*) omits the see of S. Asaph in his list of Welsh Bishoprics c. A.D. 1135; but this must have arisen either from inadvertency or from the * poverty of the see, or possibly because it was not then confessedly subject to Canterbury, being the last Welsh see to hold out.
- iii. S. DAVID'S, for the principality of *Dyfed* (Dimetia), including however also from the beginning the southern half of Cardiganshire, and subsequently the whole of it (apparently in accordance with the varying extent of the principality itself), and parts also, at different times (for a like reason), of Glamorgan, Brecknock, and Radnor: referred to S. David as its founder by Bishop Rhyddmarch or Ricemarch (Bishop of S. David's, A.D. 1090 x 1098, *Vita S. David. in Cambr. Brit. SS.*, and partly in *Wharton A. S. II.*), although with a legendary hint of a Bishop in the same region before David. S. David died A.D. 601 (*Ann. Camb.*—"CLVII. Annus, David Episcopus Moni Judæorum"). Of this see also no documents have been preserved in Wales itself earlier than Rhyddmarch's Life of S. David above mentioned, and Ieuan's metrical Life of his father, Bishop

* "paupercula," *Gir. Cambr., Itin. Cambr. II. 10*, and *Cambr. Prescript. 4*, pp. 872, 884, ed. *Camd. 1603*.

Sulien, A.D. 1071-1088 (of which the remaining fragments were printed by Bishop Burgess, Durham, 1812). And ravages by Northmen and Saxons are expressly assigned by Bishop Rhyddmarch as the cause of their (confessed) non-existence, such ravages being also repeatedly mentioned in the *Ann. Camb.* (a S. David's Chronicle) and the *Ann. Menev.* (in Wharton, *A. S. II.*). The lists of Bishops, respectively in Giraldus (*Itin. Camb. II.* 1, pp. 855, 856, ed. Camd. 1603), and Godwin (as "ex archiv. Menev."), are manifestly late compilations, and untrustworthy. But the *Ann. Camb.*, *Ann. Menev.*, *Brut y Tywysog.*, the *Pref. to Howel Dda's Laws*, *Asser*, the *Lib. Landav.*, and other sources *, collected and sifted in Jones and Freeman's *Hist. of S. David's*, supply occasional, though not always consistent, notices of successive Bishops; sufficient, however, fairly to prove the continuous existence of the see from S. David's time. They specify Bishops in A.D. 831, 840, 873, 928, 944, 946, 961, 999, 1025, 1040, 1055, 1064, 1071, 1076, 1078, 1088, 1096, 1115, etc.: besides the legendary succession to S. David, as second and third "Archbishops," of Cynog and Teilo. The documents printed above, pp. 117-120, appear to be transcripts of documents belonging to the see, preserved in France through (no doubt) Brittany. For the apocryphal metropolitanship of S. David's, see further on.

iv. LLANBADARN, for the principality of *Keredigion* (Cardigan), including however only the northern half of modern Cardiganshire, but together with Brecknockshire north of the Irfon, and the western portion of Radnorshire, and perhaps also one or two parishes in Montgomeryshire, as marked by a boundary-line of churches dedicated on the one side to S. Padarn or S. Afan (see below), or to some one of S. Padarn's companions; on the other, upon the S. David's side, to S. David (*Rees, Welsh SS.* 198, 216). The † date of S. Padarn is fixed by the connection between him, S. David, and S. Teilo, as the three contemporary founders of the three South Welsh sees (*Lives of S. Padarn, S. David, and S. Teilo*, in *Cambro-Brit. SS.* pp. 135, 193, *Lib. Landav.* 98-100, Wharton, *A. S. II.*). A Bishopric at

* See below, under the Welsh Church in the
† A.D. 870, 995.

† Of the two Bishops of Vannes named Paternus, one (according to Trévoaux, *Egl. de Bretagne*, Paris, 1839) died A.D. 448, and the other was consecrated A.D. 465 (see also Sirmond, *Conc. Gallic. I.* 137, 140). It is more tempting to identify the Welsh S. Padarn with Venantius, Bishop of Avranches (Abvincensis), who was at the council of Paris A.D. 557 (or 565, Mansi). But the Welsh S. Padarn, according to his undoubted legend (*Cambro-Brit.*), was a Breton, who came to Wales with a train of disciples, founded Llanbadarn, visited

Ireland and returned, and then went back to Brittany, and became Bishop of Vannes, and finally went to "the Franks," among whom he died; whereas Venantius Fortunatus, who wrote a life of the Avranches Paternus, being his contemporary, knows nothing of this Paternus going to Wales, or indeed anywhere except to the monastery of S. Pair in the diocese of Coutances, until he was seventy years old, when he was consecrated Bishop of Avranches. He was manifestly therefore not the Welsh Padarn; whose see of Vannes also is probably a confusion between himself and his earlier namesakes.

- Llanbadarn is implied A.D. 720 in the *Brut y Tywysog*. (*Myvyr. A.* II. 472). And Kenauc or Cynog (according to *Geoffrey of Monmouth* XI. 3, and *Girald. Camb., Itin. Camb.* II. 1), was transferred from the Bishopric of Llanbadarn to become S. David's successor at S. David's. Kenauc died A.D. 606 (*Ann. Camb.*). * The Bishopric was merged in that of S. David's, probably not long after A.D. 720, one Bishop Idnerth being it is said killed there by his people (*Girald., Itin. Camb.* II. 4, p. 863; and *Camden, Britann.* II. 524, ed. Gough).
- v. LLANAFANVAUR, in Brecknock, appears by an inscription to S. Afan (given below in Append. F.), and by dedications of churches, to have been the centre of a see for a short period, either coincident with Llanbadarn (the seat of the Episcopate being transferred for the time from Llanbadarn to Llanafanvaur), or taken out of it (*Rees, Welsh SS.* 208, 209). Nothing is known of the history of such a see; but S. Afan, being one of S. Padarn's companions, must have followed him closely in date, and the see must have been speedily merged again in that of Llanbadarn, and then both in that of S. David's.
- vi. LLANDAFF, for the principality of *Gwent* (Monmouthshire), and ultimately also (besides other smaller principalities) of *Morganwg* (Glamorgan), founded (according to their Lives in the *Lib. Landav.*) by Dubricius and in some way more especially by Teilo: of whom the former died A.D. 612 (*Ann. Camb.*—“CLXVIII. Annus, obitus Dibric Episcopi,” and so also *Lib. Landav.* 81) after resigning the see † (*Lib. Landav.* 80); while the Lives of the latter, and of his successor Oudoceus, by speaking respectively of Pictish and of Saxon invasion, and the second of the two also (together with some, not however authentic, charters in the same *Lib. Landav.*) by identifying the Episcopate of Oudoceus with the reigns of Tewdryg (slain by Saxons near Chepstow, and therefore not far from A.D. 600) and his grandson Athrwys or Judruis (died A.D. 632, *Ann. Camb.*, or 633, *Ann. Tigernach.* in *O'Conor*, II. 192), refer these two Bishops, consistently with the date of Dubricius, to the end of the sixth and beginning of the seventh centuries respectively. Teilo is also connected by his legend with the “Yellow Plague,” which raged in Wales apparently about A.D. 547 (*Ann. Camb.*) or A.D. 555 (*Ann. Tigernach.*). Of this see there are copious records ‡, compiled

* One Curig Lwyd, a Bishop whose crozier was preserved in S. Harmon's church in the time of Giraldus, was possibly Bishop of Llanbadarn (*Rees, Welsh SS.* 307).

† The consecration of Dubricius by S. Germanus is a Llandaff legend, demolished by the chronology of Dubricius' death in the *Lib. Landav.* itself. The coronation of Arthur by Du-

brius, and the rest of such legends, had no come into being at the date of the *Lib. Landav.* are due to Geoffrey of Monmouth, and are found accordingly at length in the later Life of Dubricius by Benedict of Gloucester (in *Wharton, A.S.* II.).

‡ viz. the *Liber Landavensis*, printed in *MS.* by Mr. Rees, Llandovery, 1840. The

however in the 12th century (not after nor much before A.D. 1133), and with the object of supporting the claims of the see at that time to the district between the rivers Neath and Towy and to a part of Brecknock from the see of S. David's, and to the district of Archenfield in Herefordshire from that of Hereford. These records however are nothing better or worse than an uncritical compilation by interested and unhistorical compilers, who had no scruple, if a title-deed was wanting, in composing one according to their own view of the facts; and they undoubtedly contain in their later period genuine documents; although, even down to the time shortly preceding their compilation, they are proved inaccurate, wherever independent evidence exists to test them. It is impossible to make out a consistent list of successive Bishops from them; and the attempt to do so, or to escape difficulties by imagining a whole band of suffragans to Oudoceus who disappear altogether afterwards, falls to the ground with the untenable assumption upon which it rests, of the historical accuracy of the charters. But enough exists, when taken together with other evidence, which will be found further on under its respective years, to establish amply the continued existence of the Bishopric from the time of Dubricius. And the documents which have any claim

real materials existed for the compilation of this book (which was the work apparently of "Master Geoffrey, brother to Urban Bishop of Llandaff,"—see below in Appendix E.—and from internal evidence must have been completed about A.D. 1133), is rendered probable by the existence of the memoranda of probably the 9th century on the margin of the Book of S. Chad, now at Lichfield, but itself once the property of Llandaff cathedral (which are printed at the end of Rees' edition of the *Lib. Landav.*, and are held genuine by Wanley, Lhuyd, and Villemarqué). The book also preceded Geoffrey of Monmouth, and is wholly free from the legends about king Arthur, with which a few years later it would inevitably have been filled; as it is also (naturally) from the S. David's fictions about "Archbishop" Samson, which occur first in Giraldus. But the internal evidence of the book is sufficient to prove that all the earlier charters contained in it were not contemporary with their professed dates, but were drawn up at a much later period, probably not long before the compilation of the volume itself, and are simply statements, founded upon varying amounts of information and cast into the form of charters, of the circumstances under which this or that church or land was possessed or claimed by the see of Llandaff in the 12th century, at the time of an angry and protracted contest between that see and those of S. David's and Hereford for a large portion of those churches and lands. The parallel Bréton charters, and the still more closely parallel charters

of the abbey of Llancarvan in the *Vita S. Cadoci* (*Cambro-Brit. SS. 86-92*), are of a similar character. The same lands indeed are in some cases granted by the same persons, and for the same expressed reasons, to Llandaff in the *Lib. Landav.* (pp. 173, 201) and to Llancarvan in the *V. S. Cadoc.* (*Cambro-Brit. SS. 390, 391*). Wilkins has printed fifteen "Synods of Llandaff" from this volume, extending from the Episcopate of Oudoceus to that of Herwald. But these synods, so called, were simply meetings of the Bishop, his three abbots, and his clergy, to excommunicate some great offender, or to reconcile him at the price of certain gifts of land or of churches; and the record is in none of them a contemporary record. At the same time the circumstances of each case, assumed to be accurate, illustrate the character of the Welsh, both national and ecclesiastical, and the position of the Church among them. The earlier cases accordingly have been mentioned above on p. 125. And an account will be given in their proper dates under the Welsh period, of the occasions and alleged dates of the others; while the one or two latest and possibly genuine documents will serve as a specimen of their form. But they were of course not synods for making canons, but individual instances of the exercise of Church discipline. A Bishop of Glamorgan, by name Cyfeilach, occurs in the *Myvyrr. Arch.* (II. 473) as killed A.D. 756, who is not mentioned at all in the *Lib. Landav.*

to be substantially genuine will be found also further on in their respective places.

vii. viii. A * traditional list of the British Bishops present at the conferences with S. Augustin A.D. 601 (*Iolo MSS.* 143, 548), contains a "Bishop of Morganwg" as distinct from Llandaff; who is conjectured to have been Bishop of MARGAM in Glamorganshire, which is said to have been a Bishop's see for a little while about the 6th century (ib. 361): and a Bishop of "Wig," conjecturally identified with WEEG in Archenfield on the Wye in Herefordshire, which is supposed to be the same place as Henllan the place of Dubricius' college. There is no fairly historical evidence of the existence of either see. But Bishoprics appear to have coincided with principalities in Wales, as in Saxon England; and Welsh principalities, like Saxon ones, went through many changes before they settled down into their ultimate form and extent; and it is probable, therefore, that sees like Margam or Weeg may have existed temporarily in different parts of what afterwards became the one principality (for a while) of Morganwg and so the one Bishopric of Llandaff: just as Llanbadarn and Llanasan existed for a time apart from S. David's.

There is no real evidence of the existence of any Archiepiscopate at all in Wales during the Welsh period, if the term is held to imply jurisdiction admitted or even claimed (until the 12th century) by one see over another. And the political condition of the country would have seriously hindered, if it did not altogether preclude, the existence of such a real Archiepiscopate: although no doubt the Bishops of the several sees, probably a single Bishop in each case, consecrated to the other sees on a vacancy. The S. David's monk Asser (A.D. 884), and the Dimetian form of Howel Dda's Law (A.D. 928), style the Bishop of S. David's "Archbishop." And the latter claims for him a kind of Primacy (*Anc. Laws of Wales*, II. 790, 791, 869, 879). And Rhyddmarch, in his Life of S. David (A.D. 1090 x 1098), claims for David and his successors jurisdiction over the whole, not of Wales only, but of Britain. But the *Ann. Camb.*, and the *Brut y Tywysogion*, and *Nennius*, bestow the same title upon the Bishop of Bangor, A.D. 768–809; and the change to the Roman Easter, the one really important revolution in the Welsh Church from the 5th century to the 12th, was introduced into Wales, and ultimately established there, through this "Archbishop" of Bangor. And

* "Llyma'r Esgobion a fuant yn dadlu ag Awstin Esgob y Saeson ar lan Hafren yn y Deuau nid amgen: Esgob Caerfawydd a elwir Hensfordd [Hereford]; 2. Esgob Teilaw [Llandaff]; 3. Esgob Padarn; 4. Escob Bangor; 5. Escob Elwy [S. Asaph]; 6. Esgob y Wig; 7. Escob Morganwg" (from the Book of Llanganna). The list is the conjecture of some

medieval Welsh antiquary. Otherwise it might be possible to account for the omission of S. David's from it, by the fact of S. David's death in A.D. 601. And Hereford may very well have been a British see before it was a Saxon one. All that can be said however is, that this is the most probable of all the lists that have been conjectured.

Bishops of Llandaff, in the *Lib. Landav.*, vaguely claim Archiepiscopal liction for Dubricius and his successors, i. e. Llandaff, and know nothing David, except as one of the equal trio—Teilo, David, and Padarn. legends also of S. Teilo and S. Padarn place these Bishops, the former ;, the latter upon a level with, S. David. And Llunwerth, Bishop of .vid's about A.D. 872, is mentioned incidentally in the *Lib. Landav.* , as simply a brother Bishop to the Bishop of Llandaff. The very nents of Giraldus and of the Chapter of S. David's on behalf of metropolitical power of that see, raked together with difficulty in the of the 12th century, shew that no such power had existed within the ory of men at that time, and that no real evidence was to be found dicate its having ever existed at all; the *fiction about S. Samson, the tion (probable but irrelevant) that some Bishops of Llandaff, Bangor, S. Asaph had been consecrated during the 11th century by the contempo- Bishops of S. David's, and the exaggerated language of Bishop Rhydd- h, constituting † the sole producible support for the claims first formally ced by Bernard, Bishop of S. David's in A.D. 1115–1148. And the of Bishop Bernard, and in sequence to him of Giraldus, was add with the object of gaining, not rule over Wales, but freedom from

In the Lives of S. Samson, whether foreign slow in Append. E.) or Welsh (*Lib. Lan-* know him only as Archbishop of Dol (the vague title in such a case), but with no tion at all with S. David's, still less with and as living in the early part of the 6th . But in the 12th century, the concur- interests of the clergy of Dol wishing to h their independence against the Archi- c of Tours, and of Giraldus Cambrensis g to prove the metropolitanship of S. Da- against the see of Canterbury, led to the m by both, that Samson had been an shop (in the later and precise sense), and Giraldus) had taken his pall with him , and so left S. David's destitute of that of metropolitanship. But the clergy of according to Pope Innocent III. (lib. II. 82), made him Archbishop of York. Geoffrey of Monmouth (VIII. 12, LX. 8, so has an Archbishop Samson of York Dol, apparently one and the same per- it dated in the end of the 5th century. is, on the other hand, makes him Arch- of S. David's, 25th in succession from id himself, and therefore necessarily in h century at the earliest. Indeed he erts him in his list of successive Archi- , as to place him somewhere between od 873. And he inserts him, with six between two, Novis and Llunwerth, who Ann. Camb. appear in immediate suc- one another. Moreover the clergy of emselves, in their own pleadings, say no-

thing of York, still less of S. David's, or of the pall; but simply refer to the "legend of S. Paternus" (see the V. S. Paterni in *Cambro-Brit. SS. 194*) as their evidence that Samson was "Archbishop" of Dol (in *Martene* and *Durand., Thes. Nov. III. 934*): although Giraldus (*De Jure et Statu &c. vol. III. p. 167*) quotes some lines of a metrical hymn as in use at Dol, which identify him with S. David's. The whole story is an obvious fiction, of which the one underlying truth is, that there was a Welsh Samson who became Bishop of Dol in the middle of the 6th century. As Bishop of Dol probably, he was at the Council of Paris in A.D. 557 (555, Mansi), but signs merely as "Samson Episcopus."

† The celebrated answer of Dinoth is mani- festly a statement, drawn up by some medieval Welsh antiquary, of the answer traditionally attri- buted to him, and was probably enough suggested by Bede's account of the matter. It certainly cannot be taken as historical evidence of the metropolitanship of Caerleon, however possible that metropolitanship may be. The very men- tion of such a metropolitanship, indeed, proves the document to be of later date than Geoffrey of Monmouth and Giraldus; Welsh tradition until the early part of the 12th century, as represented by Rhyddmarch and by the *Lib. Landav.*, knowing nothing of such a relation between Caerleon and the Welsh Church. That it truly represents the feeling of the then British Church towards Rome is obvious from Bede himself.

Canterbury, and (in the latter case) from English nominees to Welsh Bishoprics.

II. In *Dyfnaint*, or *Damnonia*, there is sufficient presumptive evidence of the existence of Bishops apparently from the 6th century*. And two "British Bishops," probably Cornish or from Devon, are mentioned by Bede (see above, p. 124) in A.D. 664. But the first distinct proof of a Cornish see is the episcopate of Kenstec, in the time of Archbishop Ceolnoth, A.D. 833-870 (for which see below under the Church of *Cornwall*).

The see of Congresbury rests upon exceedingly questionable evidence. The *Chron. Glaston.* (written A.D. 1259), † after asserting the foundation of the see A.D. 167, asserts that in the time of king Ina, "DC. annos et amplius" from its foundation, i. e. A.D. 767 or later, Daniel, "in eodem Episcopatu ultimus Episcopus Britonum," transferred it to Wells. Ussher rectifies this date to A.D. 721. See also the *Hist. de Episc. Bath. et Well. ap. Wharton, A. S. I.* 553, and the legend of S. Cungar in Capgrave. The first known Saxon Bishop of Wells was consecrated probably A.D. 909. The see of Silchester in Hants is still more questionable, having no better authority than Geoffrey of Monmouth (IX. 14.) giving us Bishops of that see and of Winchester in the time of king Arthur and of Dubricius, whom he makes to be contemporaries.

III. *Strathclyd* and *Cumbria* present a little more definite and historical testimony to the origination of their Episcopate, but are involved in absolute darkness respecting its continuance thenceforward.

- i. The Bishopric of *Candida Casa* or *Whitherne* indisputably was founded by S. Ninian, and within a few years subsequent to A.D. 400 (see above, p. 14). But nothing is known of its history or of S. Ninian's successors ‡ until Saxon conquest brought thither a Saxon Bishop, A.D. 681, whose successors held it as a Saxon see until at least A.D. 796 (*Flor. Wig.*). Its subsequent history will be found, so far as it is known, in its proper place and date further on.
- ii. The Bishopric of *Glasgow* was also indisputably founded at the later date of the middle or end of the 6th century, by Kentigern or Cyn-deyrn (died A.D. 612),—so far the 12th century Life of S. Kentigern

* William of Worcester, A.D. 1478 (*Itiner.* pp. 105-115, Cantab. 1778), records the burial-place of several (apparently) Cornish Bishops of British date. And John of Glastonbury, p. 449, ed. Hearne, adds one more, S. Conoglas. See Whitaker's *Cornicall*, II. 194 sq. One of these, S. Rumonus, is mentioned also by William of Malm. (*De Gest. Pont.* II.), with the comment that nothing was even then known of him, or of others like him, but the bare names, "et si quæ modo prætendunt miracula sciri;" adding,

that "Cornubiensium sane pontificum succidimus ordinem nec scio nec appono."

† The legend of Cungar, the eponymous founder of Congresbury, dates him also in the reign of king Ina (see below in Append. E.). Congresbury monastery was given by Alfred to Asser shortly before A.D. 886 (Asser, *M.H.R.* 488).

‡ See however the evidence collected above, p. 120, respecting the contended existence of S. Ninian's monastery during the 7th century.

by Joscelin of Furness (see below in Append. E.) may be trusted. Nothing further* however is known of the see or of S. Kentigern's successors, until the Episcopates of Magsuem and John† in the time of Archbishop Kinsy of York, A.D. 1051-1060 (*Stubbs ap. Twysden*, 1700). And the certain history of the see begins with the Bishop John, who was appointed to it by David of Scotland, probably A.D. 1115 (*Inquisitio*, etc. in *Reg. Episc. Glasg.* p. 4, and *Wilk. I.* 392). But the *Inquisitio* just quoted, and which is dated about A.D. 1116, establishes two facts,—(1) that Kentigern was then known to have had "plures successores," although the see had been recently and for some time vacant and plundered; and (2) that certain considerable estates, then searched out and restored to it, were known to have been "anciently possessed" by that see.

Geoffrey of Monmouth (IX. 14) has a Bishop Kyrd in the time of King Arthur and of him. And one Conwal is mentioned in the *Bronicon*, III. 29, as a disciple of Kentigern.

† These also, with a third of the like kind (Michael, A.D. 1109), rest only upon a York tradition, and are produced from that suspicious quarter in order to prove that Glasgow was a suffragan see to York.

APPENDIX D.

SCHISM BETWEEN BRITISH AND ROMAN CHURCHES.

THE formal schism between the British and the Saxon (and Roman) Churches was rested by Augustin upon two points * (*Bæd. H. E. II. 1*).

1. EASTER—Up to the Council of Nice the practice of the British harmonized with that of the entire Western Church, i. e. with the Roman (Counc. of Arles, A.D. 314). The most ancient Roman table for Easter (in Bucherius, *Comment. in Victor. Can. Pasch. 252 sq.*) tallies precisely with the British Easter (Van der Hagen, *Observ. in Prosp. Chron. 336–354*; De Rossi, *Inscriptt. Christian. Proleg. lxxxvi.*).

From the Council of Nice, to which they gave express assent, up to the middle of the 5th century, the Britons followed the Western Church in its gradual practical divergence from that of Alexandria and the East, arising mainly from the use of different lunar cycles: i.e. they agreed with Rome in the practical difference but professed agreement of that Church with the Eastern†.

But when S. Augustin and the Saxon Church came in contact with them in the 6th century, it appeared (besides other minor points) that the Britons still acted upon the cycle which the Church of Rome had used with some changes up to 458, but had then changed, and still retained what had (it should seem) been the original Roman rule, of keeping the 14th day of the moon (so determined), if a Sunday. (1) They determined the moon by the 84 years' cycle, attributed to, but really far earlier than, Sulpicius Severus, A.D. 450, which had been supplanted successively at Rome itself by the 532 years' cycle of Victor. Aquitan., A.D. 457, and by that of 19 years of Dionysius Exiguus, A.D. 525, these changes being designed

* The omission by him of such points as the difference of liturgies, or the tonsure, is accounted for by the directions given by Pope Gregory to S. Augustin on the subject of liturgies (*Bæd. H. E. I. 27*); the two points to which the latter restricted himself, being probably regarded by him, the one (Easter) as absolutely necessary to any fusion of British and Saxon Churches, the other (if it were really trine immersion) as essential in itself. The absolute grant of jurisdiction over the British Churches to S. Augustin and his successors by the Pope (*Bæd. ih.*), was also suppressed, if Bede's narrative may be trusted, and (it must be supposed) from less worthy motives;

unless indeed we are to infer, that in real fact it was brought forward, and was the rock upon which the conference was wrecked, an interpretation of Bede's narrative not unlikely, and actually adopted by the tradition represented in Dinoth's alleged Answer.

† Even so late as A.D. 455 they followed the directions of Pope Leo the Great—"A.D. 453. IX. Annus. Pasca commutatur super diem Dominicum cum papa Leone Episcopo Romæ" (*Ann. Camb. ap. M. H. B. 830*)—in a case wherein Rome and Alexandria temporarily differed (see *Op. Leon. M. I. 1055*, ed. FF. Ballerini.; and Walter, *Das Alte Wales*, p. 225, Bonn, 1859).

to bring the Roman reckoning into harmony with the Alexandrian. (2) They counted as Easter Day the Sunday which fell, next after the equinox, between the 14th and the 20th (not, as it had come to be at Rome, the 15th and the 21st) days inclusive of the moon.—“Non, ut quidam falso opinantur, quarta decima luna in qualibet feria cum Judæis sed die Dominica semper (pascham) agebat (Aidanus);” only, “a feria quarta decima usque ad vicesimam” (*Bæd. H. E. III. 17*). And, “Non paschæ Dominicum diem suo tempore sed a quarta decima usque ad vicesimam lunam observabant (Brittones), quæ computatio octoginta quartuor annorum circulo continetur” (*Id. ib. II. 2*).—And, “Porro isti secundum decennem novennemque Anatolii computatum aut potius juxta Sulpicii Severi regulam, qui lxxxiv. annorum cursum descriptis, decima quarta luna cum Judæis paschale sacramentum celebrant; cum neutrum Ecclesiae Romanæ pontifices ad perfectam calculi rationem sequantur; sed nec Victorii paschalis laterculi curriculum, qui DXXXII. annorum circulis continetur, posteris sectandum decreverunt” (*Aldhelm, Epist. ad Gerunt.*, whose unfair insinuation, that they were Quartodecimans, must be corrected by Bede). See also *Bæd. H. E. II. 19; III. 3, 18, 19, 25, 28; IV. 4; V. 16, 20, 21, 22, 23, 24; Columbanus, Epist. ad Gregorium Papam; Cummeanus, Epist. ad Segien.*: and for a more minute account, *Ussher, Relig. of Anc. Irish, IX. X.*; and *Smith's Bæda, App. IX. a.*; and above all, *Van der Hagen* and *De Rossi* as above quoted. The facts of the case prove the Western, not the Eastern, origin of the British Church. And the difference arose in that Church, as Bede testifies of the Scots at Hii,—“utpote quibus longe ultra orbem positis nemo synodalia paschalis observantiæ decreta porrexerat” (*H. E. III. 4*)*.

2. **BAPTISM** (*Bæd. H. E. II. 2*).—“Ut ministerium baptizandi, quo Deo renascimur, juxta morem sanctæ Romanæ et Apostolicæ Ecclesiae compleatis.”—The precise defect intended is left to conjecture. Single immersion seems most probable (*Kunstmann, Pönitent. Bücher der Angelsachs.*, p. 2). It was the custom “in tota diocesi Maclovieni,” in Brittany, up to A.D. 1620 (*Martene, De Bapt. I. 8*). It prevailed in the 6th century in Spain (*Conc. Tolet. IV. A.D. 633*, can. vi. *Catal. III. 367*: *S. Greg. Epist. ad Leandr. Hispal. Opp. II. 532*), where there was probably a British Bishopric at that date (see below). Of the three ancient Gallican *Ordines Baptismi* in Martene, it is left optional, by the omission of the prohibitory rubric, in that one of

A similar divergence from like causes existed for a shorter time in the Churches of Gaul and Spain at the same period. *Greg. Tur., H. E. 17. X. 23*: *Conc. Bracar. A.D. 572*, c. *IX.*,

and *Conc. Tolet. IV. A.D. 633*, c. *V.*, ap. *Catalan. III. 205, 206, 367*. And see *Le Cointe, Annal. ad ann. 339. num. 15*, and *497. num. 3.*

them which came from Bobbio. One of the earliest Anglo-Saxon decrees (see below under Augustin) provides for the invocation of each Person of the Holy Trinity in Baptism: and the Pseudo-Theodore (*ap. Thorpe*, xlvi. 20), which is however a Frankish document, not a Saxon one, repeats and enforces the Apostolic canon commanding trine immersion. Lastly, Gregory I. left the question an open one (*Epist. ad Leandr. Hispal.*); and except on this one occasion, by S. Augustin, no stress is laid upon any question respecting baptism in the British controversy. That it was the omission of chrism (true of the later Irish, *Lanfranc*, *Epist. ad Terdetrac.*, A.D. 1074, *Opp.* p. 320, ed. Ben.) or of confirmation, is negatived by the mention of both in S. Patrick's *Epist. ad Coroticum*. And the strange customs about Baptism mentioned by Brompton in relation to the Council of Cashel in 1172 belong also to the later Irish *.

The schism subsequent to Augustin, and the parallel controversy in France, turned wholly upon two points—the one, *Easter*, the other,—

3. THE TONSURE:—the Scottish, with which the British was no doubt identical, differing both from the Roman and the Greek (*Bæda, H.E.* IV. i, V. 21; *Aldhelm, Ad Gerunt.*; *Gildas*, as above, pp. 112, 113: and see *Smith ad Bæd. App. IX. b*; *Hussey, ad Bæd. IV. i*; *Mabill., Ann. Bened. I.* 528, and *Act. SS. Ord. Ben. Sæc. II.* pp. 119, 120). A tonsure like the British is condemned by Conc. Tolet. IV. A.D. 633 can. xli. (*Kunstmann*, p. 5, as above). The colony of Saxons themselves, at Bayeux, had, before A.D. 590, copied the British tonsure from the Bretons (*Greg. Tur., Hist. Franc.* X. 9: and see also *Sidon. Apoll., Epist. VIII. 9*).

To these may be added other points of difference, all, however, both natural results of the isolated condition of the Celtic Churches, and non-essential, viz.—

4. PECULIAR RITUAL IN THE MASS:—See *Gildas* (so called), above, p. 111; and *O'Conor, Biblioth. Stowens.*, vol. I. Append. A multiplicity of collects is the only † point specified (viz. by Agrestius against Eustasius

* The third point urged by S. Augustin, co-operation in preaching to the Saxons, was a matter of practice only, in which the British (naturally, under the circumstances) refused to join. It is however remarkable, that while Scots were the missionaries, *par excellence*, of nearly all Europe north of the Alps, and in particular of all Saxon England north of the Thames, not one Cumbrian, Welsh, or Cornish missionary to any non-Celtic nation is mentioned anywhere; except in the suspicious substitution of Rhun the son of Urien for Paulinus in the conversion of Edwin

of Northumbria (*Nennius*). The same tenet applies also to the Armorican Britons. A Briton however was among S. Gall's companions. Funes may be cited as an instance of one who, himself a Scot from Ireland, came nevertheless "per Brittones in provinciam Anglorum," A.D. 631 x 636 (*Bæd. H.E.* III. 19).

† The use of azyme by the British Church (*Töllinger*), the Church of Rome using at that time leavened bread, appears to be a mere conjecture, founded on the undoubted prevalence of that custom in the West, including England, at a

at the Council of Maçon, A.D. 624 or 627); but this refers directly to the Scottish or Columban liturgy, which however was probably the British, or one closely akin to it.

5. PECULIAR RITUAL AT ORDINATION:—See above, pp. 102, 140.
6. CONSECRATION OF BISHOPS BY A SINGLE BISHOP:—“Rex et clerus regionis Cambrensis (in Glasguo), ... accito de Hibernia uno Episcopo, more Britonum et Scottorum, in Episcopum ipsum (Kentigernum) consecrari fecerunt. Mos enim in Britannia inoleverat in consecratione pontificum tantummodo capita eorum sacri chrismatis infusione perungere, cum invocatione Sancti Spiritus et benedictione et manus impositione. Insulani enim, quasi extra orbem positi, emergentibus paganorum infestationibus, canonum erant ignari” (*V. S. Kentigern. ap. Capgrave, N. L. A.* 209).—The “custom” intended is probably that relating to unction only, but the single Bishop at consecration is recognized as well, and such is the practice recorded in the legendary lives of Dubricius, Teilo, etc. It was the practice of the later Irish also (*Lanfranc, Epist. ad Terdelvac.* A.D. 1074, and *Anselm, Epist. ad Muriardach.* c. A.D. 1100; in *Ussher, Syllog. Epist. Hibern.*) *

7. PECULIAR MODE OF CONSECRATING CHURCHES AND MONASTERIES:—
† See *Bæd. H. E. III. 23*; and *Rees, Welsh SS.* 57–61.

† time (*Alcuin, Epist. 69, ad FF. Lugd.*:—
Martene, De Ant. Eccl. Rit. I. 113).

Other points of difference have been erroneously stated. (1) *Marriage of Clergy* appears to have stood in the British Church from the 6th century much as, at the same date, in the remainder of the Western Church;—viz. as a common practice, but with a growing feeling against

The only singularity of the Britons was that practice held its ground among them more usually than elsewhere in following centuries up to the 12th. See for the practice the *Concio* of S. Patrick, the *Synod. Patricii et Auxil. Iosern.* (*Wilk. I. 2*), *Gildas* (*Epist. fin.*, re, p. 105), *Nennius* (*Versus, in fin. Hist.*, H.B. p. 81), memorandum on margin of the *Life* of S. Chad mentioning one “Cuhelm filius scopi” (*Append. to Lib. Landav.* p. 273), *Brut y Tywysog*. A.D. 961 (*Myvyr. Arch. II.*), *Ann. Menew.* (*ap. Wharton, A. S. II. 649*), the history of Bishops Sulgen and Rhyddmarch i. David’s, 1071–1096 (*Freem. and Jones*): for the counter feeling, *Gildas, Epist.* (above, 4), the Laws of Howel Dda (below in their 4), and the denunciations of Girald. Cambr. *script. Cambr. II.*, and *Dial. de Eccles. Medicis. I.*). It is one of the things “corrupting the world, but which will ever remain in it, and can never be delivered of them” (*Anc. Laws of Lez.* I. 347). In *Bæd. V. 19*, “ecclesiastice

castitati contraria” refers solely to Easter and the tonsure.—(2) That no blessing was used by the British Church on marriage is a groundless imputation, transferred from the invectives of Girald. Cambr. (*Topogr. Hibern. dist. III. c. 19*), of Lanfranc (*ap. Ussher, Vet. Epist. Hib. Syll.* 490, 492), and of S. Bernard (*V. S. Malach.*), against the Irish of the 12th century.—(3) *Marriage after divorce, and divorce for very frivolous causes*, are permitted by the Laws of Howel Dda, said to have been sanctioned both by the British Church and by the Pope. Gildas however (*Epist. init.*, above, pp. 49, 51) severely condemns both. And though one canon attributed to S. Patrick (can. 26, *Wilk. I. 6*) speaks of permitting a second marriage after divorce for adultery, yet another in the *Cod. Canon. Hibern.* above described (p. 108, note*), also attributed to S. Patrick, forbids even this (*ap. Wilk. I. 6*, and below under the Irish Church). That great laxity about such subjects prevailed in Ireland in the 12th century, see Giraldus, Lanfranc, and Bernard, as above.

† The chief noticeable point is, that churches were not dedicated to any saint already dead; after the fashion then beginning to be common, but were called by the name of their living founder; obviously the fact throughout Wales. The churches dedicated to S. Martin, e. g. at Canterbury and at Whitherne, were exceptions to the British practice.

APPENDIX E.

LEGENDARY LIVES EXIST OF THE FOLLOWING * BRITISH SAINTS,

A.D. 450-700.

I. Cumbria and Strathclyde^b.

Died A.D. 534.—1. *Vita S. Mochtae, Episcopi*: (a Briton who became Bishop of Louth in the time of S. Patrick, his connection with whom, and the mention of him by Adamnan in connection with S. Columba ["proselytus Brito," and "S. Patricii discipulus," *V. S. Columb.*, Pref. II. p. 6 Reeves], refer him perhaps to this part of Britain :) in *Act. SS. Aug.* 19. *III.* 743, and *Colgan, Actt. SS. Hib.* I. 729. He died A.D. 534 (*Ann. Ulton.* and *Tigernach.*). "Dormitatio Mocta discipuli Patricii: ... sic ipse scripsit in Epistola sua, 'Macutenus peccator presbiter S. Patricii discipulus in Dno. salutem.' " *Ann. Ul.* a. 534 (*O'Conor, IV.* 15).

Died A.D. 570. — 2. *Vita S. Gildæ*: (born at Alclwyd [Acreluta] A.D. 516, taught by S. Illtyd, restored the Catholic faith in Ireland, was in Brittany in the time of Count "Conomerus" [died A.D. 560, *Greg. Tur.* IV. 20], and died A.D. 570,—see above, p. 45),—one by a Monk of Ruys (which monastery claimed his relics), 10th or 11th century, in *Du Bosc, Biblioth. Floriac.* 429-463, and *Actt. SS. Jan.* 29. *II.* 958, and *Mabill.*, *Actt. SS. Bened.* I. 138 sq., which makes him die at Ruys: a second by *Caradoc of Llancarvan*, 12th century, in Stevenson's ed. of *Gildas*, Lond. 1838, and see also *Capgrave, N. L. A.* 156, which places his death at Glastonbury: the former free from the fictions about king Arthur and Glastonbury with which the latter is overlaid, although itself written in the interest of the Breton monastery. Both must be corrected by the Annals (as above, p. 45, which seem to place his death in Ireland), by the Irish *Catal. Sanctorum of Tirechanus*, c. A.D. 750. (see above, p. 115,

* The * marks those saints of whom no reliable evidence can be found that they ever existed at all.

^b The legends of S. Servanus (S. Serf) and S. Ternanus, *Aberdeen Brerriary*, July 1 and June 12, represent them as Bishops and disciples of Palladius, respectively at Culross and at Banchory-Ternan in the Mearns, precisely in that district of the Picts "in Britain" where Palladius

taught and died a little after A.D. 431: S. Serf being also the teacher of S. Kentigern, which the chronology renders just possible. They too, therefore, may be perhaps added to the above list, as links between Palladius and Kentigern. See Ussher (VI. 212 *Erlington*), Lanigan (*Eod. Hist.* II. 167), Todd (S. Patrick, 302, note), and Bishop Forbes's Pref. to the *Missale de Arbutnoll* (Burntisland 1864), pp. lxxii. sq.

note^a), by the internal evidence of Gildas' own writings, and by the fact (e. g. see the *Cod. Can. Hib.* cited above, p. 108, note *) that the Celtic Irish Church of the 7th century held him only second to S. Patrick.

Died A.D. 612.—3. Vita S. *Kentigerni* (or *Kyndeyrn*, called also *Mungo*), Episcopi: (disciple of S. Serf, founded the sees successively of Glasgow and of S. Asaph, died A.D. 612, *Ann. Camb.*:) one, a fragment, by a monk unnamed, addressed to Herbert Bishop of Glasgow, A.D. 1147–1164, in *Glasgow Chartulary*, vol. I. pp. lxxviii–lxxxvi; a second by *Joscelin of Furness*, written probably A.D. 1180, and addressed to Joscelin Bishop of Glasgow A.D. 1175–1199 (founded upon an earlier Glasgow legend and upon a document written in Irish), in *Pinkerton's Vitæ SS. Scot.* pp. 195 sq.; a third, based upon Joscelin's, in *Capgrave, N. L. A.* 207, and *Actt. SS. Jan.* 13. I. 815.

Damnonia or Dyfnaint^b.

A. Cornwall.

4. A.D. 450–500.—1. Vita S. *Pirani* (or *Kierani*), Episcopi: (Bishop of Saighir in Ireland, contemporary with S. Patrick, migrated to Cornwall and died at Padstow:) two in *Colgan, Actt. SS. Hib.* I. 458, 467, and *Actt. SS. March* 5. I. 389 sq.; another in *Capgrave, N. L. A.* 267.

5. A.D. 500–600.—2. Vita S. *Petroci*, abbatis et confessoris: ("natiōne Cumber," died at Bodmin in Cornwall, uncle of S. Cadoc and younger brother of Gwynnlyw—*Cambro-Brit. SS.* 22,—and according to his own Life, born in Wales, and connected with S. Samson:) in *Actt. SS. June* 4. I. 400, and *Capgrave, N. L. A.* 266. His name seems to be Irish.

3. Vita S. *Constantini*: (son of Paternus or Padarn king of Cornwall, died, according to his legend, A.D. 576; but he is nevertheless plainly identical with the Constantine mentioned above, p. 120, who turned monk in A.D. 589: the legend is specially fabulous:) in the *Aberdeen Breviary*: see the commentary upon it in *Actt. SS. March* 11. II. 64.

B. Somerset.

6. A.D. 500–550.—*4. Vita S. *Keynæ* (or *Ceneu*), eremitæ: (daughter of a king of Brecknock, aunt of S. Cadoc, a recluse at Keynsham:) in *Capgrave, N. L. A.* 204, and *Actt. SS. Oct.* 8. IV. 275.

The Cornish saints who migrated to Britain will be mentioned under that Church: e. g. Ioc, Winwaloc, Machutus, Paulus Leonensis, Orius. And S. Cybi occurs under Wales.

^b These and the following dates are of course mere approximations to the truth, which may serve to mark the order in which the several subjects of the legends apparently lived.

A.D. 550–600.—*5. Vita S. *Cungari* (*Cyngar*, also called *Docunni*); eremitæ: (at Congresbury, founder of Docwinni monastery—but see *Rees, Welsh SS.* 183,—in Glamorganshire, contemporary with Dubricius and with king Iva (*sic*) :) in *Capgrave, N. L. A.* 80. See also above, p. 150.

III. Wales.

- A.D. 500–550.—1. Vita S. *Bernaci* or *Brynach*: (said in the Triads to be an Irishman,—*Rees, Welsh SS.* 156,—contemporary with Madegwn :) in *Cambro-Brit. SS.* 5–12, and abridged in *Capgrave, N. L. A.* 36.
2. Vita S. *Tathei* or *Tathan*: (an Irishman who settled in Wales, alleged to have been a brother of, but certainly older than, S. Samson,—*Rees, Welsh SS.* 256,—connected with Illtyd, and contemporary with Gwynllyw, but older than Cadoc :) in *Cambro-Brit. SS.* 255–264, and abridged in *Capgrave, N. L. A.* 279.
3. Vita S. *Gundlei* or *Gwynllyw*: (prince of Gwynllwg in Glamorganshire, father of Cadoc, contemporary with, but older than, Dubricius :) in *Cambro-Brit. SS.* 145–157, and abridged in *Capgrave, N. L. A.* 168.
- A.D. 550–600.—4. Vita S. *Dubricii* or *Dyfryg*, Episcopi: (first Bishop of Llandaff, died, after resigning his see, at Bardsey A.D. 612,—*Act. Camb. and Lib. Landav.*,—prior, even according to the earlier legends, to the names which follow in this list, but only antedated to the 5th century by the fictions that connected him with Arthur and with S. Germanus:) one in *Lib. Landav.* 75–83, compiled A.D. 1120 × 1133, which knows nothing of King Arthur; another based upon the first by Benedict of Gloucester, in *Wharton, A. S. II.* 654–661, written later in the century, and full of King Arthur; a brief abridgment in *Capgrave, N. L. A.* 87.
5. Vita S. *Cadoci* or *Cattwg*, or *Sophia*, Episcopi: (son of Gwynllyw, living at the time of the synod of Llandewi-Brefi, founder of a Llancarfan college in Llandaff diocese, afterwards Bishop of Beneventum in Italy :) in *Cambro-Brit. SS.* 22–96; another in *Capgrave, N. L. A.* 52, and *Actt. SS. Jan.* 24. II. 602.
6. Vita S. *Iltuti* or *Illtyd*: (born in Brittany, founder of a Caerworgan college in Llandaff diocese, where David, Samson, Paulinus, and Gildas are said to have been educated :) in *Cambro-Brit. SS.* 158–192, and abridged in *Capgrave, N. L. A.* 187.
7. Vita S. *Samsonis*, Episcopi: (Bishop of Dol in Brittany, but

* These two colleges, with that of Docwinni or Docunni (for which see under S. Cyngar, above), were the three great monastic establishments of Llandaff diocese (*Lib. Landav.* *passim*).

consecrated at S. Illtyd's college in Glamorganshire by Dubricius, was at the Council of Paris A.D. 555 or 557; his fictitious Archiepiscopates at York and at S. David's appear first in the pages respectively of Geoffrey of Monmouth, and of Giraldus Cambrensis, the fiction about his pall being also due to the latter:) one by a writer unnamed in *Mabill.*, *Actt. SS. Bened. I.* 165, and *Actt. SS. July 28. VI.* 568, claiming to be written almost immediately after S. Samson's death; a second, mainly agreeing with this, in *Lib. Landav.* 8-25; a third in *Du Bosc, Biblioth. Floriac.* 464-484; also in *Surius, July 28. III.* 338; a fourth, apparently never printed,—see *Hardy, Descr. Catal.* 141, note,—by Balderic Bishop of Dol; another in *Capgrave, N. L. A.* 276. See above, p. 149, note *.

8. *Vita S. Kebii* (or *Cybi*), Episcopi: (a Cornishman who settled in Anglesey in the time of Maelgwn, yet in the same generation with S. David, falsely connected by a blunder of names—see *Rees, Welsh SS.* 267—with S. Hilary of Poitiers:) in *Cambro-Brit. SS.* 183-187, and abridged in *Capgrave, N. L. A.* 203.
9. *Vita S. Davidis* (or *Dewi*), Episcopi: (first Bishop of S. David's; held Councils before, and in, A.D. 569; died A.D. 601—*Ann. Camb.* :) by Ricemarch, Bishop of S. David's A.D. 1088-1096, in *Cambro-Brit. SS.* 117-144, and partly in *Wharton, A. S. II.* 645-647; also in *Actt. SS. March 1. I.* 41; and with variations in *Colgan, Actt. SS. Hib. I.* 425-429; rewritten by Girald. Camb., *Opp. III.* 377-404, and abridged in *Capgrave, N. L. A.* 82; another in Welsh, in *Cambro-Brit. SS.* 102-116; and for others, all founded on Ricemarch, see *Hardy, Descr. Catal.* 123, and *Jones and Freeman, Hist. of S. David's Cathedr.*
10. *Vita S. Teliaui* (or *Teilo*), Episcopi: (second Bishop of Llandaff, contemporary with S. David, passed some time at the period of the Great Yellow Plague in Brittany with S. Samson:) in *Lib. Landav.* 92-114, compiled, according to MS. Cott. Vesp. A. xiv.,—see *Hardy, Descr. Catal.* 130,—“a magistro Galfrido fratre Urbani Landav. Eccl. Episcopi,” and therefore shortly before A.D. 1133; partly in *Wharton, A. S. II.* 662 sq.; and abridged in *Capgrave, N. L. A.* 280, and *Actt. SS. Feb. 9. II.* 308.
11. *Vita S. Paterni* (or *Padarn*), Episcopi: (a Breton, contemporary with David and Teilo, who came to Wales in the time of Maelgwn, became the first Bishop of Llanbadarn-Vawr, returned to Brittany after visiting Ireland, and then went to France and became Bishop of Vannes. See above, p. 145, note †. He was not the Bishop of Avranches who was at the Council of Paris A.D. 557, and whose Life, written by Venantius Fortunatus, his contemporary, is in *Mabill.*, *Actt. SS. Bened. II.* 1100-1104, and another in *Mabill.*, *ibid.*)

I. 153. See also *Surius*, April 16. II. 180.) Of the Welsh Patrons, a Life is extant in *Cambro-Brit. SS. 189-197*, *Actt. SS. April 15*. II. 378 sq., and *Capgrave*, *N. L. A. 258*.

*12. Vita *S. Justiniani* (or *Stinan*),
*13. Vita *S. Kynedi* (or *Kened*), } both born in Brittany, and came
to Wales in the time of S. David:
in *Capgrave*, *N. L. A. 201* and
205.

A church dedicated to Justinian near S. David's seems to make his existence probable.

14. Vita *S. Finian*: (an Irishman who came to Wales, but returned to Ireland to restore the faith there after S. Patrick's death:) in *Colgan*, *Actt. SS. Hib. I. 393-407*.

15. Vita *S. Aidi* (or *Maidoci*), Episcopi: (Bishop of Ferns, came to Wales in the time of S. David:) in *Colgan*, *Actt. SS. Hib. I. 208*; and *Actt. SS. Jan. 31. II. 1111*; and *Cambro-Brit. SS. 232-250*; and abridged in *Capgrave*, *N. L. A. 2*: died A.D. 625 (*Ann. Tigern.*, *O'Conor*, II. 188).

16. Vita *S. Brendani*: (an Irishman who came to Wales as S. Gildas' disciple, returned to Ireland and died at Enach-dune; celebrated for his voyage over the ocean to the Isle of the Blessed:) one, in numerous MSS., printed by M. Achille Jubinal, Paris, 1836; and in small part in *Cambro-Brit. SS. 251-254*; another in *Capgrave*, *N. L. A. 43*: another, in English verse, said to be by Robert of Gloucester; and another in English prose, both ed. by T. Wright for Percy Society, 1844: and for others, see M. Jubinal's *Preface*, and *Hawk. Descr. Catal. 161-164*.

*17. Vita *S. Golveni*, Episcopi Leonensis: (a Briton who went to Brittany and became Bishop of Leon:) in *Actt. SS. July 1. I. 127*.

*18. Vita *S. Leonorii*: (a Briton, disciple of S. Illtyd, who went to France in the time of King Childebert, A.D. 575-596:) in *Actt. SS. July 1. I. 118*.

A.D. 600-650.—19. Vita *S. Beuno*: (founder of Clynnog Fawr in the time of Cadfan king of Gwynedd, who is said to have reigned A.D. 616-630; but A.D. 575-610, *Ann. Menav.* in *Wharton*, *A. S. II. xxxii.*; born in Powys:) in *Cambro-Brit. SS. 13-21*.

20. Vita *S. Oudocei*, Episcopi: (nephew of Teilo, and third Bishop of Llandaff, contemporary with Tewdryg who died not far from A.D. 600, and Athrwys who died A.D. 632:) in *Lib. Landav. 123-132*; a brief abridgment in *Capgrave*, *N. L. A. 258*; and *Actt. SS. July 1. I. 318*; and an extract in *Wharton*, *A. S. II. 669*.

*21. Vita *S. Eghini* (or *Ehbini*): (a Briton who went to Brittany, and was pupil to S. Samson and S. Winwaloc, died in Ireland:) in *Actt.*

SS. Oct. 19. VIII. 474, and *Capgrave, N. L. A. 122*: and see *Surius, Oct. 19. IV. 307*.

A.D. 650–700.—22. *Vita S. Condedi*: (a Briton who went to France after A.D. 667, became a monk at Fontanelle, and died A.D. 685:) in *Mabill., Actt. SS. Bened. II. 862*, supposed to be written by Jonas, a monk of Fontanelle, after A.D. 1050.

*23. *Vita S. Decumani*: (a Welshman who became a hermit at S. Decuman's, near Watchet in Somersetshire, said to have died A.D. 706:) in *Capgrave, N. L. A. 85*, and *Actt. SS. Aug. 27. VI. 24^a*.

No purely Welsh or Cornish saint of this (the great) period of Welshology found admittance into the ancient Martyrologies or Calendars of Western Church, until S. David's canonization in A.D. 1120; who is still one Welsh saint formally enrolled in the Western Calendars. But Samson, and the Cornish saints who (like S. Samson) were connected with Brittany (S. Winwaloc, S. Machutus, S. Maclovius, etc.), were recognized at some time, no doubt on this account (see above, p. 34). And Gildas and Petroc appear in Saxon Calendars (above, p. 35). Except S. Cybi and S. Beuno, all the above Welsh saints that can be certainly located, and probably all, come from, or are connected with, South Wales.

No Lives among the above can claim to attach to history. That of S. David by Ricerius, that of Gildas by the Monk of Ruys, and that in the *Lib. Landavensis*, were written four or five, the rest (except perhaps the short one of S. Samson, and that of S. Condove) five or six, centuries after the deaths of their respective subjects; and they are all simply unhistorical legends, but of persons who for the most part really existed; although there is but faint evidence even of the existence of those marked with an asterisk. The list would not be complete, were a correct impression of the value of such Lives, without adding the following supplement to the *Legendary Lives* of persons who almost certainly existed at all.—1. *Vita S. Wenefredæ*, virgin-martyris: (a disciple of S. Beuno, and therefore living about A.D. 600–650:) in *Cambræ-Brit. 198–209*: purporting to be written "per monum Britanum monachum an. 660 aut Romanum Salopiensem an. 1140:" also in *Capgrave, N. L. A. 296*, and *Surius, Nov. 3. IV. 20*: the Domesday Book knows nothing of S. Wenefreda, nor of her church, chapel, or well, and the legend probably came into existence between A.D. 600 and 1140 (see *Rers. Welsh SS. 297*).—2. *Vita S. Gudrati, Episcopi*: (alleged to be a Briton: not known until his relics were dug up, A.D. 954 or 959, at Montreuil-sur-Mer, and removed to Blandinberg, near Ghent:) in *Actt. June 6. I. 728*, and *Capgrave, N. L. A. 297*; and see *Surius, June 6. II. 108*, written probably A.D. 1140 (see *Hardy, Descr. Catal. 72*).—3. *Vita S. Lewinæ*: (a British

Christian in Sussex in the time of Archbishop Theodore, A.D. 668–690, who was first heard of when her relics were stolen from S. Andrew's monastery, near Seaford, by a monk of Bergue S. Winox, in Belgium, A.D. 1058:) by Drogo, a monk of Bergue S. Winox, in *Actt. SS. July 24. V. 608*, and *Mabill., Actt. SS. Bened. VI. ii. 112* (and see *Blaauw*, in *Sussex Archaeol. Collect. I. 46*).—4. *Vita S. Indracti et Sociorum, martyrum*: (Britons slain by Saxons near Glastonbury, A.D. 689:) by Will. of Malmesbury, abridged in *Capgrave, N. L. A. 188*.—5. *Vita S. Iwoyi*, in *Capgrave, N. L. A. 201*: a Briton, buried at Wilton. The cases of S. Ivo (see above, p. 31, note ^b), S. Ursula, S. Melorus, S. Amphibalus, are of a like kind. Add also S. Elgar, whose Life is in *Lib. Landav. 3–7*: a little earlier than S. Caradoc (ob. 1124); and whose teeth were translated from Bardsey Island to Llandaff, with the relics of Dubricius, A.D. 1120.

For the (vain) attempt to canonize S. Caradoc, see below under A.D. 1200. In addition to him, Rees discovers (*Welsh Saints*, 305) only four other native saints of a date posterior to the above list; although he reckons some four hundred others, whose names and parentage only (or little more) are recorded, prior to A.D. 700. The lists and genealogies on which he depends (*Welsh Saints*, 74) are the work of Welsh mediæval antiquaries. What amount or kind of tradition may be embodied in them, it is impossible to say. The Triads are also too modern in their present form to claim notice here. See *Stephens, Literature of Kymry*, and *Arch. Camb. 3rd Series, VIII. 65*.

APPENDIX F.

SEPULCHRAL CHRISTIAN INSCRIPTIONS IN [CELTIC] BRITAIN,

A.D. 450-700.

I. In CUMBRIA and STRATHCLWYD no Christian inscribed monument from the debased Roman period remain^a.

II. DYFNAINT or DAMNONIA (*Devon* and *Cornwall*).

A. In DEVONSHIRE.

There have been found in south-west Devonshire, round the south west of Dartmoor, at least six inscribed tombstones of this period,—at Tavistock, Buckland Monachorum, Yealmpton, Ivybridge (the Fardel-stc Stowford, and Lustleigh (*Lysons, Devonsh. Introd. cccix.*; *Archæol. Jo VIII. 424*; *Arch. Camb., 3rd Series, VIII. 134*; *Smirke in Proc. of R Inst. of Cornwall, 1861*),—agreeing with the Welsh and Cornish contemporary inscriptions in the character of the letters, the contents and form of the inscriptions, in their grammar, and in one instance (Ivybridge) in accompanying of the Latin words by an (apparent) equivalent in Ogl characters, and probably Christian because the Welsh and Cornish parallel class are in many cases demonstrably so. There are however no decided Christian marks on any of those in Devonshire. There are however crosses not inscribed, at Coplestone in the parish of Colebrooke near Crediton, Lustleigh, and at East Worlington (*Lysons, as above, cccix. cccx.*).

B. In CORNWALL.

i. Upon one side of a thick slab found in the church of S. Just in Penwith, in Roman characters.

SILIUS IC IACET

Upon its face an incised cross, thus, P: the same : possibly as Selyf, ap Geraint. [*Edmonds in Arch. Camb., Series, IV. 180*; *Buller's St. Just, p. 20*; *Haslam in Arch. J. IV. 303*; and information communicated by *Rev. S. Ljun.*]

^a Unless the cross at Bewcastle with an illegible inscription be an exception (*Camden, Britannia* 176. ed. 1789).

2. Upon an upright stone at *Menabilly* near *Fowey*, in similar characters.

CIRUSIVS HIC IACIT CUNOMORI FILIUS

Upon the other side an incised Greek cross in the form of a T. [Haslam, *ib.* 307; Borlase, *Antiq. of Cornw.*, p. 392; Blight, *Anc. Crosses in Cornwall*, II. 127.]

3. Upon an upright stone at *S. Clement's* near *Truro*, in similar characters.

ISNIOC VITAL—FILI TORRICI.

Under an incised Greek wheel cross. [Haslam, *ib.* II. 78, IV. 309; Borlase, *ib.* p. 391; Blight, *ib.* II. 125; Arch. Camb., 3rd Series, IX. 288.]

4. Upon a tall upright stone at *Carnsew* near *Hayle*, in similar characters.

CEN—REQUIEVIT—CU NAT DO—HIC TUMULO IACIT
VIXIT ANNOS XXXIII.

The interpretation given of the first and third divisions of this inscription is exceedingly questionable, but it is apparently Christian, and of a time when Roman influence still operated. [Arch. Camb., 3rd Series, IV. 178.]

There are also inscribed tombstones of the character and form of these inscriptions, and of like date, but without decisive Christian marks, at *Madron* parish (the Mên Scryffen or Scryfa), between *Gulwal* and *Mawnan*, at *Mawgan*, at *S. Cubert's*, at *Tregoney*, at *S. Columb Minor*, at *Padstow*, at *Padstow*, and a crossed stone with an inscription, illegible except the word FILIUS, at *Welltown* near *Cardynham*. [Borlase, *ib.* pp. 96; Blight, *ib.* I. 72, II. 126; Arch. Journ. II. 77; Lysons, *Cornwall*, viii. ; Arch. Camb., 3rd Series, IV. 182, 183, IX. 286–290, XII. 28; Ecclesiologist, X. 217, XII. 332.]^b

Still earlier inscription of Christian Rome, itself conjectured to have been a mile-stone on a stone, partly defaced, which part of the wall of S. Hilary's church at *Whitton*: P—FL.JV.CONSTANT /G]. CÆS. DIVI [C]ONSTANTI[NI] FILIO. (Arch. Camb. 3rd Series, IV. light, I. 73.) Constantine the Great's son, Flavius Julius Constantinus, was A.D. 316, governor of the Gauls, Britain, 335, and killed A.D. 340.

There are, beside the above, and of like date (i. e. A.D. 450–700), monuments Christian but without inscriptions: e. g. one in the shape of a Latin cross with the ends incised, supposed to have been a wayside stone, found at *S. Helen's* church on *Cape Cornwall* in *S. Just* parish (Haslam in Arch. Camb., V. 304); 2. A stone with the monogram of Christ (Arch. Camb., New Series, IV.

181): 3. Four stone crosses, three of them with a figure like a crucifix carved upon one side, at *S. Buryan's* (Haslam, Borlase, and Blight, as above): 4. A similar stone with a similar figure but the cross of a Greek form, at *Sancreed* (Haslam, &c. *ib.*). And (including these) Blight enumerates and partly figures upwards of 137 wayside stone crosses, many with figures like crucifixes,—34 of Latin form, 81 of Greek, and the remaining 22 of a transition kind, (besides many others of a distinctly later period)—of which the date, judging by the style of their ornamentation, seems to range within the limits here laid down; save that Saxon letters, possibly added at a later time, occur at the foot of one of them.

Of the ancient chapels mentioned in Haslam's *Perran-Zabuloe*, pp. 82–86, and of which there is a longer list (containing several certainly post-British structures) in Blight, I. vii., it must suffice to say here that their British date is at best only

III. WALES.

- i. Inscriptions to the memory of persons to whose history and there exists independent testimony.

A.D. 500–600.

1. On a stone in *Tywlyn* churchyard, *Merionethshire*.

PASCENT.

Pascent son of Vortigern, and another Pascent his descendant in the same generation, appear as princes of Builth in Radnorshire, respectively in the 5th and 8th centuries (*Nennius*, *M. H. B.* 70, 71). But the locality of the inscription connects it with Pascent or Pasgen, who occurs as a saint among the (legendary) sons of Brychan, and with a sister also connected with Ithon (Rees, *Welsh SS.* 143). For the stone, see *Camden's Britannia*, II. 54 (1789).

2. On a stone found at *Pant y Polion*, *Caio*, near *Llanddewi-Brefi*, *Cardiganshire*.

SERUATUR FIDAEI
PATRIEQUE SEMPER
AMATOR HIC PAULIN
US IACIT CULTOR PIENTI
SIMUS AEQUI.

Arch. Camb., 3rd Series, II. 249–251. Now at Dolau Cothi, the property of J. Johnes, Esq. Paulinus, commemorated in these two rugged inscriptions, was at the synod of Llanddewi-Brefi, some time before A.D. 569 (V. S. David. in *Cambro-Brit. SS.* 137), and was also instructor of St. Teilo (*ib.* 122) and St. Teilo (*Lib. Landav.* 94) at his college of Ty-Gwyn (Whitland in Caermarthenshire); possibly also of Maelgwn (see p. 54, last two lines). He is called a Bishop (*Ricem.*, as above, 13) but had no see. The churches dedicated to him are near Llanddewi-Brefi elsewhere in St. David's diocese (Rees, *Welsh SS.* 189). See also under *Glamorganshire* No. 1, and *Caermarthenshire* No. 4. Strange that there is no legend of his life extant.

3. On a rude pillar inscribed on its four sides, at *Tywlyn* in *Merionethshire*.

† Tengrugimalcelgu
adgan mar
c

= (in modern Welsh) Tan gr
cel Cadfan—marc. (Bene
mound is the body of Ca
the mark.)

probable. And the visit of St. Piran himself to Cornwall, resting as it does upon Capgrave, and ignored by the earlier Irish legendary Lives (ap. Colgan), is probably as apocryphal as parallel visits to the same country of St. Patrick and of St. Patrick.

CingienceLEN	=	(in modern Welsh) Cyngen cel yn moll—clodau daear—trigodd nid anaf. (Cyngen's body is covered over—he was the praise of the earth—and led a blameless life.)
molt	Tricet	
Clode	nitanam	
Tuar		
Arteruncubutmarciau		= (in modern Welsh) Ar tu rhwng y bydd marciau. (On the inter- vening space there will be marks.)

This is the only remaining inscription of the kind in the Welsh language (except a few words in that of Eliseg). It is probably in honour of Cadfan saint (for the king of that name, see below),—who came from Armorica S. Padarn, and therefore about the middle of the 6th century, and died Tywyn church among others (*Rees, Welsh SS.* 213-215),—and of gen king of Powys,—about the end of the same century. The reading interpretation given above are those of Messrs. Westwood and Williams; subsequently, however, slightly altered by them. See *Arch. Camb., Old Series, III.* 364, *New Series, I.* 90, 96, 205-212, *II.* 58.

4. On a stone at *Llansadwrn* in Anglesey.

HIC BEATU..

SATURNINUS SE..

IACIT . ET SUA SA..

CONIUX . PA....

figured in *Arch. Camb., Old Series, II.* 260. S. Sadwrn, brother of tyd, accompanied S. Cadfan from Armorica; see *Rees, Welsh SS.* 222.

A.D. 600-650.

5. On a stone at *Llangadwaladr* or *Eglwys Ael* in Anglesey.

CATAMANUS REX
SAPIENTISIMUS OPI-
NATISIMUS OMNIUM
REGUM.

ng Cadwallader, who died A.D. 664 (*Nennius*), or 679 (*Ann. Menev. ap. Taran, A. S. II.* xxxii.), or 681 (*Brut y Tywysog.*), is supposed to have ed this tomb to his grandfather king Cadfan. (*Rowlands, Mona Antig. Gibson's Camden, II.* 811; *Arch. Camb., Old Series, I.* 165-167.)

The following are added on account of the persons commemorated in , but the stones themselves are too modern to claim admission into the ven above.

1. On a stone with a figure carved upon it, at *Llanabo*, Anglesey.

HIC IACIT PABO POST PRUD-CORPORS-TE-PRIMA.

Pabo, the "pillar of Britain" (post Prydain), probably lived about the end

of the 5th or beginning of the 6th century. "Dunauut filius Pabo of A.D. 595 (*Ann. Camb., MS. B.* in *M. H. B.*). His name occurs in *Myvyr. Arch.*, II. 49, in the *Boneddy Saint* (*Rees, Welsh SS.* 167). But the stone is of the 13th or 14th century; see *Camden, Britann.* II. 572. ed. 1 and *Arch. Camb., 3rd Series*, VII. 300. See also *Rowlands, Mona Ant.* 158, 2nd edition. The account given by Rowlands of another stone (155) at Llanengan Frenhin, is hardly trustworthy (see *Arch. Camb.*, I. III. 219).

2. On a stone at *Llanavanfawr* in *Brecknockshire*.

HIC IACET SANCTUS AVANUS EPISCOPUS.

Jones, Breckn. II. 239, 240. On the top stone of a large altar tomb in black letter characters (*Westwood*), but (like No. 1) of the 13th or 14th century. For S. Avan's own date and see, vide App. E. above.

ii. Christian inscriptions belonging to the debased Roman period, c. 500–700, but to persons otherwise unknown.

a. *Anglesey*. i. At *Penrhôs Llugwy*.

HIC IACIT MACCUDECETI

Rowlands, Mona Antiqua, 156; *Arch. Camb., 3rd Series*, VII. 296, X.

The stone is probably Christian. The name occurs as a witness to a grant in the *V. S. Cadoci* (*Cambro-Brit. SS.* 91). And Maccus, "plurimarum insularum," was King of the Isles A.D. 973 (*Flor. Wig. in an.*). But the name may be "Macutus." Several other stones in different parts of Wales have the same form of words but no more plainly Christian marks than those here omitted.

β. *Caernarvonshire*. i. At *Llangian*, on an upright stone in churchyard.

MELI MEDICI FILI MARTINI IACIT.

Arch. Camb., Old Series, III. 105. It is of very early date, possibly 5th century. The name of Martin seems to indicate its Christian character.

2. At *Penmachno*.

¶ CARAUSIUS
HIC IACIT
IN HOC CON
GERIES LA
PIDUM.

Arch. Camb., 3rd Series, IX. 255–257.

3. At *Llannor*.

ICVENALI FILI ETERNI HIC IACIT

Arch. Camb., Old Series, II. 203, *3rd Series*, VI. 226. The name

seems to indicate Christianity. Another inscription (*Arch. Camb., Old Series, 26.*) at the same place, beginning with VEND— (rest illegible), is possibly Christian: see under Brecknockshire, No. 5. below.

y. Denbighshire. 1. At *Gwytheryn* near *Pentre Voelas*.

VINNEMAGLI FILI
SENEMAGLI

Upon one of four upright stones placed in a row in Gwytheryn church: supposed date, 6th century, and conjectured to belong to Finian Mac I, one of S. Madoc's companions (*Westw. in Arch. Camb., 3rd Series, IV. 162.*). Dervac's stone, the Maen Madoc, near the same place (*Westw., ib.*), possibly be Christian.

z. Merionethshire. 1. Near *Trawsfynydd* at *Bedd Porus*.

PORIUS
HIC IN TUMULO IACIT
HOMO XPIANUS FUIT.

Westw. in Arch. Camb., Old Series, I. 424, New Series, I. 316; and *Gibson's Camden, II. 791.*

e. Brecknockshire. 1. At *Vaenor*.

INOMINE DI SUMI TILUS.

Upon a stone cross, now destroyed (*Jones, Breckn. II. 623, 624; Arch. Camb., Old Series, II. 29, New Series, IV. 333, 3rd Series, IV. 162.*)

2. At *Trallwng*.

CUNOCENNI FILIUS
CUNOCENI HIC IACIT.

Upon a stone bearing a Greek cross within a circle, accompanied by a stem running down the centre of the stone, and with an equivalent (?) inscription in Ogham characters (*Arch. Camb., 3rd Series, VIII. 52-56*).

3. At *Llanfihangel Cwm Du*, near *Tretower* or *Tretŵr*.

CATACUS HIC IACIT FILIUS TEGERNACUS.

Jones, Breckn. II. 499; Westw. in Arch. Camb., New Series, I. 92, III. 272, IV. 333; Cambr. Quarterly Magazine, V. 519. The stone of Tegernacus himself occurs at Capel Brithdir in Glamorganshire (*Arch. Camb., 3rd Series, VIII. 130*).

Another stone in the same place, inscribed with a Latin cross, has a good inscription in early letters, beginning IC IACET (*Westw. in Arch. Camb., New Series, III. 272, IV. 333*). The stone inscribed CATUC, which once formed the threshold of the church of Llandevailog, is said to be now at Llanfihangel (*Jones, Breckn. II. 174; Westw. in Arch. Camb., New Series, IV. 333*).

4. Between Brecon and Merthyr.

TIR.... FILIUS CATAI.

On part of a stone cross, 11 miles from Brecon on the road to Merthyr (*Jones, Breckn. II.* 624).

5. At Devynock.

PUGNIACIO [FI]LI VENDONI ✚ ✚

Arch. Camb., 3rd Series, IV. 164, *VI.* 225.

6. Glamorganshire. 1. At Port Talbot.

HIC IACIT CANTUSUS PATER PAULINUS.

On a stone which once stood upon the road from *Nedium (Neath)* to the southern *Bovium* (or *Bomium* = either *Boverton* or *Ewenny*). The name seems to be that of a Christian. On the other side of the stone is—*Imp. Maximus Invicto Aug.—(Westw. in Arch. Camb., 3rd Series, II.* 251, 320). It is (or was lately) preserved in the Harbour Master's Office at Port Talbot.

2. At Llangrallo or Coychurch.

EBISAR.

With a cross, of early date (information communicated by *Professor Westwood*).

3. Near Margam, the Maen Llythyrog.

BODUOC—HIC IACIT
✚ FILIUS CATOTISIRNI
PRONEPVIS ETERNALI
VEDOMAV—

The name Boduoc (Boduognatus) occurs in *Cæsar, De Bell. Gall. III.* 23: also in an inscription at Nismes (*Reines., Synt. Inscripti. 932*): also upon two coins, a gold and a silver, figured in *Ruding* (II. 299, and plate xxix. nos. 3, 4, 3rd edition) as British, but really belonging to Gaul. For the stone, see *Arch. Camb., New Series, IV.* 78, *3rd Series, V.* 287–289, *VI.* 226. It is of very early date.

4. See Brecknockshire, No. 3.

7. Cardiganshire. 1. At Llanfchan near Llanwenog.

TRENACATUS IC IACET FILIUS MAGLAGNI.

Arch. Camb., 3rd Series, VII. 42. On a stone found in the wall of the ruins of an old chapel called Capel Whyl. Also with Oghams on it.

8. Caermarthenshire. 1. At Clyddai near Newcastle Emlyn.

A wheel cross with an illegible inscription, appearing to commemorate one Valens or Valentius (*Arch. Camb., 3rd Series, VI.* 227, 228).

2. At the same place.

ETERNI FILI VICTOR.

a stone, in debased Roman capitals, accompanied by Ogham marks (*Camb., 3rd Series, VI. 226*). The name *Eternus* seems to indicate infinity.

3. At the same place.

SOLINI FILIVS VENDONI.

is also the name alone, and that uncertainly, appears to indicate infinity: see under Breckn., No. 5 (*Arch. Camb., 3rd Series, VI. 225*,

4. At *Llandyssilio* (near *Narberth* in *Pembrokeshire*).

CLUTORIGI

FILI PAULINI

MARINILATIO.

There is only the name to mark this unintelligible inscription as Christian (*Camb., 3rd Series, VI. 54*). It is of early date. Another at the place (*ib. 56*), to Euoleaus, is of later date and form, and may be a man.

1. *Pembrokeshire.* 1. At *S. Nicholas*.

TUNC CETACI UX
SOR DAARI HIC IA-
CIT. —

early date, viz. beginning of 6th or end of 5th century (*Arch. Camb., 3rd Series, II. 49*).

2. At *Cilgerran*.

TRENEGUSSI FILI
MACUTRENI IC IACIT

Accompanied by Ogham characters, and a rude incised cross (*Arch. Camb., 3rd Series, I. 9*).

Numerous inscribed stones also exist (besides those of heathen and pre-Christian date), agreeing in character, form of letters, grammar, and nature of inscription, with these, and possibly Christian, but without distinctive characters to prove them so. More than thirty of this kind will be found described in the *Archæologia Cambrensis*, scattered throughout every part of Wales, but more numerous in South than in North Wales, and most numerous in Brecknockshire and Glamorganshire.

Other Christian remains exist, of post-Roman and pre-Saxon date, and before Irish Christianity prevailed: e. g. 1. a small metal cross, probably Roman, found at Rhagatt near Corwen (*Arch. Camb., Old Series, III. 97*): 2. a low mound near Margam in Glamorgan (*Ib., New Series, III. 316*): 3. numer-

ous small crosses upon a cromlech at Llanham-lech in Brecknockshire (*Ib., IV. 331*): 4. a slab with a Greek cross incised at Nevern in Pembrokeshire (*Ib., 3rd Series, VI. 57*): 5. an incised cross at Llanspyddyd, Brecknockshire, called Brychan's stone (*Ib., IV. 164, VII. 207*). Not to add others of probably later date.

APPENDIX G.

LATIN VERSION OF THE HOLY SCRIPTURES IN USE IN THE SCOTO-BRITANNIC CHURCHES.

A. Readings of Latin Version of Scripture, peculiar to British or writers^a.

Old Testament.—Genesis.

Immisit Dominus ventum super terram, et diminutæ sunt aquæ, [M. with LXX.]

Aquæ enim ibant et revertebantur, viii. 5. [M.]

Nondum repleta sunt peccata Amorrhæorum usque adhuc, xv. 16. [with LXX.]

Clamor Sodomorum et Gomorrhæorum repletus est, et peccata magna vehementer repleta sunt, xviii. 20. [F.]

Visitatione visitabit vos Deus, et efferte ossa mea hinc vobiscum [M., but I caret.]

* The passages of Scripture here collected are taken from British or Scottish [Irish] writers, according to the list given below; and comprise all quotations made by them which agree neither with any other of the known ante-Hieronymian versions (unless with those found in British or Irish MSS.) nor with the *Vulgate*, and which therefore go to establish a presumption that a special variety of the former existed peculiar to the British Isles. The Italics mark the peculiar readings.

1. FASTIDIUS, early in the 5th century, c. A.D. 420, known as a writer to Gennadius of Marseilles c. A.D. 495 (*De Scriptt. Eccl.* 56),—*De Vita Christiana* (in *App. ad S. Aug. Opp. VI.* 183 sq.). [F.]

2. S. PATRICK, latter half of 5th century, *Confessio*, and *Epist. ad Coroticum* (ed. O'Conor, *Rer. Hib. Scriptt. I.* cvii.—cxx.). [P.]

3. GILDAS, latter half of 6th century, *Hist.* (in *M. H. B.* 3–16), *Epist. I.* (above, pp. 44–107), *Epist. II.* fragm. (above, pp. 108–113). [G.]

4. COLUMBANUS, Abbot of Luxenil, and afterwards of Bobbio, A.D. 590–615, *Regula, Poenitentiale, Sermones, Epistole* (ed. Fleming, ap. *Galland. Bibl. Vett. PP. XII.* 321 sq.). [COL.]

5. CUMMIANUS, A.D. 634, *Ad Segionum Huensem Abbatem de Controversia Paschali* (in

Usher, Vett. Epist. Hib. Syll., Works, sq.). [CUM.]

6. ADAMNANUS, Abbat of Hy A. 703, *Vita S. Columbae* (ed. Reeves, Dub [AD.])

7. ANON., *De Mirabilibus Sacrae Scriptt. III.*, written in Ireland after A.D. *App. ad S. Aug. Opp. III.* i sq.). [M.]

8. COD. CAN. HIBERN., compiled beginning of the 8th century. See al 108, note *, and 126. [CAN.]

9. NENNIIUS (so called), middle of century, *Hist. Brit.* (in *M. H. B.* 65). [T.]

10. ASSER, of S. David's, Bishop borne from shortly before A.D. 900 to A.D. 916, *De Rebus Gestis Alfredi Magni* (in *A. 467–498*). [AS.]

Bachiarus is omitted from this first cause his British nationality is exceedingly ful: and Sedulius Scotus, i. e. the autho *Collectanea in Epistolæ S. Pauli*, because far separated not by date only (c. A.D. 470) possibly by locality also from the British Church and Isles as at least to throw down the value of his evidence to the quest handled. Bachiarus uses the *Old Latin* termixed with the *Vulgate*, especially in 1. Sedulius uses the *Vulgate*, but intermixes *Old Latin* readings.

Exodus.

Tolle calceamenta, iii. 5. [CAN. bis : once, calceamentum.]

Et erit cum dicent vobis filii vestri, Quæ est deservitio hæc? et dicetis, immolatio est, hoc Pascha Domini est, xii. 26, 27. [CUM. fere = LXX. —sim. Aug.]

Advenam non vexabitis nec tribulabitis eum: fuistis etenim et vos advenæ in terra Ægypti. Viduam et orphanos non vexabitis. Quod si vexaveritis eos, et vociferantes clamaverint ad Me, exaudiam vociferationem eorum, et rascar animo, et perimam vos gladio, et erunt conjuges vestræ viduæ et filii vestri orphani, xxii. 21–24. [F.—stands for I. in Sabatier: fere = LXX. and Cypr.]

Deuteronomy.

Ecce verbum quod tibi do: neque adjicias ad illud, neque auferas ab eo, iv. 2. [COL. but I caret.]

Quis dabit eis tale cor ut audiant Me et custodiant præcepta Mea, et bene sit eis omnibus diebus vitæ suæ, v. 29. [G. above, p. 55.]

Deus magnus Qui non accipit personam, sed nec accipit munera, faciens judicium proselyto, orphano, et viduæ; dare panem et vestimentum dilige; quia et ipse fuisti in terra Ægypti, x. 17–19. [F.—stands for I. in Sabatier.]

Si diversitas oborta fuerit inter causam et causam, et variaverit judicium inter lepram et non lepram [with several MSS. of V.], irent ad locum quem elegit Dominus, xvii. 8. [CUM.]

Si autem messus fueris messem in agro tuo et oblivisceris manuam, non reverteris accipere illam: proselyto et orphano et viduæ erit, ut benedicat te Deus in operibus manuum tuarum, xxiv. 19. [F.—stands for I. in Sabatier: = LXX. xxiv. 21.]

1 Samuel.

Si poposci ab aliquo illorum vel pretium calceamenti mei, dicite: dicite adversus me et reddam vobis, xii. 3. [P.—sim. LXX.: last clause = Vet. Interp. S. Irenæi].

Pœnitet Me ordinasse Saul, xv. 11. [CAN.]

2 Samuel.

Ozias sublevans arcam bove cadente moritur, vi. 6, 7. [CAN.]

1 Kings.

xvi. 2–4. [G. above, p. 58, from LXX.—stands for I. in Sabatier.]

2 Chronicles.

xv. 2, xix. 2, xxi. 12–14, 15, xxiv. 20. [G. above, p. 59, from LXX.]

Iram animationis suæ, xxix. 10. [P.—sim. LXX. But I caret.]

Job.

Inscrutabilia, ix. 10. [M. = LXX.]

Divitiæ quas congregabit *injustus* evomentur de ventre *eius*: *trahit illum* angelus mortis. *Ira draconum multabitur*, interficiet illum lingua colibri, xx. 15, 16. [P. part. sim. LXX. and MS. Maj. Mon.]

xxi. 7-13, 16-20, xxiv. 2-4, 6, 7, 14, 18-20, 22-24, xxvii. 14, 16, 17. [G. above, pp. 69, 70, from LXX.]

Psalms.

Beatus sis sperans in Eum, ii. 12. [G. above, p. 50. = Hieron. from Hebr.]

Devorante plebem Domini ut *cibum* panis, xiv. [xiii. V.] 4. [P. = Hieron. from Hebr.]

Odivi [al. *perosus sum*] congregationem *malignorum* [al. *consiliorum malignantium*] et cum impüs non sedebo, xxvi. [xxv. V.] 5. [G. twice, above, pp. 77, 101.]

Ne simul tradas me cum *peccatoribus* [= Hieron. from Hebr.], xxvi. [xxv. V.] 9. [CAN.]

Esto mihi in Deum protectorem, et *in locum munitum* [so also in Psalt. Moz.—*domum munitam*, Hieron. from Hebr.], ut salvum me facias, xxxi. [xxx. V.] 3. [CUM. and CAN.]

Noli *detrahere ne eradiceras*, xxxvii. [xxxvi. V.] 8, 9. [COL.]

Spernit, li. 17 [l. 19. V.] [G. above, p. 51, and AD., but their quotations otherwise differ, G. following the Vulg.]

Suscitans *de pulvere egenum* et *de stercore erigens pauperem*, cxii. [cxii. V.] 7. [N. = Hebr.]

Proverbs.

Stabit in portis sapientiae, i. 21. [COL.]

Totam, vi. 31. [CAN. But I caret.]

Omnis sapiens *gratias agit arguenti se*, ix. 8. [CAN.]

Filius sapiens *gloria patris est*, x. 1. and xv. 20. [P. But I caret.]

Non proderunt divitiæ in die *iræ*; justitia a morte *liberat*, xi. 4. [G. above, p. 56: but I caret: not in LXX. MS. Vatic. := Hebr.]

Quanto tempore innocentes custodierint justitiam, non confundentur, xiii. 6. [F.—but I caret: not in LXX. MS. Vatic.]

Corde lætante vultus floret, xv. 13. [AD. = LXX., but I caret.]

Flagellatur stultus et non sentit, xvii. 10. [G. Hist. = LXX. But I caret.]

Meliora sunt vulnera *amici* quam fraudulenta oscula *inimici*, xxvii. 6. [COL., part. = V., part. = Ambr.]

Ferrum ferro acuitur: sapiens a sapiente ædificatur, xxvii. 17. [CAN. But I caret.]

Rex justus *suscitat regionem*, xxix. 4. [G. above, p. 54, but I caret.]

Rege audiente verbum iniquum, omnes qui sub illo sunt, scelesti sunt, xxix. 12. [G. above, p. 54, but I caret: = LXX.]

Servus durus non emendatur verbis, xxix. 19. [G. Hist. = LXX. and *fere Aug.*]

Isaiah.

Filiī sine lege, dereliquistis Dominum, et ad iram provocasti Sanctum Israel. Quid adhuc percuncitemini [al. percutiemini] apponentes iniqūitatem? i. 4, 5. [G. Hist., = LXX. : continuing the quotation from Vulg. in vv. 5, 6.]

Demolitis, iii. 15. [CAN., otherwise = V.]

Cælum enim quatietur, et terra movebitur a fundamentis suis, propter furorē iræ Domini Sabaoth, in die qua supervenerit furor Ejus, xiii. 13. [COL. = LXX.]

In xxii. 13, manducare, manducemus [with Ambros.] for comedere, comedamus: rel. = V. [G. Hist., and so also in Isai. i. 19, above, p. 60.]

Et qui occidis, nonne et ipse occideris? et cum desiveris prædari, tunc cades, xxxiii. 1. [G. above, p. 53 : last clause = Hebr.]

Posui te lumen in gentibus, ut sis in salutem usque ad extremum terræ, xl. 6. [P.]

Solve conligationes deprimentis; omnem nodum injustitiae [= S. Cypr.] disrumpe, lviii. 6. [CAN.; rel. = V.]

Ad quem autem respiciam, aut cum quo requiescam, nisi super humilem et quietum et trementem sermones Meos, lxvi. 2. [COL. = LXX., sim. Hil., Hieron., Aug., Ambr., Greg. M.—G. quotes the verse from V.]

Jeremiah.

Novate vobis novalia, et nolite seminare super spinas, iv. 3. [COL.]

Mors intravit per fenestras, ix. 21. [G. above, p. 109 ; quoted from him in CAN. = Hieron., Ambros.—“introivit,” *Paulinus, Epist. xlvi.*]

Sine filiis factus sum: perdidi populum Meum propter peccata eorum, x. 20. and xv. 7. [F.—possibly a paraphrase.]

Ego sum Deus proximans [= Fulgent.] et non Deus de longe. *Nonne cælum et terram Ego imleo,* dicit Dominus, xxiii. 23, 24. [COL. = LXX.; last clause = Cypr.]

Ezekiel.

vii. 23–26. [G. above, pp. 71, 92, from LXX. And so throughout Ezekiel.]

ix. 9, 10. [G. above, p. 71.]

xiii. 8–10, 18, 19. [G. above, pp. 92, 93 : but, *Mortificabant animas quæ non moriuntur, et vivificabant animas quæ non vivunt,* xiii. 19. CUM. and CAN., sim. V.]

xiv. 12–16. [G. above, p. 71.]

xviii. 20–24. [G. above, p. 71 : *fere* = F. = Julian. ap. S. Aug.—For xviii. 32, see under xxxiii. 11.]

xxii. 24–26, 30, 31. [G. above, p. 93.]

xxxiii. 1–9. [G. above, pp. 93, 94; and vv. 6, 8, p. 111.]

Nolo mortem peccatorum [al. morientium] sed ut convertantur et vivant....

Iniquitas iniqui [= LXX. MS. Alex.] non nocebit *eum*, in quacumque de-
averterit se a sua *iniquitate*, xxxiii. 11, 12. [F.—11. is confused with xvii.
32, and 12. stands for I. in Sabatier.—Nolo *peccatoris mortem* sed ut con-
vertatur et vivat. G. above, pp. 50, 107; and CAN. and *Bachiarius*.]
xxxix. 23, 24. [G. above, p. 71.]

Hosea.

v. 1, 2. [G. above, p. 88; from LXX.]

viii. 1-4. [G. above, pp. 67, and (v. 4) 106; varies from both LXX and
Hebr.—v. 4, = LXX. p. 67, but = Hebr. p. 106.—vv. 3, 4, are almost iden-
tical with Bodl. Auct. F. 4. 32 (see below, p. 190, note h)].

Joel.

i. 5, 9-12; ii. 17. [G. above, p. 88; from LXX.]

Amos.

ii. 4-7. [G. above, p. 67; from LXX.]

v. 6, 10, 21-23. [G. above, pp. 67, 88; from LXX.]

vii. 14-17. [G. above, p. 67; from LXX.]

viii. 4, 5, 7, 8, 10, 11, 12. [G. above, pp. 68, 89; from LXX.: *fere*=
Cypr.—In 10, *Dies festos vertam* in luctum, Hen. Hunt., c. A.D. 1135;
fere = G.]

ix. 10. [G. above, p. 68; from LXX.]

Micah.

iii. 1-12. [G. above, p. 89, and v. 8 also p. 55; from LXX.—1, 2, *sim.*
Bodl. Auct. F. 4. 32.]

vi. 9-12. [G. above, p. 68; from LXX.]

vii. 1-3. [G. above, p. 90: v. 2 corresponds with neither Hebr. nor
LXX.]

Habakkuk.

i. 2-4. [G. above, p. 67; from LXX.]

Væ qui *replent se quæ non sunt* sua, ii. 6. [P. *fere* = LXX.]

ii. 12, 13. [G. above, pp. 66, 67; from LXX.]

Præcidit in stupore mentis, capita potentium movebuntur, nec ad adaperientes
maxillas suas, quasi pauper edens in absconso, iii. 14, 15. [COL.—but *fere*=
LXX., and *sim.* MS. S. Germ., Hieron., Aug., Psalt. Moz., al.]

Zephaniah.

i. 14-18, ii. 1, 2. [G. above, p. 68; from LXX.—14-16, nearly identical
with Bodl. Auct. F. 4. 32.]

iii. 1-5. [G. above, p. 90; from LXX.]

Haggai.

ii. 7, 22. [G. above, pp. 68, 69 : *fere* = LXX.—7, *sim.* Bodl. Auct. F. 4. 32.]

Zechariah.

i. 3, 4 [G. above, p. 69 ; from LXX.—4, *sim.* Bodl. Auct. F. 4. 32.]

Qui vos tangit, quasi tangit pupillam oculi Mei, ii. 8. [P. = LXX. and *fere* Ambr., but “Mei” = Tertull. and V.—Quoniam qui *t. v.*, *quasi qui t. p. o.* miss, Bodl. Auct. F. 4. 32.]

v. 2-4. [G. above, p. 69 ; from LXX.]

ii. 9-12, x. 2, 3. [G. above, p. 90 ; from LXX.]

ii. 3-6. [G. above, p. 91 ; from LXX. with a clause omitted.]

Malachi.

i. 6-9. [G. above, p. 91 ; from LXX.]

Labia sacerdotis custodiunt sapientiam, et legem exquirunt [= Ambr.] ex ejus, ii. 7. [CAN.—Custodiunt ... exquirent, Bodl. Auct. F. 4. 32.]

Nunc unum Deum habetis? Quid dereliquistis [= LXX.] unusquisque *deum suum?* ii. 10. [P.—quoted by G. from V.]

Ecce venit Dominus omnipotens: et quis sustinebit diem adventus Eius? *Quis supportabit conspectum Eius?* Quia Ipse ingredietur *ut* ignis conflagranti. i, 2. [COL. = LXX. *sim.* Hieron. In 2, Ipse enim egreditur quasi ardens, et quasi *poa* lavantium, G. (above, p. 92) quoting the context of V.]

iii. 1. [COL. = Hieron. exc. “exuret” for “comburet,” and “germen” in V. instead of “ramus.” G. (above, p. 69) quotes the verse from V.]

Apocrypha^b.—Ecclesiasticus.

Per linguam dignoscitur et sensus et scientia et doctrina varietas, iv. 29 (LXX.) [P. = neither LXX. nor V.—forsan leg. *veritatis.*]]

New Testament.—S. Matthew^c.

Hoc [Cod. Amiat., C. C. C. Oxf. 122, Rushw. Gosp., MS. Clarom.]... *superant* [C. C. C. Oxf. 122, MS. Colb., Cod. Bez.] *absconde* [bis, C. C. Oxf. 122, Rushw. Gosp., MS. S. Gat., S. Germ. 1], vi. 2, 4.

Et vos facite illis similiter, vii. 12. [F.—*ita* with Rushw. Gosp., C. C. C. 122, Aug., *similiter* with Hieron.—*ita* et *vos* facite *eis*, Bk. of S. Chad, C. C. Oxf. 122 (and, except *eis*, α., γ., ι., λ., Aug.)—α. has also *omnia bona*; ι., *bona*, *et ita et vos facite.*]

Sicut omnis arbor bona bonos fructus facit, et mala malos, vii. 17. [G. above, 69; *bonos fructus* with Rushw. Gosp., Δ., and MSS. S. Germ. 1, Vercell.,

and Fastidius follow the Old Latin in the Vulgate, in their quotations from Apocrypha (of which both quote Wisdom and Sirach, and the former also 2 Esdras [4 Esdr. in

V.]). But Gildas uses a form of that version corrected occasionally from the Greek.

^c For the additional references, α., β., γ., &c., see below, p. 190, note ¹.

and Veron.—*fructum bonum, θ., ε.*—C. C. C. Oxf. 122 omits the last clause altogether.]

Nunquam vos cognovi [= Aug. and Cypr.]; *discedite a Me omnes* [= L. Hil., al.—*discedite omnes, a.*] *qui operamini iniquitatem*, vii. 23. [F.—*novi vos.* COL., and G. above, pp. 46, 106, and MSS. Vercell. and Colb. *operarii iniquitatis*, G. *ib.* with MSS. Colb., Vercell., or from Luke xiii. 27.]

Sed timete, x. 28. [G. above, p. 96, omitting *potius*. *Et corpus et anima* in MS. B. of Gildas, with C. C. C. Oxf. 122, Iren., Tertull., etc.—*corpus et animam*, Rushw. Gosp., Bk. of S. Chad, α., γ., ζ., and MS. S. Germ. 2.]

Inferni, xvi. 18. [G. above, p. 106, with Bk. of S. Chad, Rushw. and Hereford Gospels, C. C. C. Oxf. 122, ζ., θ., ε., MSS. Corb. 2, S. Germ. 2, Vallicell., and 2 MSS. of V. *Deest* in γ.]

Redde eis pro Me et te, xvii. 26. [CAN.]

Si vis vitam habere, serva mandata, xix. 17. [F.]

Diliges Dominum Deum tuum ex toto corde tuo et ex [= Cod. Amiat. 122] *tota anima tua et ex tota mente tua et ex totis viribus tuis: ... et ... deinceps proximum tuum sicut te ipsum.* In his duobus mandatis *tota lex percepit* prophetæ, xxii. 37, 39, 40. [F., but mixed up with Mark xii. 30, Luke x. 37.—*ex t. v. t.* = MS. S. Gat. (an Irish MS.); and in Luxeuil Lectionary, t. c. t. et in t. m. t., *tota anima tua.* Rushw. Gosp. have *in* t. corde t. m. t. of S. Chad, Heref. Gosp., γ., ζ., θ., ε., have *in* throughout), and *tota lex* λ., *tota et universa.* In Cod. Bez., *totum verbum.*]

Secundum vero opera, xxiii. 3. [G. above, p. 97, with Rushw. and Hereford Gosp.—θ. om. *vero.*]—*et ipsi non faciunt, ib.* [G. *ib.* with Rushw. and Hereford Gosp., C. C. C. Oxf. 122, α. and β. (*ipsi et non*), MS. Colb.]

Vos autem, xxiii. 13. [G. above, p. 97, with Rushw. and Hereford Gosp., Bk. of S. Chad, α., γ., ε., MSS. Corb. 1, Cod. Bez.; and *qui* for *quia* with α., λ., MS. Vallicell. of V., Hil., al.]

Veniet ergo, xxiv. 50. [G. *ib.*—*autem, κ.* and MS. Colb.]

Non novi vos, xxv. 12. [G. above, p. 46, but possibly confused with vii. 23.]

Discedite a Me maledicti in ignem æternum quem præparavit Pater Meus diabolo et angelis ejus, xxv. 41. [M., and in one place F., with MS. Corb. 2, Rushw. Gosp., α.—*quem paravit, β.* with MS. Colb. etc.—*quod præparavit*, Cod. Bez. In another place F. has—*Et dicet eis Rex qui a sinistris sunt, Discedite a Me maledicti in gehennam æternam quam paravit Pater Meus* diabolo et angelis ejus.]

Hospes fui et non suscepistis [with α., β., ε., MS. Clarom.] *Me; nudus, et non vestistis Me; infirmus, et non visitastis Me;* in carcere, *et non venistis* [with ε., MS. S. Gat. etc.] *ad Me,* xxv. 43. [F., mixed up however with v. 36 in the last clauses.—*Hospes eram* [with V., MS. Colb. etc., but] *nudus fui ... carcere fui.* with ε., κ., and C. C. C. Oxf. 122.]

Ero vobiscum, xxviii. 20. [CAN.]

S. Mark.

Qui autem non crediderit, xvi. 16. [G. above, p. 46, with Cod. Bez.]

S. Luke.

Quod autem altum est hominibus, abominatio est in conspectu [= Cod. Domini, xvi. 15. [COL.—coram Deo, a., β.—apud, in marg. γ., and cf. Gosp., θ., ι., κ.]]

S. John d.

Ne quid [with β.] tibi deterius eveniat, v. 14. [F.]

Ita januam [COL., Heret. Gosp., β., δ., λ., MS. Colb. etc.] in aula .. perpariem, x. 1. [β.]

Ced ut Filius Hominis per eam clarificetur, xi. 4. [M.—sim. MS. Colb.]

Acts.

Petrus surgens in medio discipulorum, i. 15. [G. above, p. 104, from Ordinal, with MS. Laud.]

Ecce ille qui acquisivit agrum de mercede iniustitiae, i. 18. [G. ib. fere = Laud.]

Quare convenit vobis tentare Spiritum Dei? v. 9. [G. above, p. 47.]

Sublatus repertus est mortuus, xx. 9. [M.: and in 10, ejus for ipsius Cod. Bez.]

Unde ego sum ab omnium sanguine, xx. 26. [G. above, p. 107.]

Mysterium [in one MS. ministerium] Dei, xx. 27. [G. ib.]

Romans.

Abominationem est, i. 21. [G. above, p. 97, and Sedul. Scot.]

Non existimaverunt non habere, i. 28. [γ.]

Incidentia quae, i. 28. [om. ea. G. above, p. 98, with γ. And, in notitiam, B. of G., also with γ.]

Inobedientes, insensatos, incompositos, sine misericordia, sine affectione, i. 30, [G. ib. with ν.—γ. also omits absque fædere.]

Ne homini per quem nomen Domini blasphematur, ii. 24. [P. = Max. min., but probably mixing up the verse with Matt. xviii. 7.]

I Corinthians.

10-14. [G. above, p. 99. In iii. 12 supra, and in 13 quoniam in igne, B. of G. with γ. But γ (otherwise = V.) has in 13, *Qui fecerit hoc opus Ihesus erit manifestabit eum, quoniam* etc.]

Nemo vos, iii. 18. [G. ib.—γ. has, nemo vos ... ut sit s. apud Deum.]

Ita anima salva sit, v. 5. [CAN.: rel. = V. = I.]

Commisceri si quis nominatur frater et est fornicator ... cum hujusmodi

The Book of Kells (γ.) contains in S. John the well-known addition—*quia Deus Spiritus et ex (or de) Deo natus est* (Westwood, p. 527);—being Tertullian's gloss, which

crept into the text of some MSS., and was then supposed (as e. g. by S. Ambrose) to have been struck out by the Arians from the others (see Sabatier &c.)

nec cibum *quidem* sumere, v. 11. [G. above, pp. 100, 112 : = γ., ν. (e they have, commisceri *vos* si q. f. n. et—in ν., *aut*) ; = also Pacian in F. has, *Si quis frater cognominatur inter vos fornicator, rel. = V.*]

Prædicant, ix. 14. [CAN. : rel. = V. = I.]

Operam vestram non necesse habemus, xii. 21. [G. above, p. 111 : by CAN. from V. with trifling variations.]

Si dolet unum membrum, condoleant omnia membra, xii. 26. [P.]

2 Corinthians.

Si sanum sapimus [= Ambrosiast.], *vobis sapimus* ; *si mente ei* [= ν. one rendering], *Deo*, v. 13. [CUM.]

Non est magnum igitur si m. e. t. ut angeli justitiae; q. f. e. s. oper xi. 15. [G. above, p. 100.]

Non vestra volo sed vos, xii. 14. [CAN.]

Galatians.

Si enim invicem invidetis, et invicem mordetis, invicem detrahitis, v. ab invicem consumamini, v. 15. [COL.—γ. has *incussatis* for *cometi* rel. = V.]

Ephesians.

De ore, iv. 29 [γ., ν.] : *auferatur a vobis*, iv. 31 ; *et benigni misericordantes vos*, iv. 32. [γ.]

Estote autem, v. 1. [F. = Sedul. Scotus.]

Impudicitia autem, v. 3. [F.]

Hoc enim scilote quod omnis impudicus [= γ. and S. Ambr.] aut .. erit *hæres* [= S. Ambr.] in regno Christi et Dei, v. 5. [F.]

Correctione, vi. 4. [CAN.]

Philippians.

Cupimus unumquemque vestrum in visceribus Christi esse, i. 8. [G p. 73.]

Sed per humilitatem spiritus alter alterum existimantes superiori ii. 3. [COL.—G. also has *existimantes omnes homines*, above, p. 111. manentes superiores, ν. And γ., in humilitate mentis alterutrum exis majores quam semet ipsos.]

Factus est et in, ii. 7. [γ.]

Ut omnis lingua confiteatur quia Dominus et Deus est Jesus Christus [P.]

Colossians.

Fratres, nemo vos seducat ... in parte diei festi aut neomenia aut ii. 16. [CUM., adding 17 from V.]

I Thessalonians.

ii. 5-8. [G. above, pp. 100, 101 : probably however from V.]

1 Timothy.

Bratres, fidelis sermo est et o. a. d. Si quis e. *cupit* ..., i. 15, iii. 1. [G. above, p. 105, from British Ordinal.—*concupiscit*, v.]

Pecet hominem hujusmodi mansuetum esse, non elatum, non superbū, iii. 2, *Fitus* i. 7. [CAN., but in another place *fere* = V.]

Sermonum suam bene regentem, iii. 4 [with γ., v.]: and *adhibebit*, iii. 5. [G. above, p. 105, from British Ordinal.]

Son *vino multum deditos*, iii. 8. [G. ib. from same. *Ministerium* in which is the reading of MS. B. of Gildas, = Cod. Wirzib. (ap. Zeuss), Sedul. Scotus.]

Languescens, vi. 4. [G. above, p. 102, = Sedul. Scotus.—*languescit*, first reading of v. In vi. 5, veritate *alienorum*, γ.]

Superbe [= v.] sapere ... in *Deo Qui præstat tibi multa abunde*, vi. 17. [G. above, p. 52: rel. = V. In γ., ne superbe faciant, neque sperent ...]

2 Timothy.

Contendit in agone, ii. 5. [G. above, p. 102: rel. = V.]

Miii. 1-5. [G. above, p. 109; quoted from him by CAN. In p. 101 the me vv. are quoted from V., and iii. 5 from Cod. Amiat. In both places never G. reads *inobedientes* [with v.], but the quotations otherwise wholly fer. γ. and v., adding *pactum non custodientes* to 2, have *voluntatum* (so also d. Wirzib. ap. Zeuss) in 4, and μ has *et erunt* in 2; but in all, rel. = V.]

Titus i. 7, v. 1 Tim. iii. 2.

Hebrews.

Legem quis *transgrediens* duobus *mediis* vel *tribus* testibus morietur: *enlo pulatis* ..., x. 28, 29. [G. above, p. 56: rel. = V.]

Postea vero *jucundum fructum placidumque mercedis fenus his qui per eam exigitati sunt, reddet*, xii. 11. [COL.]

1 Peter.

L 3-5, 13. [G. above, pp. 102, 103 (from the British Ordinal): a variation the text of V. In 13, γ. also adds *estote*, and has *revelatione* with Hieron.]

i. 14-16. [Id., p. 103, but with more marked differences from V.—In 16, Sancti *estote quia* Ego sanctus sum. COL. = G.: and both = Hieron. d Cod. Amiat. and V. of Lev. xi. 44. γ. has also *estote* (bis) in 15, 16.]

i. 22, 23, ii. 1-3. [G. ib. like the preceding.—ad obediendum, i. 22. add. (rel. *fere* = V.), and *et sine dolo*, ii. 2. γ.]

ii. 9. [G. above, p. 104, like the preceding.]

Si justus quidem vix *salvus sit*, impius et peccator ubi parebit? iv. 18. [G. above, p. 56. So also γ., but, *erit*, *apparebit*.—Si j. vix s. *erit*, p. et i. ubi parent (F.).—Ubi j. vix s. e., p. et *impius transgressor legis ubi se recognoscit?*—COL. is nearer to V., Si vix justus *sic salvatur*, p. et i. ubi parebit?]

1 John.

Fratres, scimus quoniam de morte ad vitam transivimus, quia diligunt fratres: qui enim non diligit, in morte est. Si quis autem odit, homicidum scitis autem quia omnis homicida non habet vitam æternam in se [= Amiat., γ., and Aug.] manentem, iii. 14, 15. [COL.]

Revelation.

Memor esto unde cecideris et priora opera tua fac et age penitentiam: quin veniam tibi et movebo candelabrum tuum de loco suo, ii. 5. [CAN. Bachianus)—fere = Cypr.]

B. The usage of the writers above quoted with respect to (Latin) versions of Scripture is as follows:—

1. FASTIDIUS uses the *Vulgate* (omitting Apocrypha and Psalms passages common to both Vulgate and Old Latin) in four places all in the N. T. (1 Tim. v. 9, 10, Heb. vi. 4–6, Jas. iv. 4, 21–22). Elsewhere, throughout the Bible, he uses a version of *Old Latin*, in seventeen places (as above quoted) peculiar to him (except that in Ezek. xviii. 21–23 and xxxiii. 11 he agrees with him while in Matth. viii. 23 and 1 Cor. v. 11 he differs from him; in Matth. xxv. 41 he agrees (once) with the *Auct. de Mirab. SS.* in sixteen found elsewhere: viz.

Gen. xiii. 13 = (fere) Ambr.

1 Tim. ii. 8 = Ambr.

Lev. xix. 2 = Ambr.

1 Tim. v. 5 = (fere) Ambrosius

Ps. xxxiii. 13–15 = MS. S. Germ.

Tit. i. 16 = MSS. S. Germ. et al.

Prov. iii. 9 = LXX., Cassian.

rom.

Cantic. v. 16 = Ambr.

Jas. iv. 4 = Aug.

Isai. i. 15, 16 = Tertull.

1 Pet. iv. 18 = Aug.

Jerem. iii. 22 = (fere) Hieron.

2 Pet. iii. 9 = MS. Corb.

Matt. vii. 21 = (plurals) Ambr.

1 Joh. ii. 6 = Aug.

Joh. xiv. 21 = Cassiod.

2. S. PATRICK, about half a century later, apparently uses the *Vulgate* (in his present text) three times, all in the N. T. (Matth. xii. 31, *gregat* [but also in MS. S. Germ. 2, &c.], Mark xvi. 15, 16, 17, ix. 25, 26 from Hosea i. 10, ii. 24), possibly also in five places, also in the N. T. (Matth. x. 20, a transposition of words; Mark viii. 36, but mixed up with Matth. xvi. 26, where *somniabuntur* = I.; Acts ii. 17, 18 from Joel ii. 28, 29, but merely *somniabuntur*; Rom. viii. 26, 27, where also *Dom. advocatus* is interpolated from 1 John ii. 1; and 2 Cor. iii. 3, *scripta*

scripta); while in Jerem. xvi. 19 *extremis* (also in Hieron.), and in Zech. ii. 8 *Mei* (also in Tertull.), are also found in V. Omitting twenty-three quotations where V. = I., he uses commonly a form of the *Old Latin*, in fourteen places (as above) peculiar to himself, in nine traceable elsewhere: viz.—

- . 7 = MS. S. Germ. *raverunt* for *possederunt*, and *extremis* = V. and Hieron.
- 15 = MS. S. Germ., but *liberabo* Mal. iv. 2 = (*fere*) Aug.
- ith Hieron. from Hebr.) for *eri-* Matth. xii. 36 = Bk. of S. Chad, Cod.
- m.* Bez., MS. S. Germ., and Cypr. Test.
- v. 22 = Cassiod. III.—*pro eo*.
- cxix. 126 = MS. S. Germ. and Matth. xxviii. 19, 20 = C. C. C. Oxf.
- Cassiod. 122, Bk. of S. Chad, Rushw. and He-
- xxxii. 4 = (*fere*) Hieron., but *ve-* ref. Gosp., γ., δ., ε., η., λ., and MSS.
- riter* = V. Gat. and Maj. Mon.—*observare*.
- m. xvi. 19 = Hieron., exc. *compa-*

3. GILDAS, a century later still,—

Uses the *Vulgate*, with small variations of text, in the O. T. in—

Isaiah (102 verses from 21 different chapters).

Jeremiah, including *Lamentations* (111 verses from 20 different chapters).

Malachi (18 verses from all the 4 chapters).

But quotes also (in *Hist.*) Isai. i. 4, 5 (consecutively with 5, 6 from V.), and xxxiii. 1, from a form of the *Old Latin* peculiar to himself (varying also from V. in xxii. 12, 13), and xlvi. 23, lvii. 21 (p. 59, above), from one found in Aug. and Luc. Cal.; Jerem. ix. 21 (p. 109, above), from *Old Latin*; and Malachi i. 6–9 (consecutively with i. 13, 14 from V.) from a version peculiar to himself, and iii. 2 (also consecutively with iii. 1, 3 from V.) from one bearing some resemblance to that found in Columbanus.

In the N. T. in—

S. Mark^d, x. 9, xvi. 16 (but *autem* for *vero*).

S. Luke, xv. 22, 23, xxiii. 29.

S. John^d, v. 30.

Acts, i. 16, iv. 32, v. 29, 40, 41, viii. 18, 20 (but *Acts* i. 15, 18 from British Ordinal, and v. 9, and xx. 26, 27 [*fere* = V.], are from a version peculiar to himself, as above specified).

Uses a version *principally the Vulgate* (although with variations from

The apparent exception of (possibly) Mark is due to Matth. xv. 26, and that of ix. 44, 46 to Isai. lxvi. 24, where G. = V.

And in S. John v. 30, *quicquam* is in Cod. Amiat. of V. and in θ., τ., κ., λ., &c.

present text, often = that of Cod. Amiat.), but largely intermixed with (usually traceable elsewhere) of the *Old Latin*, in the O. T. in—

The Pentateuch.—Exod. xxxii. 31, 32 (but *grande* with Cypr.), 29, 30, 35 (but merely *cornuta*, and I caret), Deut. xxxii. 39, from V. But Gen. v. 24, part = V. part = Hieron. LXX.; Deut. v. 29, in a form tallying neither with Hebr., nor V., but quoted consecutively with xxxii. 28–30 from xxix. 18 (in *Hist.*) not from V. unless as a paraphrase

<i>Hist. Books of O. T.— Josh. to 1 Kings inclusive.</i>	<i>Judges</i> v. 25, vii. 16, xi. 34, xvi. 24, 25.	
	1 Sam. ii. 13, 30 (once), vii. 9, xii. 2–4 (Cod. Amiat.), xiii. 13, 14, xv. 20, 22, 23,	= V
	28, 29 (Cod. Amiat.): 2 Sam. xxiv. 12, 17.	
	1 Kings xi. 6, 11 (Cod. Amiat.), xiii. 21, 22, xxi. 19 (Cod. Amiat.), xxii. 22, 23.	

But *Judg.* xi. 34, “unica” with S. Aug.

1 Sam. ii. 27–34, from LXX. (27, 28 = Hieron., 29–34 = Luc.)

1 Kings xiii. 23, 24 = Luc. Cal., and quoted consecutively with 22 V.; xvi. 2–4, peculiar to Gildas (I caret), xix. 10 = S. /

*Psalm*s, in 13 passages (two in *Hist.*, 18 verses) from V., but among them ii. 12 last clause peculiar to G., in li. 17 *spernit* with S. and xcvi. 10 = also Luc. Cal.

But xxvi. 5 = MS. S. Germ. (but twice quoted and once *sic* lxxix. 1 (in *Hist.*) = MS. S. Germ., and cvii. 40 (also in H MS. Corb. and Cassiod.

In the N. T. in—

S. *Matthew*, 34 verses from 12 different chapters (including 21 V. = I.) = V. (but among them, in v. 15 *supra* in MS. Gildas = Rushw. and Heref. Gospels, Bk. of S. Chad, C Oxf. 122, a., β., θ., ϵ., λ., Cod. Bez.,—in x. 16 G. omits x. 28 = V., but not Cod. Amiat., and also = MS. Brix.,—x. 48, 49 = Cod. Amiat., and the last two verses also = MS.

But in 31 verses (including the ten given already on pp. 175, form of *Old Latin*, viz.—

v. 13, *projiciatur* (with MSS. S. Gat., Clarom., Cod. Bez., F Cypr.)

v. 16, *magnificent* (with 3 MSS. of I., MSS. Vercell., Rushw. Gosp., β., δ., Hil., Ambrosiast.).

v. 19, *Qui enim* (with MS. Colb., Bk. of S. Chad, C. C. 122).

vii. 2, *judicabitur de vobis* (with CUM., CAN., α., Δ., MSS. S. i. and Colb., and C. C. C. Oxf. 122).

- vii. 3, *consideras* (with MS. Vercell.)
 vii. 4, *in oculo tuo est* (with MS. Colb., Rushw. Gosp.).
 vii. 6, *miseritis* (with MSS. Colb., Vercell., Veron.)
 vii. 15–17 = Luc. Cal. (15. *in vestitu*, with MS. Colb.—attendite
vobis, with MSS. Colb., Clarom., Veron., Rushw. Gosp., Bk.
 of S. Chad, ι : and *a fructibus*, with MSS. Vercell., Veron., and
 Rushw. and Heref. Gosp., as well as V.).
 vii. 21 = MSS. Corb., S. Germ. 2, Veron., S. Gat., as well as V.
 vii. 27, *impegerunt* (with MSS. Colb., Brix.), *cjus* (with Cod. Amiat.,
 MS. Colb., Rushw. and Heref. Gosp., Bk. of S. Chad, C. C. C.
 Oxf. 122, γ , ζ , θ , ι , λ).
 x. 6 (or xv. 24), *Non veni nisi ad oves perditas domus Israel* (with
 MS. Colb., Cod. Bez., and Ambr.).
 xi. 28, *requiescere faciam* (with MS. S. Germ. 2, and S. Cypr.).
 xv. 14, *Cæci sunt duces* (om. *et*) = Cod. Amiat., MSS. Colb.,
 Vercell., Rushw. and Heref. Gosp., Bk. of S. Chad, C. C. C.
 Oxf. 122, α , ζ , θ , ι , λ , Cod. Bez.; but in *γ. desunt*.—cadent
 with Bk. of S. Chad, λ , MS. S. Germ. 1, and S. Cypr.
 xv. 26, *tollere* (with S. Aug.—also in MS. Colb. of S. Mark vii. 27).
 xvi. 19, *quæcunque* (bis), *erunt soluta, erunt ligata* (the first with
 Bk. of S. Chad and C. C. C. Oxf. 122, and both with MSS.
 Veron., Brix., Colb., Rushw. Gosp., α , β . (exc. that β . has
 quicunque); but in xviii. 18, not only V. but MS. Colb. and
 Rushw. Gosp. and C. C. C. Oxf. 122 have both plurals).
 xviii. 17, *sicut gentilis* (above, p. 111, with Rushw. Gosp. and MS.
 S. Gat.)
 xxiv. 20, *Fuga vestra hyeme* (om. *in*, with most MSS. of I., Cod.
 Amiat., Heref. Gosp., Bk. of S. Chad, α , β , θ .—*tua hyeme*, λ).
 xxiv. 45, *cibaria* (with MS. Corb. 1, Cod. Bez. etc.).
 xxiv. 49, *inciperit* (pecul. to G.—*incipiet*, β . with MS. Colb. etc.), but
ebriis (with Cod. Amiat., MSS. Colb., S. Gat., Maj. Mon., Rushw.
 and Heref. Gosp., Bk. of S. Chad, C. C. C. Oxf. 122, γ , κ , λ).

Paul's Epistles, viz.—

Romans, 20 verses (including 6 where there is no difference) = V.
 (But i. 25, 26 is not Cod. Amiat.; and i. 28 om. *ea*, and vi. 2 has
iterum, both with γ). But 13 (including two already specified
 above) = *Old Latin*, viz.

- i. 21, *magnificaverunt* (with γ , MS. Reg., and Sedul. Scot.).
 i. 22, om. *enim* (with the Greek).
 i. 29, *impudicitia* (add. with γ and Luc. Cal.).
 ii. 5, 6, *Tu autem ... cor impænitens* (with γ , Luc. Cal., and S. Cypr.),
opera sua (with γ , ν , S. Cypr., Sedul. Scotus, etc.).

ii. 11-13 = Cod. Amiat. and MS. Reg.

viii. 35, *an persecutio* transposed (with Cod. Amiat., γ., ν., Aug., and Luc. Cal.).

xiii. 12, *induamus* (with MS. Reg., μ., ν., and S. Cypr.).

xiii. 14, *induite concupiscentiis* (with γ., ν., MS. Reg., and Ambrosiast., and the first with Sedul. Scot.).

1 *Corinthians*, 13 verses (including 8 where there is no difference) = V. (exc. expurgate *igitur*, in v. 7 with γ., and *exire* in v. 10 with γ., ν., and S. Aug.), but 8 verses (as above specified) in a form of *Old Latin* peculiar to Gildas. Also in v. 6, *Non bona* (om. *est*), with Cod. Amiat., and μ., ν.

2 *Corinthians*, 6 verses = V, but 3 = *Old Latin*, viz. iv. 1 *deficiamus* (with μ., ν., and Ambrosiast.—*difficiamus*, γ.), and iv. 2 *abjecimus* (with ν., and S. Aug.), and in xi. 15 a peculiar reading as above.

Ephesians, 6 verses nearly = V., but among them, in iv. 18 a *via* (with S. Aug.), in iv. 19 *omnis immund. et avaritiae* (with γ., ν. [but γ. om. *omnis*], MSS. S. Germ. and Reg., and Sedul. Scotus), and v. 18 *replemini* (with Gaud. Brix.).

Philippians, only 2 verses quoted, both of them in a peculiar version (see above), but one, ii. 3, = COL.

Colossians, 3 verses = V., but in one of them, iii. 6, *in filios diffidentie* (ν., and the last word also with MSS. S. Germ. and Reg.)

1 *Thessalonians*, ii. 5-8, iv. 2-8, eleven verses from V., but in ii. 6 *gloriari* for *gloriam*, and in ii. 7 *possimus honori* (with γ. and one rendering of ν.), for *possemus vobis oneri*, which may however be mistakes in the MS., and in ii. 5 *apud vos* (add. with S. Aug.).

1 *Timothy*, 12 verses (iii. 1-5, 8-10, vi. 3-5, 17), *fere* = V., but in 7 of them (as above specified) peculiar readings from British Ordinal.

2 *Timothy*, 11 verses *fere* = V., but among them iii. 1-5 twice quoted, and once in a peculiar rendering as above.

Titus, 2 verses, *fere* = V.

Hebr., 4 verscs, two = V., two a peculiar rendering as above.

1 *S. Peter*, 13 verses, based on V., but with peculiar readings from British Ordinal as above: a fourteenth, iv. 18, *salvus sit* (sive Bk. of Armagh [γ.], and Fastidius and S. Patrick, but the latter varies widely in the end of the verse).

γ. Uses a version peculiar to himself, based on LXX. (partly MS. Alex., partly MS. Vatic.).

In the O. T. in—

2 *Chronicles*, 7 verses as above (xv. 2, xix. 2, *fere* = S. Aug.).

Job, 27 verses from three chapters, as above.

Proverbs, 10 verses, five (as above) not traceable elsewhere; in the other five, v. 22, *criniculis* (with S. Aug.), xxiv. 11 = Cassian, 24, 25 = *fere* Luc. Cal., and in xxvi. 11 *reversio* is *sim.* V.

Ezekiel, 37 verses from eight chapters, as above (in two passages, *fere* = Fastidius), and in addition, iv. 16 (*baculum cibi*, *Hist.*) = V., but I caret: and in v. 11, and xxxiii. 6, 8, V. = I.

Minor Prophets (except, partly, *Malachi*): viz.

Hosea, 6 verses: *Joel*, 6 verses: *Amos*, 21 verses: *Micah*, 19 verses: *Habakkuk*, 5 verses (i. 3, 4, *fere* = Luc. Cal.): *Zephaniah*, 12 verses: *Haggai*, 2 verses: *Zechariah*, 15 verses: and *Malachi* i. 6–9, iii. 2 (quoted consecutively, the former with i. 13, 14, the latter with iii. 1, 3, from V.), as above.

Gildas also quotes *Ecclesiastes* iii. 7 (V. = I.), and *Wisdom* (18 verses), *Eccl.* (14 verses), 2 *Esdras* (16 verses), in the *Old Latin* retained in V. but corrected by the Greek.

Columbanus, writing in Gaul or Italy, uses the *Vulgate* commonly, but in sixteen quotations (as above) uses a version peculiar to himself (exc. as agreeing with *Gildas* in Matth. vii. 23 [*non novi vos*], and Phil. ii. 3 [*existimantes*], and i Pet. i. 16, while differing from him in Mal. iii. 2), and in eighteen others a form of *Old Latin* traceable elsewhere: viz.

i. 1 (*tentatio*) } = MS. Maj. Mon.
ii. 1 }

ix. 3 = MS. S. Germ.

. iv. 6
viii. 1 }
ii. 20. (cor-
from LXX.) }

xv. 14 = Tertull.

xxiii. 23, 24, *fere* = Fulg.

xxvi. 39 = MS. Colb.

John vii. 37 = MS. Colb.

John xvi. 20 = MSS. Veron., Vercell.

Rom. xiii. 10 = S. Aug.

i Cor. v. 5
2 Cor. viii. 9 }
Ephes. iv. 10 } = MSS. S. Germ.
2 Tim. iv. 7, 8 } and Clarom.

Phil. i. 23 = Hieron., S. Ambr.

Phil. ii. 7, *specie* = S. Ambr.

5. *Cennan*, in Ireland, uses the *Vulgate* in 39 verses, from all parts of the Bible; but a form of the *Old Latin* peculiar to himself in six

passages (as above), and among them in *Ezek. xiii. 19* (not agreeing with Gildas), and one traceable elsewhere in four passages, viz.

Matth. vii. 2, judi- <i>cabitur de vobis</i> (with a. etc.)	= MS. Colb., and C. C. C. Oxf.	1 Cor. iv. 5 = MSS. S. Germ. and Ch- rom., and <i>donec veniat</i> with v., Aug., and Ambr.
John xx. 19, 21, 26; pax vobis- cum (with γ.)	122 (<i>vobis</i> in v. 26).	Ephes. v. 32, <i>mysterium</i> with v., Iren., Hil., Gaud., etc.

Also in *Exod. xii. 2 initium* with Gaud. Brix., in *xii. 3 accipiet* with Cypr. and Aug., and in *xii. 17 sempiterno*: but rel. = V.

6. ADAMNANUS, in Scotland, nearly a century later, uses the *Vulgate* in N. T. (5 verses), and a version not wholly *Vulgate*, but apparently corrected from it, in O. T. (7 verses): viz.

Lev. xxvi. 19, 20 }
Prov. xxii. 1 } = V.

But .

Josh. i. 9 adds to *confortare* from V.
age viriliter, which is the version
of Luc. Cal.

Ps. xxxiv. 10 (called xxxiii. by AD.,
acc. to Vulgate reckoning) *defi-*
cient (with MS. S. Germ.), changed
to *minuentur* (with V.) in the later
lives of Columba.

Ps. li. 17, *spernit* = MS. S. Germ. and
(in this one word) Gildas (as
above).

Prov. xv. 13 = LXX., but I caret (as
above, p. 172).

And

1 Cor. vi. 17 = Book of Armagh (γ.)	= V.
Ephes. vi. 11, 13	= V.
Luke xxii. 15	= V.
2 Cor. xii. 2	= V. = I.

7. The *Auctor de Mirab. S. Scripturae* (M.) relates Scripture facts commonly in his own words; but in passages which are plainly quotations, uses in at least 39 verses from all parts of the Bible the *Vulgate* (but in 5 among them V. = I., and in *Exod. ii. 22* I caret, in *Numb. xi. 7* he adds *album quasi nix*, in *2 Kings ii. 10* [which is paraphrased] *duriter* is *sim. dure* of I., *Isai. xiv. 13, 14* is interpolated, and *Dan. iii. 49, 50* is from Song of the Three Children); in 10 passages (12 verses) a form of the *Old Latin*, peculiar to himself in 7 verses of the 12 (as above), exc. that in *Gen. l. 24* I caret, *Matth. xxv. 41* agrees with Fastidius, and is like MS. Corb. and the Vet. Interp. Irenæi etc., and *John xi. 4* is like MS. Colb.; while the remaining 5 are traceable elsewhere: viz. *Gen. i. 28 implete* with S. Aug. (but in another place M. has *replete* with V.), *Gen. ii. 2, 3* = S. Aug. and Vet. Interp. Iren., *Ps. ciii. 4* = MS. S. Germ., and *Acts xx. 10* = (in part) Cod. Bez.

This writer also marks the books of Maccabees as not in the "Divine Canon" (*ib. II. c. 34, col. 26 G.*), and some of the apocryphal additions to Daniel, viz. Bel and the Dragon, as wanting the "auctoritas Divinæ Scripturæ" (*ib. 32, ib. B.*).

8. The COD. CAN. HIBERN. uses the *Vulgate* throughout the Bible and commonly, but in 39 passages it follows a form of the *Old Latin*, peculiar in 22 places (as above) to itself (except as agreeing in two with Cummian, and in three quoting from Gildas), and in 17 places traceable elsewhere: viz.

Deut. xxiv. 16, <i>morientur</i> = Jul. ap. Aug.	MSS. Colb. and S. Germ. 1, Luc. Cal., Hil., al.
Kings xi. 11, 12, mainly V. but part = Tichon., and <i>scindens</i> peculiar to CAN.	Matth. viii. 22 [and Luke ix. 60], <i>relinque</i> = Ambr.
Prov. ix. 8, <i>amabit</i> = Aug., Pacian, Cassiod.	Mark xi. 26, <i>remiseritis</i> = MS. Colb.
Eccles. x. 16 = Hieron.	Rom. xi. 33, <i>inscrutabilia</i> = v. (first rendering), Iren., Novatian., Ambr., etc.
Jerem. ix. 21 = Hieron., Ambros.	1 Cor. ix. 27, <i>servituti subjicio</i> = v. (second rendering), Fulgent., and MSS. S. Germ. and Reg. (rel. = V.)
Ezek. xviii. 7, 8 = Jul. ap. Aug.	1 Cor. x. 27, <i>ante vos ponitur</i> = MS. Reg. (rel. = V.)
Jonah i. 7 = Hieron.	2 Cor. ix. 10, <i>Qui subministrat semen seminanti, et Ille panem in escam ministrabit</i> = v. (first rendering), and <i>fere</i> = MSS. S. Germ. and Reg.
Matth. iii. 7, <i>ira futura</i> (or f. i.) = Rushw. and Heref. Gosp., Bk. of S. Chad, C. C. C. Oxf. 122, γ., δ., ζ., η., θ., ι., Δ., Cod. Bez., MSS. Corb., S. Germ. 1, 2, Maj. Mon.	Ephes. iv. 28, <i>indigentibus</i> = Tertull.
Matth. v. 34, <i>sedes</i> = MS. Clarom., Cod. Bez., Hil., Aug.	
Matth. vii. 2, <i>judicabitur de vobis</i> = G., CUM., C. C. C. Oxf. 122, a.,	

9. NENNIIUS (so called) has no other quotation but that already given as peculiar to himself from the Psalms. He also uses or intends to use the chronology of the LXX.

10. ASSEN, in the beginning of 10th century, follows the *Vulgate* in 8 verses from both O. and N. T. (exc. *Christe* for *Domine* in Luke xxiii. 42), but in Gen. iv. 7 he has *Si recte offeras, recte autem non dividas, peccas*, with LXX. and S. Aug., and in Matth. vi. 33 *præstabantur* with γ., Δ., and MS. S. Germ. 1, for *adjicientur* of V.

It is curious to find in a writer so late as Henry of Huntingdon (c. A.D. 1135), who of course commonly uses the *Vulgate*, a

trace, not only of the *Old Latin* (Matth. xxvi. 52 = MS. S. Germ.), but of possibly a British variety of it (Amos viii. 10, nearly agreeing with Gildas, see above). MSS. α . and ζ , however, of 12th century (the former A.D. 1138—see *Hart Catal.*), also contain a few *Old Latin* readings.

From the above statement it appears to follow—

1. That while the *Vulgate* was plainly known to (though barely used by) Fastidius, writing at a time when Britain and South Europe were in full intercourse, but so early as about A.D. 420, it may possibly be questionable whether it was known to S. Patrick, writing in Ireland some half century later, and when such intercourse was greatly impeded. The few traces of that version to be found in his present text are far more slight than those in Fastidius, and not more than may be due to copyists. The question is of some importance as bearing upon the intercourse of S. Patrick, and of the whole North Western Church of that time, with Rome. Further, that by about a century later (c. 560) the *Vulgate* had so far penetrated into Britain as to supersede with Gildas the *Old Latin* altogether in some, and to leaven it with abundant alterations in more, of the most used books of both O. and N. T., while in such books as 2 Chron., Job, Proverbs, Ezekiel, and the Minor Prophets, the *Old Latin* previously in use still held its ground; the form of the *Vulgate* so introduced resembling but not being throughout identical with the Cod. Amiatinus^e. Lastly, that a gradually increasing use of the *Vulgate* may be traced at the successive dates of 634 (Ireland), 700 (Scotland), end of 7th and beginning of 8th centuries (Ireland), down to the period when a few lingering traces and no more of the *Old Latin* were still left, as in Nennius and Asser (c. 900), and even so late as A.D. 1135 and 1138^f.
2. A presumption arises in favour of the existence of a special British (and Irish) revision of the *Old Latin*, as the version thus gradually superseded: a presumption based upon the number, and the singularity, of the readings above collected. This would have been more visible to the eye, had space allowed the printing of the other forms of the *Old Latin*, and of the *Vulgate*, side by side with the British (and Irish) quotations of the former. It must suffice to say here, that the positive evidence of such singularity, and of its amount, will be found by any one who compares the versions, to be exceedingly strong as

^e Published however as yet for O. T., only to the end of 2 Kings (Vercellone, Rom. 1860-4), but *in extenso* for N. T. by Tischendorf, and the Gospels also by Tregelles.

^f Compare Hody, *De Bibl. Text. Orig.* lib. III. p. ii. cc. v. sq., who however omits to notice any one of the authors here cited.

regards the books of Chronicles, Job, Proverbs, Ezekiel, and the Minor Prophets, as above mentioned; and that, once granted in these cases, there are sufficient peculiarities still traceable in the other books of Scripture, to establish what would then be of itself more than probable, viz. the existence of such a revision extending through the whole Bible. This is to some extent confirmed, so far as the very scanty evidence to the point reaches, by the agreement of Fastidius, Gildas, and in one of the two places the *Cod. Can. Hibern.* also, in the peculiar rendering of the two passages of Ezekiel quoted by both, and by the like agreement of Cummian and the *Cod. Can. Hibern.* in a third peculiar reading in Ezekiel and in another passage in the Psalms (although in the N. T., Matth. vii. 21, 1 Cor. v. 11, 1 Pet. iv. 18, F. and G. do *not* agree), and further by a like agreement between Columbanus and Gildas in three places out of the four in the N. T. quoted by both in a peculiar rendering, viz. Matth. vii. 23 (in part), Phil. ii. 3, 1 Pet. i. 16 (in 1 Pet. iv. 18 they do not agree, nor yet in Mal. iii. 2 from O. T., although there is some resemblance between them in the latter passage); while on the other hand, in the one passage quoted by S. Patrick from the *Old Latin* (1 Pet. iv. 18) in common with Gildas, Fastidius, and Columbanus, they are all different, and S. Patrick singularly so. Unfortunately these are the only passages quoted by more than one of the list, except the four mentioned below^a, which are irrelevant to the present purpose. Further, however, the same inference is slightly confirmed by the evidence (unfortunately very scanty in its range) of the few and limited existing Latin MSS., connected with the British and Irish Churches, whether *Old Latin*, or (as is the case with most of them) *Vulgate* but retaining a large leaven of the *Old Latin*. We have here, first, special and characteristic readings, of which a list of a few may be found in Mr. Westcott's note to his article on the *Vulgate* (in *Smith's Dict. of Bibl.*, III. 1694): and secondly, readings common to one or more of such MSS. with one or other of the writers above cited. Unfortunately the range of the former is confined to the four Gospels (with the exception of the Book of Armagh, which contains the whole N. T., and the Codd. Aug. and Boernerianus, and that of Wurzburg, containing the Pauline Epistles), no MSS.^b of the kind existing for the O. T. (except the remarkable

^a In Ps. li. 17, *spernit*, from S. Aug., is in Gildas and Adamnan, who otherwise differ.

Matth. xxv. 41 both Fastidius (once) and

^c Auct. de Mirab. SS. follow the reading of S. Corb. And Isai. lxvi. 2 and Mal. ii. 10, noted respectively by Columbanus and by S. Pa-

from the *Vulgate*. Gildas resembles Sedulius Scotus in Rom. ii. 6, Ephes. iv. 19, v. 1, 1 Tim. iii. 8, vi. 4.

^b For MS. Bodl. Auct. F. 4. 32, see the end of this Appendix. There is also a Latin Psalter, written by John brother of Rhyddmarch, Bishop of S. David's A.D. 1090-1096, for Rhyddmarch's

fragments mentioned in the note) nor (with the above exceptions) for any other part of the New; while the range of the latter, owing to the nature of the citations by the British or Irish writers, is still further confined, although not wholly, to the one Gospel of S. Matthew. In that Gospel, of rare readings still lingering in Gildas, twelve are found to have held their ground also in the Rushworth Gospels¹ and eight in the Hereford Gospels, five and four respectively being peculiar readings; nine are found in the Book of S. Chad, three being peculiar readings; and six occur in the MS. at C. C. C. Oxf. 122, one of

use, now at Trin. Coll. Dublin (A. 4. 20), which follows avowedly S. Jerome's version corrected from the Hebrew, viz. that which was not adopted into the *Vulgate*. See Westwood (*Paleogr. Sacra*, and in *Arch. Camb. O. S.*, I. 117), Ussher, *Italig. of Anc. Irish*, I. (Works, IV. 249), and Rhyddmarch's own verses attached to the MS. (ap. Ussher, ib.). And another Psalter (in the library of S. John's College, Cambr.) is pronounced by Professor Westwood to be Irish. Heddius, *V. Wilfridi*, c. iii., states that Wilfrid, "Psalmos quos prius secundum Hieronymi emendationem —quod Psalterium a Scottis acceperat, adds Will. Malm., *G. P. III.*—legerat, more Romanorum juxta quintam editionem memorialiter transmutavit." Does this mean, that the "Scots" by the beginning of the 7th century had amended their (Italic) Psalter by S. Jerome's second corrected version from the LXX. (viz. the Gallican, so called, said to have been introduced into Gaul by Gregory of Tours [*Walaf. Strabo*], ab. 595, but really a little later, inasmuch as Gregory himself uses the *Old Latin*); and then about the 11th century are found to be studying Jerome's further and third version direct from the Hebrew? and that Wilfrid, c. 652, began to amend for himself that former Scotch Latin (Gallican) Psalter, learned by him at Lindisfarne just before as a boy, by the help of what he in that year learned at Canterbury from an amended copy (for some now unknown reason called the "fifth" edition or issue) of the same Gallican version? Gildas and others in Ireland seem to have known the version from the Hebrew: see above, pp. 172, 181.

¹ The Rushworth Gospels, or Macregol's (Bodl. Auct. D. 2, 19, olin 3946), before A.D. 820, belong to the Northumbrian (Scoto-Saxon) Church; the Hereford Gospels (at Hereford since A.D. 1000, see *Hickes, Diss. Epist.* p. 4), 8th or 9th century, to the Mercian; the Book of S. Chad (at Lichfield since A.D. 1000, see below, p. 206, once at Llandaff—ends with Luke iii. 9), 8th century (possibly earlier), to the Welsh, but it apparently was written in Ireland; the Book of Deer (Δ., Cambr. Univ. Libr. Ti. 6. 32—imperfect), 8th to 10th century, to Aberdeenshire; and the Books of Armagh (γ., Trin. Coll. Dubl., all the N. T., ab. A.D. 807), of Moling (δ., sim. date, also Trin. Coll. Dubl.), of Dimma (ε., Trin. Coll. Dubl.), of Durrow (ζ., Trin. Coll. Dubl.),

of Kells (η., Trin. Coll. Dubl., Book of S. Columba), of Macdurnan (θ., Lambeth), and that at C. C. C. Oxf. 122, are Irish; all (except the Book of Armagh) Evangelistaria only, and all (except the Corpus MS.) of the early part of 9th century, but the Corpus MS. dating after Dubhinsi Bishop of (the Irish) Bangor (ab. 951), and therefore 10th or 11th century. To these are to be added two MS. (imperfect) Evangelistaria at Trin. Coll. Dubl., older than any of the above, here marked α. and β. (the latter, A. 4. 15. in Trin. Coll. Catalogue), which are both of the *Old Latin*; and two in the British Museum, Harl. 1802 and 1023 (marked here ε. and ζ.); which are the latest (12th century), as α. and (above all) β. are the earliest, of the Irish MSS. of the kind; and which, as well as all the others except α. and β., are substantially *Vulgata*, but retain in various degrees, from much to little, an admixture of *Old Latin* readings. Harl. 1023 is defective, beginning with S. Math. xxiii. 25. See also Westcott as quoted in the text, pp. 1694, 1695; and Westwood, *Paleogr. Saora*, Lond. 1843–5. Of Irish MSS. abroad, the Cod. Würzburg. is described and partly printed in *Zeuss, Gramm. Celt. Priv. II.* xxix. &c.: and the Cod. Sangall. (here marked λ.), Cod. Aug. (μ.), and Cod. Boerner. (ν.), are wholly accessible in print, respectively in Rettig's, Scrivener's, and Matthei's editions. The readings above cited from the Latin version in the last of the three (ν.) are almost always alternative readings, corrected in the MS. by a second translation (commonly = *Vulg.*). The collations of the Irish MSS. are due to the kind courtesy of Dr. Reeves; of the Book of S. Chad, to that of the Rev. G. M. Curteis; and the opportunity of examining the Hereford Gospels, to the kindness of the Rev. F. T. Havergal. There are also portions of S. Luke and S. John in *Corpus Libr. Camb.* (197), with fragments of the other two Gospels among the Cotton MSS. (Otbo C. v.), said to be Irish. For the Cambridge Juvencus, see below, p. 198. Mr. Westcott's enumerations of special readings include many found also in non-Celtic MSS. of the *Old Latin*. The argument for a special version must depend upon readings limited to those found solely in British or Irish writers or MSS. And the smaller totals above given are limited to these.

which is also in the *Cod. Can. Hibern.* Twenty-five such readings are also common to Gildas with the Book of Armagh in the Epistles (although in the Gospel of S. Matthew the two do not tally), about ten of which belong to British or Scotch sources, several of them being also in the *Cod. Boernerianus*. And the specially ancient MS. a. presents the peculiar readings of Gildas in S. Matthew in three or four places, and of Fastidius in as many more. There are also, taken together, a noticeable number of coincidences between such readings and those of the other Irish MSS., and between the peculiar readings of the several MSS. themselves. Lastly, there is the (certainly) strong evidence derivable from the texts printed at the end of this Appendix. The above totals would be increased by one (or, in the case of the Book of Armagh, two) if the readings of MS. B. of Gildas were adopted.

Where the text of Gildas agrees with forms of the *Old Latin* elsewhere used, it is more commonly with those of the African type (MSS. Vercell., Veron., Colb., Clarom., Corb.), than with those of the Italic (MS. Brix.); and again with S. Cyprian, S. Augustin, and (curiously often) with the text employed by Lucifer of Cagliari. And his special renderings are commonly corrections made from the LXX. (once or twice apparently from the Hebrew), and from a text of the LXX. agreeing partly with the MS. Vatic. partly with the MS. Alex.^k

3. The order of the books, especially of the O. T., in Gildas' copy^l is observable. Putting the Pentateuch and Historical Books to the end of Chronicles in the usual order, he proceeds next (Ezra, Nehemiah, and Esther not being quoted by him) to—

Isaiah.

Jeremiah (Daniel is not quoted by him).

Minor Prophets (Habakkuk and Joel being placed first, before Hosea).

Job (Canticles are not quoted, and Eccles. only once, and so as not to indicate its place).

2 Esdras (4 Esdras in V.).

Ezekiel.

Wisdom } which are the only books quoted by him from our
Ecclesiasticus } Apocrypha.

All these books, even the 4th Esdras, are quoted without distinction, as alike Scripture.

^k See also Schöll, *De Hist. Eccl. Brit. et Scott. Pontibus*, to whom is due the first sketch of such an enquiry as that prosecuted in the present Appendix. A collation throughout of the whole of the texts of the MSS. enumerated in note ^l, is still a desideratum: which Dr. Reeves's promised

edition of the Book of Armagh will supply in part, viz. as respects the Irish MSS. in Ireland.

^l See the copious lists at the end of Hodie as above quoted, who however has omitted Gildas.

Further, with Sedul. Scot., and "with many early English MSS., and via S. Aug. de Doctr. Christ. II. 13" (Westcott, in Smith, p. 1696), Gildas quotes Colossians after Thessalonians.

4. It may be added that there is no trace anywhere of any Celtic version of the Bible or of any part of it. S. Chrysostom's words, quoted above on p. 10 (the second quotation), have been misunderstood to support such a supposition, but without ground.
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I. *Extracts from the Old Testament in an Old Latin Version, British or connected with Britain, from MS. Bodl. Auct. F. 4. 32^m.*

- I. GENESIS i. 1-31, ii. 1-3 = S. Aug. (as quoted for I. in Sabatier), but with a few traces of V.:—e.g. i. 2 aquas, from 5 onwards, factum est vesper, 18 præsent diei etc., 20 producant, 21 omnem animam, 28 replete:—and with a few peculiar readings,—e.g. i. 9 aque que erant sub cælo in congregationibus suis, et paruit, 11 herbam faeni seminans semen (with, however, Ambr. &c.), and so also 29 fænum seminalem, and 30 fænum; and ii. consummavit cœlum et terram et omnem gloriam eorum.
- II. GEN. xxii. 1-19 = the fragmentary quotations from Aug. and Ambr. which stand for I. in Sabatier, but fills up lacunæ;—e.g. 6 et abierunt ambo simul, 8, 9 euntes ambo simul, venerunt ad locum quem dixerat illi Deus et ædificavit Habraham altare, 19 et reversus est Habraham ad pueros suos et surrexerunt et abierunt simul ad puteum jurationis et habitavit Habraham ad puteum jurationis:—and has a few traces of V.;—e.g. 10 gladium, 12 cognovi:—and one or two peculiar readings;—

The portions of Scripture in this MS. are mostly *lectiones*. Those however from the Minor Prophets are short passages, often a single verse, taken from all parts and from every one of the minor prophetic books, but without apparent liturgical purpose, and looking like extracts made by another Gildas to form the material for another exhortation. The passages throughout consist of Greek and Latin in parallel columns, and are written in a hand of the 8th or 9th century. The other contents of the MS., except a Saxon homily which does not seem to have originally belonged to it, are a grammatical treatise, a portion of Ovid, a portion of some Paschal tables (A.D. 817 to A.D. 822), and of a tract about Weights and Measures, the first two and last with interlinear notes partly in ancient Welsh, and the (so-called) Welsh alphabet of Nemnivus (see E. Lhuyd, *Arch. Brit.* 226, Wanley, p. 63, Zeues, *Gramm. Celt. Prof.* xxxviii. pp. 1076-1096, and above all, Villemarqué, *Notice des MSS. des anciens*

Brétons, pp. 12-15). The singular coincidence of its Scripture text with that of Gildas and of S. Patrick in the four passages of the Minor Prophets quoted by it in common with the former, and the one so quoted in common with the latter, harmonizes remarkably with its undoubted British origin. In Malachi iv. 2, however, S. Patrick and this MS. do not wholly agree. It is also remarkable that its text is connected with the African type of the Old Latin, and that it bears very scanty traces of corrections from the Vulgate. The passages are given in it, not in the order of the Bible as above in the text, but as follows:—Deut. (by itself), then (with the Paschal tables, &c. intervening) Minor Prophets (Hosea, Amos, Micah, Joel, Obad., Jonah, Nahum, Habak., Zeph., Haggai, Zechar., Malachi, with some of the verses however misplaced under the wrong prophet), Gen. i. ii., Exodus, Isaiah, Ps. xlii., Gen. xxii. There is a short mention of it in a note of Mr. Westcott, as before quoted, p. 1692.

e.g. 3 *adsumpsit secum*, 6 *sumpsit*, 11 *iterum* (add.) *de cœlo*, 13 *in pastino*
Sabech, *sumpsit arietem*, 15 *iterum*, 17 *bereditabit*.

III. EXOD. xiv. 24-31, xv. 1-3 (not found elsewhere, but *sim.* the few verses
 in Sabatier from Aug., Hil., etc.).

xiv. 24. Factum est autem in vigilia matutina, et inspexit Dominus in castra
Ægyptiorum in columna ignis et nubis, et conturbavit castra *Ægyptiorum*,

— 25. Et configavit axitonas curruum eorum, et agebat eos cum vi: et dixerunt
Ægyptii, Fugiamus a facie filiorum Israhel, Dominus expugnat pro eis *Ægyptios*.

— 26. Dixit autem Dominus ad Moysen, Extende manum tuam supra mare,
 et convertatur aqua, et cooperiat *Ægyptios* cum curribus et ascensoribus.

— 27. Extendit autem Moyses manum super mare, et conversa est aqua ad
 diem in locum suum; *Ægyptii* autem fugerunt sub aqua, et excussit Dominus
Ægyptios in medio mare.

— 28. Et reversa est aqua, cooperuit currus et ascensores et omnem virtutem
Farao qui introierunt post eos in mare; et non est relictus ex eis nec unus.

— 29. Filii autem Israhel abierunt per siccum per medium mare. Aqua autem
 erat illis murus dextra atque sinistra.

— 30. Et liberavit Dominus Israhel in die illo de manu *Ægyptiorum*.

— 31. Et vidit Israhel *Ægyptios* mortuos ad litus maris. Vidit autem Israhel
 munum magnam quam fecit Dominus *Ægyptiis*; et timere coepit propter Domi-
 num, et crediderunt Deo et Moysi famulo Ejus.

xv. 1. Tunc cantavit Moyses et filii Israhel canticum hoc Deo, et dixerunt;
 Cantemus Domino, gloriose enim honorificatus est; equum et ascensorem projecit
 in mare.

— 2. Adjutor et protector factus est mihi in salutem: Hic Deus Meus, et hono-
 rificabo Eum; Deus patris mei, et exaltabo Eum:

— 3. Dominus conterens bella, Dominus nomen est Illi.

IV. DEUT. xxxi. 22-30, xxxii. 1-4 (c. xxxi. not found elsewhere, xxxii.=

Missal. Rom., Brev. Mozar., and MS. S. Michael, which stands for I. in
 Sabatier).

xxxi. 22. Et scripsit Moyses hoc canticum in illa die, et docuit illud filiis Israhel.

— 23. Et præcipit Moyses Jesu filio Naue, et dixit, Viriliter age et convalesce:
 quoniam enim introduces filios Israhel in terram quam juravit Dominus eis, et Ipse erit
 tecum.

— 24. Postquam autem consummavit Moyses scribens omnia verba legis hujus
 in libro usque in finem,

— 25. Præcipit Levitis qui portabant arcam testamenti Domini, dicens,

— 26. Accipientes librum legis hujus et ponetis eum ad latus arcæ testamenti
 Domini Dei vestri, et erit vobis in testimonium.

— 27. Quia ego scio contumaciam vestram et cervicem vestram duram: adhuc
 enim me vivente vobiscum hodie exasperantes eratis Deum: quomodo non in
 novissimo mortis meæ?

— 28. In æclesia convocate ad me principes tribuum vestrarum et seniores
 vestros et judices vestros et scribas et doctores vestros, ut loquar in aures eorum
 omnia verba hæc, et testabor eis cœlum et terram.

— 29. Scio enim quod in novissimo mortis meæ iniquitatem facietis, et declina-
 bitis de via quam mandavi vobis, et oviabuntur vobis mala in novissimis diebus,

quia facitis malum coram Domino exasperare Eum in operibus manuum vestiarum.

xxxii. 30. Et loquutus est Moyses in aures totius æclesiae Israhel * verba cantu hujs usque in finem.

xxxii. 1. Adtende cœlum, et loquar; audiat terra verba ex ore meo.

— 2. Expectetur sicut pluvia eloquium meum, et descendant sicut ros verba mea, sicut imber super gramen, et sicut nix super fœnum:

— 3. Quia nomen Domini invocavi; date magnitudinem Deo nostro.

— 4. Deus, vera opera Ejus, et omnes Ejus viæ judicia; Deus fidelis, et non est in Eo iniquitas; justus et sanctus Dominus ⁿ.

V. Ps. xlvi. 1-3 = MS. S. German. except, 1. quemadmodum with V., and 3. per singulos dies (*for quotidie*) with S. Aug.

VI. ISAI. iv. 1-6, v. 1-7 (iv. = the few quotations in Sabatier from Aug., but fills up *lacunæ*: v. = Brev. Mozar., which stands for I. in Sabatier).

iv. 1. Et adpræchendent vii. mulieres unum hominem, dicentes, Panem nostrum manducavimus, et vestimentis nostris operiemur, verum tamen nomen tuum invocetur super nos, aufers obproprium nostrum (=S. Aug.).

— 2. Illa autem die inluminavit Deus in consilio cum majestate super terram ut exaltet et honoret quod derelictum est in Israhel.

— 3. Eritque quod derelictum est in Sion et quod superest in Hirusalem; sancti vocabuntur omnes qui scribti sunt ad vitam in Hirusalem.

— 4. Quoniam abluet Dominus sordes filiorum et filiarum Sion, et sanguinem purgavit de medio eorum in spiritu judicii et spiritu combusturæ;

— 5. Et veniet et erit omnis locus montis Sion, et omnia in circuitu ejus obumbrabit nub[es] diei, et sicut fumus et lucis ignis ardantis nocte, omni majestate protegitur.

— 6. Eritque in umbra ab æsto sub tecto et in oculto a duritia et tempestate.

v. 1-7. (=Brev. Mozar., except 1. cornu in, 2 and 4. uvam, 5. ecce ~~mentias~~ vobis quid faciam).

VII. ISAI. liv. 17, lv. 1-5. (*sim. Hieron.*).

liv. 17. Est hereditas credentibus in Domino, et vos eritis Mihi justi, dicit Dominus.

lv. 1. Qui sititis ite ad aquam, et quicumque non habetis argentum euntes emite et bibite sine argento et præcio vinum et adipem.

— 2. Utquid apprætiatis argento et laborem vestrum non in satietate? Audite Me et manducabitis bona, et dilicias habebit in bonis anima vestra.

— 3. Intendite auribus vestris, et sectamini vias Meas; audite Me, et vivet in bonis anima vestra, et disponam vobis testamentum æternum, sancta David fidelia.

— 4. Ecce testimonium illum dedi gentibus, principem et imperantem gentibus.

* This passage from Deuteronomy stands by itself in the MS. At its close are (if rightly deciphered) the words, "Finit, Amen. Finit opus in Domino othei: quyri: altissimus [or, -mo]

meo patre commoneo scriptore simul ac magistro." The two unintelligible words appear to stand for 'O Θεὸς Κύριος. The latter word is written "quyrios" in the Greek parts of the MS.

. 5. Gentes quæ te ignorant invocabunt te; et populi qui te nesciunt, ad te fugiunt, propter Deum Sanctum Israhel, Qui glorificavit te.

VIII. MINOR PROPHETS.

- i. **Hos. ii. 18.** Et disponam eis in illo die testamentum cum bestiis agri et cum volucribus cœli . . . terræ, et cum reppentibus. [*sim.* Hieron.]—iv. 1–3. Audite verbum Domini, filii Israhel, quia judicium Domino adversus eos qui inhabitant terram; quoniam non est misericordia neque veritas neque agnitus Dei super terram. Maladictum et mendacium et cede[s] et furtum et adulterium effusa sunt super terram, et sanguina super sanguina: propterea lugebit terra cum omnibus qui inhabitant in ea. [*sim.* Hieron.]—iv. 9. Et erit sicut populus sic sacerdos.—vi. 1, 2. Deluculo vigilabunt ad Me, dicentes, Eamus et revertamur ad Dominum Deum nostrum: quia Ipse eripiet et sanabit nos, percutiet et miserebitur nostri. 6. Quoniam misericordiam volo et agnitionem Dei quam holocausta.—viii. 3, 4. Bonum ut iniquum persecuti sunt; ipsi sibi reges constituerunt, et non per Me: principatum obtainuerunt, et non ex Me. Argentum suum et aurum suum fecerunt sibi simulacra, ut dispereant. [*fere = Gildas.*]—x. 12. Serite vobis ad justitiam, vindimiate fructum vitæ, inluminate vobis lumen scientiæ.—xii. 6. Misericordiam et judicium observa, et spera in Deum tuum.
- ii. **JOEL iii. 18.** Et erit in illo die distillabunt montes dulcidinem, et colles trachent lac et mel.
- iii. **AMOS iii. 8.** Leo fremet, et quis non timebit? Dominus Deus loquutus est, et quis non prophetabit?—v. 3, 4, 14. Civitas ex qua procedebant mille, dirilinquentur centum: et ex qua procedebant centum, dirilinquentur decim: quoniam hæc dicit Dominus, Quærite bonum et non malum, ut vivatis; et erit vobiscum Dominus Deus vester omnipotens.
- iv. **OBADIAH 15.** Quoniam prope est dies Domini super omnes gentes; quemadmodum fecisti, sic futurum erit tibi: retributio tua retribuetur tibi in caput tuum.
- v. **JONAH i. 8, 9.** Unde venis? et quo vadis? et ex qua regione es tu? et ex quo populo es tu? et dixit ad eos, Servus Dei ego sum, et Dominum Deum cœli ego timeo, Qui fecit mare et aridam. [*part = Hieron., part = V.*]
- vi. **MICAH iii. 1, 2.** Non vobis est scire judicium, odio habentes bona et quærentes mala. [*part = V., part sim. Gildas.*]—iv. 1, 2. Et erit in novissimo eorum dierum, manifestus ille mons Domini paratus super cacumina montium, et in sublime extollentur super colles, et festinabunt ad illum populi, et ibunt gentes multæ et dicent, Venite, ascendamus ad montem Domini et ad domum Dei Jacob, et ostendent nobis viam Ejus, et ibimus in iteneribus Ejus, quoniam ex Sion exhibet lex, et verbum Domini de Hirusalem.—5. Nos autem ibimus in nomine Domini Dei nostri.—v. 2. Et tu Bethlem domus illius Effrata exigua es ut sis in milia Juda, ex te enim prodeat ut sit in principem Israhel.—vi. 8. Quid Dominus exposcit a te nisi facere judicium et justitiam et

- diligere misericordiam et paratum esse ut vadas cum Domino Deo tuo.—vii. 6, 7. Quoniam filius non honorificat patrem, filia insurrexit super matrem suam, nurus super socrum suam, inimici omnis viri qui in domo ipsius sunt. Ego autem in Domino contemplabor, tollerabo in Domino salvificatore meo.
- vii. NAHUM iii. 13. Ecce populus tuus quasi mulieres in te erunt, inimicis tuis aperiendo aperientur portæ terræ tue, comedet ignis serras tuas.
- viii. HABAKKUK ii. 4. Justus autem meus ex fide vivet semper.—iii. 3. Operuit cœlos virtus ejus . . . et laudationis ejus plena est terra.
- ix. ZEPHAN. i. 14–16. Quia prope est dies Domini dies ille magnus, prope et velox nimis, vox diei Domini amara et dura est constituta, potens est ille, dies iræ dies ille, dies tribulationis et necessitatis, dies calamitatis et exterminii, dies tenebrarum et nimbus, dies nubis et nibulae, dies tubæ et clamoris, super civitates illas munitas et super angulos illas altos. [*fere* = Gild.]—18. Argentum eorum et aurum eorum non potest eripere eos in die iræ Domini, et in ignem emulationis ejus consumuntur omnis terra.
- x. HAGGAI ii. 7, 8. Quoniam hæc dicit Dominus omnipotens, Adhuc send Ego movebo cœlum et terram et mare et aridam [=Gild.]: et concutiam omnes gentes, et venient omnia electa gentium, et implebo domum hanc [=Aug.].
- xi. ZECH. i. 4. Hæc dicit Dominus omnipotens, Convertimini ad Me et convertam ad vos.—ii. 8. Quoniam qui tangit vos quasi qui tangit pupillam oculi Ipsius. [*fere* = S. Patrick.]—viii. 16, 17. Bono animo estote, istos sermones facite; loquimini veritatem unusquisque ad proximum suum et judicium pacificum et justum judicate in portis vestris, et unusquisque malitiam proximi sui non reputate in cordibus vestris, et jusjurandum falsum nolite diligere; quoniam hæc omnia odio habui, dicit Deus omnipotens. 19. Et in dies festos bonos jocundamini et pacem et veritatem diligite.—ix. 9. Gaude nimis filia Sion, prædica filia Hierusalem; ecce Rex tuus venit tibi justus et salvificans et Ipse mitis in ascenso jumento et pullo juvne.—xiii. 5. Non sum propheta ego quoniam homo genuit me a juventute mea. 7. Dicit Dominus virtutum, Percutiam pastorem et dispergentur oves.
- xii. MALACHI i. 6. Et si pater sum Ego ubi claritas mea? et si dominus sum Ego, timor meus? 10, 11. Et sacrificium non accipiam de manibus vestris, quoniam ab ortu solis usque clarificatum nomen Meum in gentibus, et in omni loco incensum admovetur nomini Meo et sacrificium mundum; quoniam magnum est nomen Meum, dicit Dominus omnipotens.—ii. 7. Quia labia sacerdotis custodiunt scientiam et lex exquirunt ex ore ejus, quia angelus Domini exercituum est.—iii. 1. Ecce Ego mitto angelum Meum et inspiciet viam tuam ante faciem tuam.—iv. 2, 3. Orietur in vobis qui timetis nomen Meum sol justitiae, et medella in alis ejus, et procidetis et luxoriamini quasi vituli de vinculis laxati, et conculcabitis iniquos, quoniam erunt cine-

res subtus pedes vestros in die quo Ego facio, dicit Dominus omnipotens. 5, 6. Dicit Dominus omnipotens, Et ecce Ego mitto vobis Helias Thesbiten, priusquam veniat dies Domini magnus et inlustris, reconciliabit cor patris ad filium et cor hominis ad proximum ejus^o.

egment of S. John's Gospel (xi. 3, 11, 14-29, 31-37, 39-44), in an Latin Version, from a leaf of a Scotch (Irish) Mass for the Dead, or 9th century?

Iecet, Dñe, imnus; Ds in Sion; et Tibi redditur votum Hirusalem; Exaudi iem meam; ad Te omnis caro veniet. [Ps. lxv. (lxiv.) 2, 3. V.] lis diebus dixit Ihs. ad discipulos Suos, Lazarus amicus noster infirmatur, et ste mortuus est: et gaudeo propter vos, ut credatis, quoniam non eram d eamus ad eum. Dixit autem Thomas, qui dicitur Didimus, cum discipulis mus et nos moriamur cum illo. Venit Jesus, et invenit eum jam quartum monumento habentem. Erat autem Bethania juxta Hirusalem quasi quindecim. Multi autem a Judæis venerunt * * * -viam venit Ei. Maria domi sedebat. Dixit ergo Martha ad Jhm., Domine si fuisse non fuisse s frater meus. Sed nunc scio quoniam quæcumque petieris a Dnō. dabit u. Ait ei Jhs., Resurget frater tuus. Dicit ei Martha, Scio quia resurget rrectione in novissimo die. Dixit Jhs., Ego sum resurrectio et vita: qui n Me, etsi mortuus fuerit, vivet; et qui vivit et credit in Me, non morietur. is hoc? Dixit Ei, Utique, Domine; ego credidi quoniam Tu es Xps. Filius i hunc [in] mundum venisti. Et cum haec dixisset, abiit et vocavit Mariam i suam si[lentio] dicens, Magister venit et vocat te. At illa * * * * Judæi ui erant cum ea et consolabantur eam, ut vid[erunt] Mariam quod festinanter set et exisset, subsequuti sunt, dicentes, Quoniam vadit ad mo[umen]tum et ibi. Maria au[tem cum] venisset ubi erat Jhs., et vid * * procedit ad ius. Dnē [si fuis]ses frater meus non fuis[set mor]tuus. Jhs. autem cum flentem et Judæos qui vene[rant cum] ea flentes, turbatus est sp[iritu et] s dixit, Ubi posuisti *? Dicunt, Dnē. veni et vide. Et [lacri]matus est iixerunt autem, * Ecce quomodo amabat illu[m]. * * nunt quidam ex eis, * * * * * [toll]ite lapidem. Dixit Ei Martha, Dnē jam pudet, uu]m enim habet. Ait Jesus, Nonne * * * quoniam sic ne di q gloriā Dei? Sustulerunt ergo la[pidem]. Jhs autem elevavit oculos et dixit, Pater gra[tias ag]o Tibi quoniam audisti Me. [Ego aut]em scienciam semper [Me aud]is, sed propter turbam que [circum]stat dixi, ut quoni[a]m Me misisti. Et cum haec di[xisset], exclamavit voce magna, e, prodi foras. Et confessim * * qui mortuus erat, ligatis pedibus [et ma]iceis, et facies ejus * * * *.

e is no version extant agreeing with given. It is akin to that found in Hieron., but markedly distinct from it. MSS. S. Gall, No. 1395. Collect. m. II. Printed also by Forbes, *Pref. not Missal*, pp. xlvi-1. In another ass of the 9th century (printed in

Goldsast. Rer. Alemann. Scriptt. II. 156. ed. 1730 vv. 21-27 are quoted from the *Vulgata*.

^o *Iug. si credideris.*

^r The Italics in this passage mark differences from the *Vulgata*. Of these differences, several are common to it with Cod. Bez. (viz. 22 petieris, 27 om. vivi [with Cod. Amiat.], 28 venit,

3. The few quotations from the Gospels, which are written on the margins of the MS. Juvencus in Cambridge University Library (Ff. 4. 32), are from the Old Latin, but contain nothing specially British or Irish. They agree occasionally with the Old Latin used by Gildas (as e.g. S. Matth. v. 13 *proiecatur*, vii. 2 *judicabitur de vobis*), and present a few remarkable readings not traceable elsewhere (as S. John i. 51, *Amodo* [from the Greek] *videbitis cœlos apertos*). The MS. is Welsh, of the 9th century, but contains entries relating to Nuadu and Fethgna Bishops of Armagh, who died respectively A.D. 811 and 874 (see Skene and Bradshaw, in *Arch. Camb.*, 3rd Series, X. 153–156), which shew it to have been carried to Ireland before the last-named year. That the Irish and Welsh Church were at this time in close intercourse with each other, see below under A.D. 883: where it will be seen that, if the very probable hypothesis of Messrs. Skene and Bradshaw is correct, the MS. must have originally belonged to the abbey of Llancarvan, and be dated about the middle or beginning of the 9th century.

39 putet, 44 confessim, and in v. 20 obviavit); and the first two of these also with MS. Colb., which agrees further in omitting *ut* in 16, and in reading in 33 flentes, in 39 quatriduum habet, and in 42 turbam quæ. Heref. Gosp. also omit *ut* in 16, and *vivi* in 27. MS. Vercell. has in 22 petieris, in 28 venit, in 33 flentem, and flentes, in 42 turbam quæ: all of which (except *venit*) are likewise in MS. Veron., with the addition of 43 prodi. 25 etsi, is in γ., ε., and Gaud. Brix. But the other differences, e.g. 20 obviam venit, 31 autem, viderunt, festinanter, surrexisset, subsequuti, quoniam, 32 procedit [*i.e.* procidit], fuisse, 33 turbatus est spiritu et commotus, 36 autem, 37 eis, 43 exclamavit, 44 pedibus et ma-

nibus fasceis,—are peculiar to the MS. itself, is common only (except 33, which occurs nowhere else) with the oldest extant Irish MS., viz. A.: which last agrees likewise in reading 22 petim, 25 etsi, 27 quoniam (and *omn. vivi*), 33 flentes, flentes, 39 quatriduum enim habet, 41 clauso oculos sursum et, 42 turbam quæ, quoniam, 43 prodi, 44 confessim. And 37 eis, 41 mitterunt, 44 ligatis &c., are in γ. In all its marked peculiarities, therefore, save one, this fragment tallies with the oldest of the MSS. at Trin. Coll. Dublin, and in most of them with that alone; while both it and β. have a general agreement with MSS. Vercell. and Veron., and with Col. Bez.

COUNCILS
OF
GREAT BRITAIN AND IRELAND.

III.
CHURCH OF WALES DURING THE SAXON AND
NORMAN PERIODS,

A. D. 681-1295.

Period 1.—*To the end of the Schism, A.D. 681–809.*

Quippe cum moris sit Brittonum fidem religionemque Anglorum pro nihilo habere, neque in aliquo cum eis magis communicare quam pagans.—BÆD. *H. E.*, II. 20. [A.D. 731.]

Period 2.—*From the end of the Schism to the claim of Jurisdiction by the See of Canterbury, A.D. 809–1100.*

Usque ad illum [Wilfridum, ob. 1112] Episcopi extitere Brittonici.—SIR DUN. *ap. Twysd.* 236, FLOR. WIG. *in an.* 1115.

Period 3.—*From the claim of Jurisdiction by the See of Canterbury to the Visitations of Archbishop Baldwin, A.D. 1100–1188.*

Cantuariensis [Archiepiscopus] habet suæ ditioni subjectos Episcopos Hiberniæ et Walarum.—GUL. MALM. *G. R. A. III.* § 300 (also in *Append. ad Flor. Wig. M. H. B.* 644). [A.D. 1114 × 1123.]

Period 4.—*From the Visitations of Archbishop Baldwin to the complete absorption of the Welsh Church (and State) into the English, A.D. 1188–1295.*

Ea namque tempestate quasi regulare in Anglia fuit, quod nemo Walensicus vel etiam in Wallia natus, Episcopus in Wallia præficiendus.—GIR. CAMBR., *De Jure et Statu Menev. Eccl., Dist. I.*; *Opp. III.* 121. [A.D. 1218.]

Quoties Angli in terram nostram et nos insurgunt, statim Archiepiscopi Cantuarienses totam terram nostram sub interdicto concludunt, et nos nominatim et gentem nostram in genere sententia excommunicationis involvunt.—WELSH PRINCES TO POPE INNOCENT III. [A.D. 1202.] (*ap. Gir. Cambr. ib. Dist. IV.* 245.)

CHURCH OF WALES DURING THE SAXON AND NORMAN PERIODS,

A.D. 681-1295.

PERIOD THE FIRST.

TO THE END OF THE SCHISM, A.D. 681-809.

[A.D. 681 (?). Death of the last British titular King of Britain, Cadwalader.

A.D. 768, the North Welsh, and 777, the South Welsh, adopt the Roman Easter.

A.D. 777 or 790. Final boundary fixed between Wales and Mercia, viz. Offa's Dyke from mouth of Dee to mouth of Wye (*Ascer, Ann. Camb. a. 790, Brut y Tywysog., Higden ap. Gale, I. 194*).

A.D. 809. Death of Elbod of Bangor; a last effort said to have been made to revert to the British Easter.]

A.D. 681 (?). *Death^b of the last British (titular) King of Britain, Cadwalader. (His pilgrimage to Rome probably a fiction.)*

BRUT Y TYWYSOG.: — Ac yny
ydyn honno y bu uarw Kad-
adyr uendigeit uab Kadwal-
n uab Catuan Brenhin y Bry-
yeit yn Rufein y deudecuet
o Vei, megys y proffwydassei
din kyn no hynny wrth Wr-
yrn gwrtheneu: ac o hynny
n y colles y Brytanyeit goron y
nas ac yd ennillawd y Sacson
[M. H. B. 841.]

This date is merely assumed as the most
probable according to the evidence (see next

And in that year Cadwalader
the blessed, son of Cadwallon son
of Cadfan, King of the Britons,
died at Rome on the 12th day of
May: as Myrrdin had previously
prophesied to Vortigern of repul-
sive lips: and thenceforth the Bri-
tons lost the crown of the king-
dom, and the Saxons gained it.
[M. H. B. 841.]

note), and as supplying a convenient era, approxi-
mately true, for the period (certainly the latter

part of the 7th century) when Britain merged into Wales. The intimate and friendly connexion of Wales with Wessex during the reign of Ine (A.D. 688–725), which plays so large a part in later legend (see Lappenberg), and the Council which enacted a right of *connubium* between Saxon, Briton, and Scot, found in the spurious additions to the Laws of Edward the Confessor (c. 35, ap. *Lib. Customarum, inter Munim. Gildhall. London.*, vol. II. pt. ii. pp. 638, 639, ed. Riley, and thence in Lambard's *'Aρχαῖον. I. 48*, and *Wilkins, Conc. I. 74*), are purely mythical. And Aldhelm, as quoted below under A.D. 705, proves unfortunately that the historical relations of the two peoples at the particular period were precisely of an opposite kind.

b Both date and place of Cadwalader's death are doubtful: save that it is pretty certain he did not die at Rome. 1. The *Ann. Camb.* a. 682, make him die of the plague in Britain; and two other versions of the same Annals make him fly from the plague in that year (between 674 and 683, Gwentian *Brut*), but to Armorica or Lesser Britain. Nennius also (*M. H. R.* 76) makes him die of the plague and in Britain, but in the time of Oswy and therefore A.D. 664. The

Annals however are the better authority of the two for the date. 2. It is quite impossible that a Welsh King in the very height of the schism should have made a pilgrimage to Rome, while the subsequent common practice of such pilgrimage, beginning with Cyngen in A.D. 854,—not to add the previous similar practice in the 4th and 5th centuries (above, pp. 10, 11, 14),—renders the invention of such a tradition very probable. And 3. there is this special mark of fiction in the particular story, that Cadwalader has obviously been confounded with Cadwalla of Wessex, in accordance with the special confusion of Welsh and Wessex Kings and names referred to in the beginning of the last note. Ivor son of Cadwalader, confounded with Ine son of Cadwalla in the additions to the Laws of Edward referred to in the last note, is also taken on pilgrimage to Rome, A.D. 698, by the *Brut y Tywysog*, in its Gwentian form (p. 4 in *Arch. Camb.*, 3rd Series, X.). Eleventh and twelfth century Welsh legends commonly take Saints or Kings either to Rome (as Beuno, Brynach, Cadoc, Oudoces) or rather more often to Jerusalem (as David, Padarn, Teilo, Cybi, Cadoc again, and King Arthur in Nennius).

A. D. 705–731. Schism between British, but especially Welsh, and Saxon Churches still continues.

ALDHELM, Epist. ad Geruntium (Damnoniae Regem). [A. D. 705.]—*Illud vero quam valde a fide Catholica discrepat, et ab evangelica traditione discordat, quod ultra Sabrinæ fluminis fretum Demetarum sacerdotes, de privata propria^a conversationis munditia gloriantes, nostram communionem magnopere abominantur; in tantum, ut nec in ecclesia nobiscum orationum officia celebrare, nec ad mensam ciborum fercula, pro charitatis gratia, pariter percipere dignentur; quin imo fragmenta ferculorum et reliquias epularum lurconum canum rictibus et immundis devorandas porcis projiciunt. Vascula quoque et phialas aut arenosis sablonum glareis aut fulvis favillarum cineribus expianda purgandaque præcipiunt. Non salutatio pacifica præbetur, non osculum piæ fraternitatis offertur; dicente Apostolo, Salutate vos in osculo sancto; nec manibus lomentum, aut latex cum manutergio, exhibetur; neque pedibus ad lavacrum pelvis apponitur..... Ast vero si quilibet de nostris, id est, Catholicis, ad eos habitandi gratia perrexerint, non prius ad consortium sodalitatis suæ asciscere dignantur, quam quadraginta dierum spatia in poenitendo peragere complantur^b:* [ap. *Migne, Patrol. lxxxix. 90.*]

BÆDA, H. E. II. 20. [A. D. 731.]—*Quippe cum usque hodie moris sit Brittonum fidem religionemque Anglorum pro nihilo habere, neque*

quo eis magis communicare quum paganis.—*Id. ib. V. 23.* Brit- quamvis et maxima ex parte domestico sibi odio gentem An- i et totius Catholicæ Ecclesiæ statum Pascha minus recte mori- improbis impugnant, tamen et Divina sibi et humana prorsus nte virtute, in neutro cupitum possunt obtinere propositum ; qui, quamvis ex parte sui sint juris, nonnulla tamen ex parte rum sunt servitio mancipati. [M. H. B. 171, 284.]

. proprie.

however on the Saxon side the canon of repeated A.D. 734 x 766 by Egbert : on the Scottish [Irish], a century ear- Scotch Bishop Daganus' treatment of

Laurentius of Canterbury.—"Ad nos veniens, non solum cibum nobiscum, sed nec in eodem hospitio quo vescebamus, sumere voluit." [Bæd. H. E. II. 4, speaking of A.D. 604 x 610.]

D. 717. *Churches in Wales first dedicated to others than their founders^a.*

IT Y TYWYSOG. a. 717.— yn wedy hynny, ac y kys- vyt eglwys lann Vihagel. [M. H. B. 842.]

also *Ann. Camb.* a. 718. [M. H. B. 833.]

below, under A.D. 1155, and Rees, S. 67, who specifies three successive such (early) dedications in Wales, the

1st and earliest to founders, the 2nd to S. Michael, the 3rd to the Blessed Virgin.

D. 739. *Pope Gregory III. warns the Bavarian and Allemannic Bishops against British Missionaries^a.*

EGORIUS PAPA III. *ad Episcopos Bajoariæ et Allemanniæ.*—[exhorts to obey S. Boniface, and further, that] gentilitatis ritum et doc- , vel venientium Brittonum, vel falsorum sacerdotum et hæreti- , aut undecunque sint, renuentes ac prohibentes adjiciatis, etc. *Epist. S. Bonifacii, Epist. 45*, ed. Würdtw.]

S. Boniface suggested the prohibition, "es," in his mouth, must have meant Cornishmen, rather than Brétons; and the relations at the time of Corn-Wessex, probably Welshmen. But the on is more likely to be only a repetition

of the "Romana institutio" alluded to in the canon quoted above on p. 126. It is singular that this is almost the only trace of British (as distinct from the numerous Scoto-Irish) missionaries, in Allemannia or Bavaria. See however above, p. 154, note *.

L. D. 768 (or 755)-809. *The Welsh adopt the Roman Easter^a.*

N. CAMB.—CCCXXIV. Annus [A. D. 768], Pascha commutatur Brittones [super Dominicam diem^b], emendante Elbodugo^c

homine Dei. [M. H. B. 833.]—CCCLXV. Annus [A.D. 809], Elbod^c
Archiepiscopus Guenedoti regionis migravit ad Dominum. [ib.]

So also the BRUT Y TYWYSOG. [M. H. B. 843.]

BRUT Y TYWYSOG. (*Gwentian*)—

Oed Crist 755, y symudwyd y Pasg yng Ngwynedd o gyngor Elfod Escob Bangor, ond nis caid hynny gan yr Escobion eraill, ac achaws hynny y daethant y Saeson ar y Cymry yn Neheubarth. [p. 6. in *Arch. Camb.*, 3rd Series, X.]

Oed Crist 777, y symudwyd y Pasc yn Neheubarth. [p. 8. ib.]

Oed Crist 809, y bu farw Elfod Archescob Gwynedd, ... ac y bu terfysg mawr ym mhllith y gwyr eglwysig achaws y Pasc; canys ni fynnai Escobion Llandaf a Mynyw ymroddi dan Archescob Gwynedd lle yr aeddynt en hunain yn Archescobion hŷn o faint^d. [ib.]

* All other Churches of the British communion had already done so. Nennius (so called), who styles himself “discipulus S. Elbodi,” used the 19 years’ cycle; which prevailed therefore in Gwynedd from Elbod’s time. But it is first used in the *Lib. Landav.* under the year 1022, and by the *Brut y Tywysog*. (M. H. B. 851) under the year 1005, and by both erroneously. Nevertheless, the South Wales dioceses must have conformed to the Roman Easter if they were in close communion with the Saxon Church; as appears to have been the case, more or less, from about the end of the 9th century.

^b These words, which are wanting in some MSS., are evidently a gloss founded on the mistaken supposition that the British were Quardicimans.

^c Aliter Elbodu, or Elbodo. He is styled

A.D. 755.—Easter was changed in Gwynedd by the advice of Elvod, Bishop of Bangor; but the other Bishops did not concur therein; on which account the Saxons invaded the Cymry in South Wales. [p. 7. ib.]

A.D. 777.—Easter was altered in South Wales. [p. 9. ib.]

A.D. 809.—Elvod, Archbishop of Gwynedd, died; ... and a great tumult [occurred] among the ecclesiastics on account of Easter; for the Bishops of Llandaff and Menevia would not succumb to the Archbishop of Gwynedd, being themselves Archbishops of older privileged. [ib.]

Elvodus in some MSS. of Nennius, and in others Elbotus, or Elodus.

^d The last echo of the British Easter controversy is traced (by Ussher) in certain κληρικοί, τῶν εἰς αὐτά που τὰ ἀκρα τῆς οἰκουμένης οἰκούντων, who A.D. 842 x 847 (acc. to the anon. *Vita S. Chrysost.*, written c. A.D. 950 [Cave]), ἐνεκά τινων ἐκκλησιαστικῶν παράστασιν τελεῖας τε τοῦ Πασχαλίου καὶ ἀκρίβων καταλήψεως τὴν βασιλίδα πόλιν (Constantinople) καταλάθοντες, τῷ ταύτῃ τὸ πρικαῦτα Πατριάρχῃ προσεληλύθασι. Μεθόδιος οὗτος δὲ ἐν πατράσιν ἐπιδέξιος ὡφ' οὐ ποδέντε καὶ τίνος χάριν ἤκειν ἐρωτηθέντες, τῶν Ὀικενικῶν ἔφασαν εἶναι διατριβῶν, κ. τ. λ., proceeding among other things to profess themselves diligent readers of S. Chrysostom.

PERIOD THE SECOND.

FROM THE END OF THE SCHISM TO THE CLAIM OF JURISDICTION BY
THE SEE OF CANTERBURY, A.D. 809-1100.

- [A.D. 816. Wales subject to the supremacy of Egbert (*Ann. Camb.* a. 816, 818, *Brut y Tywysog*. a. 817, 819, 823, *Anglo-Sax. Chron.* a. 828).
- A.D. 870. South Welsh Bishops said to have been consecrated in many cases henceforth by the Archbishops of Canterbury.—A.D. 874. A Saxon Bishop of S. David's.
- A.D. 884 or 885. South Welsh Princes, and, shortly after, the Prince of Gwynedd, under the protection of Alfred (*Asser*), and A.D. 922 homagers to Eadward the Elder (*Anglo-Sax. Chron.* a. 922), and A.D. 926 to Æthelstan, who fixes the Wye as the Welsh boundary (*Laws of Howell Dda*, *Anglo-Sax. Chron.* a. 926, *Kemble, C. D.* 352, 353, 363, 364, 367, 424, 426, 451, 1103, 1107, 1110, 1112, *Flor. Wig.* a. 926, *W. Malm., G. R. II.*).
- A.D. 928. Codification of Welsh Laws, ecclesiastical and civil in one, by an Assembly of Clergy and Laity under Howel Dda.
- A.D. 973. Welsh Kings homagers to Edgar (*Anglo-Sax. Chron.* and *Flor. Wig.* a. 973, and see *Kemble, C. D.* 519).
- A.D. 1043-1055. A Bishop of S. David's acts as vicar to the (Saxon) Bishop of Hereford.
- A.D. 1063, 1064. Harold reconquers Wales, in revolt since 1055, and reinforces the boundary of Offa's Dyke by penalties (*Anglo-Sax. Chron.* and *Flor. Wig.* a. 1064, *Gir. Camb. de Illaud. Walliae, Higden ap. Gale, I.* 194).
- A.D. 1071-1096. Revival of learning at S. David's in connection with the Irish Church, under Bishop Sulien and his sons.
- A.D. 1081. William I. "subjugavit sibi Walliam" (*Anglo-Sax. Chron.* and *Ann. de Winton.*), and visits S. David's.
- A.D. 1090-1100. Norman occupation of South Wales (*Brut y Tywyng. Gurnt.* 72-76).—From the death of Rhys King of South Wales, c. A.D. 1093 (1093 *Ann. Menev.*, 1091 *Ann. Camb.* and *Brut W. Williams*), "regnare in Walonia (i. e. South Wales) Reges desiere" (*Flor. Wig. IL* 31).—Institution of Lords Marchers.
- A.D. 1092. Attempt to intrude a non-Welsh Bishop on the see of Bangor.
- A.D. 1095 x 1100. Jurisdiction asserted by Archbishop Anselm over the Bishops of S. David's and Llandaff.]

Early in the 9th Century. Gift of MS. Gospels to Llandaff Cathedral a.

BOOK OF S. CHAD, *marg.*—Ostenditur hic quod emit ✕ Gelhi filius Arihtiud hoc Evangelium de Cingal, et dedit illi pro illo equum optimum: et dedit pro anima sua istum Evangelium Deo et Sancto Teliaui super altare.

✕ Gelhi ✕ filius Arihtiud: et Cincenn ✕ filius Gripiud.

[*In marg. Lib. MS. S. Chad*, p. 141, printed in *Hickes, Diss. Epist.* II; *Wanley, Lit. Sept.* 289; and (with facsimile) in Append to *Lib. Landav.* 271; and in facsimile also in Westwood's *Palaeogr. Sacra.*]

^a This memorandum occurs with others (relating mostly to gifts of land to Llandaff) on the margin of the MS. Gospels (an Irish MS.) once belonging to Llandaff, now to Lichfield Cathedral. See above, p. 190, note ¹. Another memorandum mentions Bishop Nobis (Nywys) of Llandaff. And the gift of the MS. therefore must be dated early in the 9th century, as Nywys, who is reckoned as "19th Bishop" in the *Lib. Landav.* 208, followed shortly after Bishop Cerenhir, if that book (206) may be trusted. The disappearance of the MS. from Llandaff, obviously prior to the compilation of the *Lib. Landav.*, which makes no

use of its memoranda, and its possession by the Cathedral Church of Mercia, leave it still doubtful, what kind of transaction, in the comparatively peaceable 10th century, had thus transferred the ownership of the documents of the Welsh see. One of these memoranda (in *Wanley*, p. 290) refers to Leofgar, Bishop of Lichfield (died A.D. 1026). Another, printed by Rees (p. 273), contains the name of Mormarch, who however cannot be the cotemporary of Bishop Herwald, A.D. 1056-1104, mentioned in the *Lib. Landav.*: inasmuch as the S. Chad Gospels plainly got to Lichfield before 1026.

Similar date. Grant of Freedom to a Serf, made in the presence of Laity and Clergy of Llandaff.

lb.—* * * cc ēē t * * dene^b lit * * ith, iiiii fi * * ledri gu * * agnunn^c * * uch. et * ci * arthiud * iunt li[bert]atem Ble * * filio Sul * et semini [eius] in semp[ter]num. Propter. [a]tque hoc est * e quod dedit [pro] liberta[te] quatuor * * os et oc[to] * * incias. [Actum cor]am idoneis [t]estibus; de [laic]is Riguo * n filius * * ic, Guen filius * r, Guoluic [filius *]edan, Ou * f.^d Guur * aim, Mer * an f.^d Salus, Arthan f.^d Cimulch, Judri f.^d Judnerth; de clericis vero Nobis Episcopus Teiliau, Saturnguid sacerdos Teiliav, Dubrino^e, et Cuhelm filius Episcopi, Saturnbiu cam ibiav, et Sulgen [scho]lasticus qui hanc fideliter scripsit. Qui custodierit hoc decretum libertatis Bleidiud, et prolis eius, sit benedictus. Qui autem non custodierit, sit maledictus a Deo, et a Teiliav, in cuius Evangelio scriptum est. Et [dic]at omnis populus, fiat, fiat. [*In marg. ejusd. MS.* p. 218, and printed in *Hickes, Diss. Epist.* II; *Wanley, Lit. Sept.* 290; and Append. to *Lib. Landav.* 273.]

^a Similar deeds of manumission occur in Saxon England and Cornwall (*Hickes, Diss. Epist.* 12-15, *Kemble, C. D.*, VI. 209-211). The above is entered on the margins of p. 218 of the MS. Gospels above mentioned, and "its former part is much damaged, and rendered for the greater part

unintelligible by the cutting of the bookbinder" (*Rees Lib. Landav.* 617).

^b So *Wanley*: pene *Hickes*.

^c So *Wanley*: ngim *Hickes*.

^d i. e. filius.

^e So *Hickes*: Dubrmo *Wanley*.

A. D. 854. ANN. CAMB.—CCCCX. Annus, Cinnen^a rex Pouis in Roma obiit. [*M. H. B.* 835. So also *Brut y Tywysog.* a. 854 (*ib.* 845). He was killed there by his own men, according to the Gwentian *Brut.* a. 850.]

^a Aliter Cyngen. See his monumental inscription to his ancestor Eliseg, below in App. B.

A.D. 871, 883, 894.—*BRUT Y TYWYSOG. Gwent.*

ed Crist 871, bu farw Einion Escob Mynyw, ac y gwnaeth-d Hubert Sais^a yn Escob yn e ef. [p. 14. in *Arch. Camb., Series, X.*]

seemingly identical with Llanwerth or Lwm-r Lanverd or Llywarch or Lambert or Mar-necrated to the See of S. David's 874 (*Ann. Camb.* and *Brut y Tywysog.*) by the Archbishop

i.—*Oed Crist 883, ... y bu farw ifor abad Llanfeithin b, gwr h a dysgedig oedd efe a mawr duvioldeb. Efe a ddanfones ech o wyr doethion ei gor i li addysc i Wyddelod y Wer-*
1. [p. 16. *ib.*]

= Llancarvan.—Armagh was destroyed by anes A.D. 850 and 867, and was restored shop Fethgna 852-874; to whom it is

i.—*Oed Crist 894, y bu farw Hy-ab Rhys ab Arthfael arglwydd ganwg yn ei lawn henaint yn fain ym mhen tridiau wedi ei d yno, sef ei oed chweugein-ydd a phedair.* [pp. 18, 20,

ee the inscriptions in Llantwit churchyard, below in App. B. Howel died A.D. 885, according the other Chronicles.

and beginning of 10th centuries, to A.D. 929. *Synodical Acts of discipline alleged to have been exercised by Bishops of Llandaff over Welsh Princes.*

ee above, pp. 125, 126: and for the form e documents, below, under Bishop Herwald, 1056 x 1104. Those which are here d to are in extenso in *Llib. Landav.* 196, 26, 221-224, 227-229, and, except the first t, in *Wilkins. I.* 197-199 (under the mis- of Councils of Llandaff). They relate to— synod held merely to receive a grant of Bishop Trychan, and to grant absolution chmael and his sops (*L. L.* 196). A synodical excommunication of Howel of Glewyssig, and Of Ili, for murder committed after swear-

ing amity upon relics in the Bishop's presence, by Bishop Cerenhir (*L. L.* 202-206).

iv. Settlement by a synod of a disputed title to a church between Brochmael King of Gwent and Bishop Cyfeiliawg, and

v. Excommunication (synodical) of the same Brochmael and his "family" by the same Bishop, for wrong done to the Bishop and his "family" (*L. L.* 221-224).

vi. And of Tewdwyr King of Brecknock by Bishop Libiau for stealing the Bishop's dinner by force from the abbey of Llancors (*L. L.* 227-229).

Howel (see also under A.D. 894, above) and Brochmael (cf. § iv., v.) were both tributaries to King Alfred about A.D. 884 (*Asser*). Trychan, and the Brochmael of § i., are placed at an earlier but uncertain period by the *Lib. Landav.*, Trychan's successor being cotemporary with Howel's father (*L. L.* 196). Cyfeiliawg's dates are 870–

927 (see below), Libian's 927–929.

Part of the satisfaction enjoined upon Brochmael in the last case but one, was the payment to the Bishop of a plate of pure gold the length and breadth of the Bishop's face. And Libiau exacted the "price" of a Bishop, 100 mancūs of gold, sevenfold.

End of 9th and beginning of 10th centuries [A.D. 870–929?] South Welsh Bishops said to have been consecrated by the Archbishops of Canterbury^a.

ASSER, *De Rebus Gestis Ælfredi*.—His temporibus^b, ego quoque (Asser) a rege (Ælfredo) advocatus, de occiduis et ultimis Britanniz finibus ad Saxoniam adveni, ex consilio et licentia nostrorum omnium^c pro utilitate illius sancti loci^d et omnium in eo habitantium; Regi ut promiseram, ejus servitio me devovi, ea conditione ut per sex menses omni anno cum eo commanerem..... Sperabant enim nostri minores tribulationes et injurias ex parte Hemeid Regis sustinere, qui sæpe deprædabatur illud monasterium et parochiam Sancti Degui, aliquando expulsione illorum antistitum qui in eo præsenterent, sicut et Novis Archiepiscopum propinquum meum et me expulit aliquando sub ipsis: si ego ad notitiam et amicitiam illius Regis qualunque pacto pervenirem. Illo enim tempore et multo ante omnes regiones dexteræ Britanniæ partis ad Ælfred Regem pertinebant, et adhuc pertinent^e Anaraut^f quoque filius Rotri cum a Rege (Ælfredo) honorifice receptus esset, et ad manum Episcopi in filium confirmationis acceptus maximisque donis ditatus, [se] Regis dominio cum omnibus suis eadem conditione subdidit, ut in omnibus Regiæ voluntati sic obediens esset, sicut Æthered cum Merciis. [M. H. B. 487, 488.]

R. DE DICETO, *Abbrev. Chron.*.—A. 872. Æthelredus Dorobernensis Archiepiscopus. Hic Chevelliauc Episcopum Landaviæ, et post Libau Episcopum Landaviæ, et post Lunverd Episcopum Sancti David, Cantuariæ consecravit. [Twysd. 451.]

FLOR. WIG., *Chron.* a. 915.—Pagani ... terras septentrionalium Britonum invadunt, et cuncta quæ circa fluminis^g ripam reperiunt, pene diripiunt. Captum quoque in campo Yrcenefeld nuncupato Britonum Episcopum Cymelgeac, lætantes non modicum, ad naves deducunt secum: quem non multo post XL. libris argenti Rex redemit Eadwardus. [M. H. B. 570. So also the *Anglo-Sax. Chron.* a. 918.]

LIB. LANDAV.—DCCCC^m. XX^o. VII^o. Cimeilliauc^h Episcopus migravit ad Dominum. DCCCC^m. XX^o. IX^o. Libiau Episcopus

migravit ad Dominum, et ordinationis suæ anno tertio. [*Lib. Landav.* 227, 230. So also the *Canterbury Rolls*, ap. *Godwin*, ed. Richardson.]

ANN. CAMB.—CCCCXXX. Annus. [A.D. 874.] Llunwerth^b Episcopus consecratur. [*M. H. B.* 835.—Lwmber of Mynyw, *Brut y Tywysog.* a. 874; *ib.* 845.]

^a Spiritual subjection usually followed temporal. And therefore, although the precise dates as given are irreconcileable, the fact of consecration of South Welsh Bishops at this period by the Archbishop of Canterbury (especially if one of them was a Saxon by nation) is possibly true. The like story in the *Lib. Landav.* of the consecration of Oudoceus at Canterbury in the beginning of the 7th century is of course a fiction. At the same time the conflicting statements of later date (see under A.D. 972), and the evident inclination of the compiler of the *Lib. Landav.* and still more of Canterbury authorities to make out a connection between Llandaff and Canterbury, throw suspicion upon all assertions of the kind. Æthelred was Archbishop of Canterbury A.D. 870-889. It is possible therefore that he might have consecrated Cyfeiliawg. And Llunwerth falls within his Archiepiscopate. But Libiau's consecration is dated by the *Lib. Landav.* within that of Wulfhelm, and 38 years after Æthelred's death.

The Northmen wasted Glamorgan and Gwent, and as far inland as Brecknock, both in A.D. 895 and 915 (*Ann. Camb.*).

^b A.D. 884 acc. to Spelman, and Pauli.

^c Sc. ecclesiasticorum S. David.

^d Sc. S. David's.

^e Sc. the principalities of Hemeid King of Dyfed, Howel King of Glewysig, Brochmael and Fermael Kings of Gwent, Helised King of Brecknock.

^f King of Gwynedd.

^g Sc. the Wye.

^h If Lumberth, "Episcopus S. David," who intercedes only (as an equal) with Libiau of Llandaff on behalf of Tewdwr King of Brecknock (*Lib. Landav.* 2:8), was really a Saxon (see above, under A.D. 871), his consecration at Canterbury certainly becomes probable. And Asser's connection with Alfred falls also in the early portion of Lumberth's Episcopate: which lasted to 944, if the *Ann. Camb.* may be trusted.

[A.D. 928 (?)—*Laws of Howel Dda*—*Brut y Tywysog. Gwent.* :—

Oed Crist 926, aeth Hywel Dda fab Cadell, Brenin Cymry oll, i Rufain, a chydag ef dri Escob^a, sef oeddynt Martin Escob Mynyw, a Mordaf Escob Bangor, a Marchlwys Escob Teilaw, a chyda hwnnw Blegywryd ab Owain pencyfeistedd Llandaf, brawd Morgan Brenin Morganwg, a'r achaws eu myned yno, ymgynghori a doethion y modd y gwellheid cyfreithiau gwlad Gymru, agwybod cyfreithiau gwledydd a dinasoedd eraill, a'r cyfreithiau a fuant gan Amherodron Rhufain yn ynys Prydain yn amser eu hunbennaeth hwy, a gwedi caffael gwybodaeth o'r pethan hynny, a chyngor doethion, dychwelyd i Gymru, lle y galwes Hy-

A.D. 926.—Howel the Good, son of Cadell, King of all Wales, went to Rome, and three Bishops^a with him,—Martin, Bishop of Menevia; Mordaf, Bishop of Bangor; and Marchlwys, Bishop of Teilaw: and Blegywryd, son of Owain, chief of the court of Llandaff, brother to Morgan, King of Glamorgan, accompanied them. The reason they went there was, to consult the wise in what manner to improve the laws of Wales, and to ascertain the laws of other countries and cities, and the laws in force in Britain during the sovereignty of the Emperors of Rome. And after obtaining information of these things, and the

^a See however below, p. 219.

wel attaw holl bençenedloedd gwlad au teisbanteuluoedd, a phob doethion a dysgedigion o wyr llêñ a lleygion yn ddygynnill gorsedd hyd y Ty Gwynn an Daf yn Nyfed. A gwedi chwiliaw a gaffad o bob gwlad a dinas y caed yn oreuon o'r cyfan cyfreithiau Dyfnwal Moelmud, a thrwy ddysg ac athrawiaethgar ymgais Blegywryd athraw y trefnwyd y rhai hynny, ac au doded wrth farn y dygynnill, oni chaed gannynt eglurhâd, a gwellhâd, ac adlanwad ar y rhai hynny, a gwedi myned wrth farn a rhaith gwlad yn y dygynnill y cadarnhääed y cyfreithiau ac au rhodded yn ddeddfedigawl ar holl wlad Gymru, a gwedi hynny myned i Rufain yr ail waith o Hywel, a chael barn doethion yno, a gwybod bod y cyfreithiau hynny yn gydgerddedogion a chyfraith Duw ac a chyfreithiau gwledydd a dinasoedd tiroedd cred a bedydd, y daeth yn ei ol i Gymru, ac y dodes ei gyfreithiau wrth farn y cantrefi, a'r cymmydau, a rhaith gwlad, ac o hynny ydd aethant yn gadarn yn holl arglwyddiaethau Cymru, ac ym mhob llys arglwydd a chenedl hyd nad oedd a gaeai yn eu herbyn, ag nad oeddent o arall yn un llys gwlad ac arglwydd yng Nghymru, ac achaws daed ei gyfreithiau y gelwir ef Hywel Dda (pp. 20, 22).]

counsel of the wise, they returned to Britain, where Howel convoked all the heads of tribes of the country and their assistants, and all the wise and learned, ecclesiastical and lay, in a combined session at the White House upon Tav in Dyved. And after searching what was procured from every country, the laws of Dyvnwal Moelmud were found to be the best; and by the learning and doctrinal skill of the Doctor Blegywryd they were arranged; and by the judgment of the assembly they were expounded, improved, and augmented; and after the laws had passed the judgment and verdict of the country in the assembly, they were authorized and made legal in all the country of Wales. And after that Howel went a second time to Rome, and obtained the judgment of the wise there, and ascertained those laws to be in accordance with the law of God and the laws of countries and cities in the receipt of faith and baptism. He then returned to Wales, and submitted his laws to the judgment of the cantreys, comots, and verdict of the country; and thence they became authorized in all the lordships of Wales, and in every court of lord and tribe, until they became paramount; and no others were used in any court of country and lord in Wales; and from the goodness of his laws he was called Howel the Good (ib. pp. 21, 23).]

A.D. 928.—CYVREITHIAU HYWEL DDA,

AR DDULL GWYNEDD:—

AR DDULL DYVED:—

AR DDULL GWENT.

THE LAWS OF HOWEL THE GOOD^a,

ACCORDING TO THE VENEDOTIAN CODE:—

ACCORDING TO THE DIMETIAN CODE:—

ACCORDING TO THE GWENTIAN CODE.

[The ecclesiastical portions only of these Laws are here given.]

D. 928(?). Assembly of Clergy and Laity, representing all Wales, under Howel Dda King first of Deheubarth and ultimately of all Wales, at Whitland in Caermarthenshire, where the following ecclesiastical laws were sanctioned as part of a digest of the laws of the country^b.

^a Mr. Aneurin Owen's Preface to his edition of the Welsh Laws (Lond. 1841) will supply full information respecting the digest accomplished by Howel. In course of time the (seemingly) at first single code became distinguished into three, varying with the three great divisions of Wales, viz. Gwynedd (Venedotia), Dyved (Dimetia) for Deheubarth, and Gwent (i. e. Monmouth, &c.) for Morganwg. The extracts from the code here given are distinguished accordingly. Subsequent evasions, from certainly A.D. 1080 to the Statute of Rhuddlan A.D. 1284 (which introduced English law), have also rendered it impossible to separate in the code, according to existing MSS., the exact laws of the original code from later alterations or additions. It must be borne in mind, therefore, that the following extracts are from 12th and 13th century transcripts only, of a document, embodying no doubt and modifying documents earlier than its own date (of a little after 900), but itself again, as undoubtedly, largely modified before these transcripts were made. The date of the original assembly depends upon the following evidence.—Howel Dda became king of South Wales

A.D. 909, and of North Wales A.D. 915 (*Ann. Camb.*, and see *Lappenberg*), tributary to Eadward of England A.D. 919 and to Æthelstan A.D. 926 (*Anglo-Sax. Chron.*, and *Flor. Wig.*), was at the latter's court A.D. 931, 932, 933, and 934 (*Kemble*, C.D. 353, 363, 364, 1003, 1007, 1010), at Eadred's A.D. 949 (*ib.* 424, 426), went to Rome A.D. 928 (*Ann. Camb.*, but A.D. 920, i. e. between 920 and 930, *Brut y Tywysog.*) in order to get his laws confirmed by the Pope (*Pref. to Laws, Dimet. Code*, and to Bk. III. of *Venedotian*), and died A.D. 950 (*Ann. Camb.*, but 948, *Brut y Tywysog.*), or 951 (*Sim. Dunelm.*). But the Laws themselves (*Pref. to Dimet. Code*) date the journey to Rome A.D. 914, and name Anastasius, who died A.D. 913, as Pope at the time. The Gwentian form of the *Brut y Tywysog.* (as already quoted) asserts two journeys to Rome, one for advice beforehand, the other subsequently for approbation, and relates both under A.D. 926. The Code itself twice or thrice (sometimes for the purpose of asserting a contrary law) mentions the "law of Rome," both canon and civil.

^b* [The notes, throughout the following extracts from Howel Dda's Laws, are Mr. Aneurin Owen's. And the reader is also referred to Mr. Owen's edition of the Laws (8vo. 2 vols. 1841), whence the extracts are taken, for the account of the MSS. designated by the letters *A*, *B*, *C*, *D*, &c. &c., and for the copious additional various readings given in his edition, but with which it has not been thought worth while to encumber the pages of the present work. The order of the Venedotian Code has been followed in arranging the sections; but for their division and numbering, and for the arrangement of their contents, and for those titles to sections which are within brackets, neither Mr. Owen nor the MSS. are responsible. The Latin variations and additions are taken from two Latin digests of the Dimetian Code, and from a third, a fragment, abridging only one book of the Code, here denoted respectively by *α*, *β*, *γ*, according to the order in which they are printed (under the title of *Leges Walliae*) at the end of Mr. Owen's work. The second of them, *β*, is that already referred to (p. 127, note *) as containing several laws nearly verbally identical with certain canons in an 8th century MS., possibly part of the original materials of Howel's digest. For subsequent variations in, and additions to, the Laws, see below App. C. The extracts in Wilkins, I. 208-212, are taken from Dr. Wotton's *Leges Walliae*.]

[CYFREITHIAU HYWEL DDA. A.D. 928.]

RHAGLITH.

GWYNEDD^a.

HEUEL da uab Kadell tewysauc Kemry oll auclles e Kemry en kam arueru or kefrethyeu ac a deuenus atau chueguyr o pop 'kemut eny tehuysokaet' [hŷt y Tŷ Gwŷn ar Taf a hennŷ or gwŷr doethaf jny kŷuoeth] e peduuar [onadunt] en lleycyon ar deu en escoleycyon. Sef achau e uenuyt er escolycyon rac gossod or lleycyon dym auey yn erbyn er escrythur lan. Sef amser edoythant eno e Garauuys [a] sef achau edoythant e Garauuys urth delehu opaup bot en yaun en yr amser glan hunnu ac na guenelhey kam en [yr] amser gleynnyd. Ac o kyd keghor akydsyned-ycabeth edoython a doytant eno er hen kefrethyeu a esteryasant arey onadunt aadassant yredec arey aemendassant ac ereyll en kubyl adyleassant ac ereyll oneuuyt ahosodassant.

Aguedy honny onadunt ekefrethyeu auarnassant eu cadu [a] Heuel arodes

^{1'} cantref yg Kemry B.D.DYVED^b.

HYWEL da orat Duw mab Kadell brenhin Kymry oll awelas y Gymry yghamaruer ogyureithieu adeuodeu ac wrth hynny a devynnawd attaw o bop kymhwt ²oe teyrnnas' whegwyr aaruerynt o awdurdawt ac ygneittaeth a holl eglwysswyr yteyrnnas aaruerynt o teilygdawt bagleu megys Archescob Mynyw ac Esgyb ac abadeu aphrioreu hyt ylle aelwir y Ty Gwynn ar Taf yn Dyuet. Y ty hwnnw aberis ef y adeilat o wyeil gwynnyon yn llety ydaw wrth hely pan deley y Deuet ac wrth hynny y gelwit ef y Ty Gwyn.

Ar Brenhin ar gynnullieittua honno atrigassant yno trwy yr holl Arawys ywediay Duw trwy dyrwest [a gwedi] perfffeith ac y erchi rat a darpar yr Brenhin y wellau kyureithieu adeodeu [³ Kymry]. Ac or gynnulleittua honno pan tervynnnavd

HYWEL da mab Kadell brenhin Kymry naeth trwy rat L dyrwest agweddi caeidyaw ef Kymry theruyn, [nŷt amgepedwar cantrew ⁴ geint yn Deheuba deunaw cantref Gw a thrugein tref trachell a thrugein tref. Ac yn [ŷ] teruyn nyt geir geir neb ⁵ an hwy' ageir yw ⁶ ei hwy ar pawb.

[E] sef yd oed dedueu, adryc kyfr kyn noc ef, [ac] y yrth ynteu chwe g bob kymwt yg Kynduc hyt y Ty Gw Taf, a seith ugein ba yrrwg Esgyb ac Arch ac abadeu ac athraw y wneuthur kyureith ac y diot y rei drwc kyn noc ef, ac yw ca hau yny enw ehun.

Ac or niuer hwn

² yg Kymry N.O.P.Q. ³ hynny L. ⁴ arhugai
⁵ armaw ef X. ⁶ e X.^a Gwynedd, or Venedotia, contained the greater part of what is now called North Wales.^b Dyved, or West Wales, in strict acceptation, was the name of the district bounded by the Tywi on the S.E. and by the Teivi on the N.W.; but in a wider sense the country over which the eccl-

siastical supremacy of the see of Menai tended.

^c Gwent, the appellation of the district Wales inhabited by the Silures, comprising diocese of Llandaff.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

PREFACE.

VENEDOTIAN.

WEL the good, son of Cadell, prince of Cymru, seeing the 'Cymry' perverting the laws summoned to him from each 'cymwd' in the principality, sent in his dominion, 'White House on Tav; four of them and two clerks. They were summoned lest they should ordain any contrary to the holy law. The time when assembled together Lent, and the reason assembled in Lent because every one should be pure at that time, and should do wrong at a time of Lent. And with mutual counsel and deliberation these men there assembled examined the ancient laws some of which they resolved to continue unaltered; some they amended; others they entirely abrogated; and some new laws they enacted.

After promulgating laws which they had resolved to establish, Howel

rev' in Cymru B.D.

'ymru' signifies Wales, and 'Cymry' the nation.

'cymwd' is a territorial division, of which generally form a 'cantrev,' though it sometimes contains more.

The White House stood near the site of St. David's Abbey in Caermarthenshire.

There appears to be an error in this reading, as never were so many cantreys in all Wales; 'cymwds' be substituted, the account would be

DIMETIAN.

HOWEL the good, son of Cadell, by the grace of God, king of all Cymru, observed the Cymry perverting the laws and customs; and therefore he summoned to him, from every cymwd of his kingdom, six men, who were practised in authority and jurisprudence; and all the clergy of the kingdom possessed of the dignity of the crosier, as the Archbishop of Menevia, and Bishops, and abbats, and priors, to the place called the White House upon the Tav, in Dyved. That house he ordered to be constructed of white rods, as a lodge for him in hunting, when he came to Dyved; and on that account it was called the White House.

And the King, with that assembly, remained there during the whole of Lent, to pray to God, through perfect abstinence, and to implore grace and discernment for the King to amend the laws and customs of Cymru.' And, at the termination of Lent,

² in Cymru N.O.P.Q. ³ those customs L. ⁴ one Z.
⁵ his X. ⁶ his X.

GWENTIAN.

HOWEL the good, son of Cadell, king of Cymru, enacted, by the grace of God and fasting and prayer, when Cymru was in his possession in its bounds; to wit, ⁴ three score and four ⁵ cantreys in South Wales, eighteen cantreys of Gwynedd, three score trevs beyond the ⁶ Cyrchell, and three score trevs of ⁷ Buallt. And within that limit the word of no one went before ⁸ their word, and ⁹ their word was binding upon all.

As bad customs and bad laws existed before his time, he summoned six men from every cymwd in Cymru, and assembled them at the White House upon the Tav, together with seven score croziers, between Bishops, and Archbishops, and abbats, and good teachers, to form wholesome laws, and to abrogate the bad ones before his time, and to give them stability in his own name.

And, out of that num-

near the truth. The reading of Z, as probably correct, would have been inserted in the text, if so modern a transcript could be preferred before five ancient MSS.

⁸ Now called Crychell, a brook in Radnorshire, which runs by Abbey Cwm hir and falls into the Ieithon.

⁹ A district in the upper part of Brecknockshire.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

RHAGLITH.

GWYNEDD.

yaudurdaut udunt ac a orckemenus en kadarn eu kadu en craf. A Heuel ar doythyon auuant y kyd ac ef aossodassant eu hemendy whole ar hon Kemry holl ar y nep eg Kemry alecrey heb eu kadu ekefreathyreu: ac adodassant eu hemendy whole ar er egnat a kemero dyofryt braut ac ar er argluyt ay rodhei ydau ar ny uypey teyr kolheuen kefrethy a guerth guellt adof apop pedh [or a berthyn arnadunt or y mae] reyt y dynaul aruer arnau. [I. 2.]

DYVED.

y Garawys y dewissaud y Brenhin y deudec lleyc doethaf oe wyr ar vn yscolheic doethaf yr hwnn aelwit yr athro Vlegywryt y luneithaw ac y synnhwyraw idaw [ef] ac oe teyrnas kyureitheu ¹ac arueroed' yn perffeith [o nadunt] ac yn nessaf [ac] y gellit at [yr] wironed a iawnder.

Ac y dechreuis eu hysgrienu ynter rann [ac] yn gynntaf kyureith y llys pennedyawl; yr eil kyureith y wlat; y tryded aruer o bop vn onadunt [wynteu yn berffaith.] Guedy hynny yd erchis [y Brenhin] gwnneuthur tri llifuyr kyureith: vn vrth y lys peunydyaul [yn] pressuyl [uodic] ygyt ac ef [e hun;] aral ylys Di-neur; y trydyd ylys Aberffraw megys ycaffey teir rann Kymry nyt amgen Gwyned Pwys [a] Deheubarth audurdawt kyureith yn eu plith vrth eu reit yn wastat ac yn parawt [pop amser].

Ac o gyghor y doethonn hynny rei or henn gyureitheu [hynny] a gynnhalawd [ef] ereill a wellaawd

GWENT.

dewisswyt y deudec doethaf ar un ysc kymhenhaf y wneud kyureitheu hynny. awnaethant hwy pa run udunt wneuti kyureitheu dodi em Duw ac un y gynnu honno ac un Gymr baladyr ar y neb a y kyureitheu hynny.

Ar llyuyl hwn ²h Morgeneu a ³Chyfr uab adigonet. Ar hynny' oed oreu hamser ar cof a c theu [ac oesseu]. [622.]

[LL. WALLIC

Of the Prefaces to certain transcripts of the (which are of the Di type) the following certain new matter.

Incipit Prologus bro Legum How (Howeli Boni).

Brittannie leges Howel, qui cognobatur bonus, id est regni sui, scilicet, Gotorum, Powyssorumque Dextralium, statum, et in uno loco suum tribunal concitorum, uno consensu diligenti, quia ex natione, medio, c

¹ Kymry ac i arver P.

² Blegywryt yscolheic ac hyscriuenwys; canys ef a chyureith X.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

PREFACE.

VENEDOTIAN.

onned them with his
rity, and strictly com-
ed them to be scrup-
ly observed. And
I and the wise men
were with him de-
ed their malediction,
at of all the Cymry,
him who should not
the laws: and they
nced their maledic-
upon the judge who
undertake a judicial
on, and upon the
who might confer it
im, without knowing
hree columns of law,
ie worth of wild and
animals; and every-
pertaining to them
ary and customary in
munity. [l. 3.]

BOOK III. PREFACE.

wel the good, son of
l, prince of Cymru,
onned to him six men
every cantrev in all
u, to the White
: on the Tav, in
l, and those of the
men in his domi-
four of them laics,
no clerks. The cause
ringing the clerks
est the laics should
uce what might be
try to the holy scrip-

And the time of

Cymru and its custom P.
w of X.

The superior chief of a district.

Which, in Book III., are described to be such as relate to murder, arson, and theft.

DIMETIAN.

the King selected, out of
that assembly, twelve of
the wisest laics, and the
most learned scholar, who
was called the master Ble-
gywryd, to form and sys-
temize the laws 'and
usages', for him and his
kingdom perfectly, and
the nearest possible to
truth and to justice.

And he began to write
them in three parts: the
first, the daily law of the
palace; the second, the
law of the country; the
third, the perfect admin-
istration of each of them.
In the next place, the
King ordered three law
books to be prepared:
one for the use of the
daily court, to remain con-
tinually with himself; an-
other for the court of
Dinevwr; the third for
the court of Aberfraw: so
that the three divisions of
Cymru, namely, Gwynedd,
Powys, and South Wales,
might have continually a-
mongst them the autho-
rity of the law, ready
for their reference at all
times.

And by the advice of
those wise men, the King
retained some of the old
laws; others he amended;

GWENTIAN.

ber, twelve of the wisest
laics and the best scholar
were selected to make those
laws. And when they had
finished those laws, they
impreached the maledic-
tion of God, and of that
assembly, and of Cymru
in general, upon whoso-
ever should break those
laws.

And this book was ²com-
piled according to Mor-
geneu and ³Cyvnerth his
son. And these men were
the best in their time for
record and laws and pe-
riods. [I. 621, 623.]

² written by Blegywryd the clerk; because he was W.

[CYVREITHIAU HYWEL DDA. A.D. 928.]

RHAGLITH.

GWYNEDD.

pethenvos a mŷs or Garawŷs ac esef achavs e doethant eno e Garawŷs vrth na dely nep na de-wedwŷt kam nay gwnev-thvr en er amser gleyn-dyt hvnnv.

Ac ena ¹ ededrychassant e kŷvreýthŷev ar hon a veý re trom y chosp o nadvnt ý hescavýnhav ar hon a veý re eskavýn on-advnt ý hachwanegv: peth or kŷvreýthŷev a adassant val edoeýdýnt peth arall a výnnassant ý emendav er-eýll a dyleassant en kvbýl ac ereýll o newýd a osso-dassant.

Ac ena e dodassant Hewel da a henný o doethýon ev hemendýth ar nep a kam arvereý or kŷvreýthŷev henný ac ar er arglwýd aý semvteý yr vn onadvnt namýn kan dvndep kýnnvleýtva ký-meýnt ac awu eno. Er eýl emendýth a dodassant ar er arglwýd aý rodeý ac ar e dýn aý kýmereý ar-naw teýlygdavt egneyd-yaeth ar ný gwýpeý teýr kolovýn kŷvreýth a gwerth gwýllt a dof ac aperthýn attadvnt.

DYVED.

ereill a dileawd o gwbyl a gossot kyureitheu newyd ynn eu lle. Ac yna yky-hoedes [ef] y gyureith yr bopyl yn gwbyl ac y catarnnhawd y awdurdawt vdunt arygyreith honno ac y dotet emelltith Duw ar eidaw ²wynteu ac vn Gymry oll aryneb nys cattwei rac llaw megys ygossottet [yna] onny ellit y gwellaw o gyuundeb gwlat ac ar-glywd.

[Llyma lyfyr ogyfreith awnaeth Hwel da yny Ty Gwynn ar Daf ³yn Yfed, yr hwnn y' doyth yno o wys Hwel y chwegwyr doethaf o bop kymwt Ynghymry o lygion a seith vgeint baclawc o Archesgyp ac Esgyp ac athrawon da ac abadeu aphriorieit, o doython Kymry oll. Ef a wnaethbwyt y deudec doythaf o hyny arneilltu y wneuthur y gyfreith, ar vn ys-golheic huotlaf o Gymry oll y ysgrifenu y gyfreith, ac y edrych rac gwneythr dim ynerbyn kyfreith Eg-lwys na chyfreith yr Am-herodyr.

A llyma henwau y gwyr llygion hynny oll nid am-gen:

¹ i dechreusant K. ² ynteu I.M.N.O.P.Q.R.S. ³ kyd boed hevyd pethav ereill ynddaw o kyfreithiau da a wnatth doythion kyn no hyny ac wedi hyny a hyn wnatthbwyd yngyfraith Howel kyfraith Howel a ddyleir i chredv a chyd Z.

[LL. WALLJCE.]

temperateque constitut. Acciuit de quolibet papa per suum regnum sex viros auctoritate et scientia, et omnes Episcopos, Archiepiscopos, abbates, et sacerdotes totius Wallie pollentes ad locum qui dicitur Tŷ Gweýn ar Taf (Domus Alba super Tarvam), et ibi demorati sunt XL^a. diebus et XL^a. noctibus in pane et aqua, et tunc temperauerunt redi-tionem forefacti, id est, cap (punitionem), superflua diminuere que erant in pluribus redi-tionibus forefacti: ita fecerunt pre-tium uniuscuiusque rei et iuditium congruum de qua-libet re. Tunc surrexe-runt omnes Archiepiscopi, Episcopi, abbates, et sacer-dotes, induerunt uestes suas, et insteterunt bac-culis cum crucibus et can-delis, et ex communi con-silio excommunicauerunt transgredientes leges istas, et similiter obseruantes benedixerunt: hec iudicia scripta sunt. (II. 749.)

At the end of the Preface to the Dimetian (Latin) Codex in MS. Bodl. 280.

" Explicit edictus legibus, liber
bñfictus,
Quem Regi scripsit Blango-
ridus, et quoque fix,

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

PREFACE.

VENEDOTIAN.

assembling there was
ix weeks of Lent; and
ause for their coming
in Lent was, that no
ought to speak or to
rong at that time
rity.

nd then they ¹exa-
d the laws: such of
as might be too se-
in punishment, to mi-
; and such as might
o lenient, to render
rigorous: some of
aws they suffered to
in unaltered; others

willed to amend;
s they abrogated en-
; and they enacted
new laws.

nd then Howel the
and those wise men
unced their maledic-
upon such as should
rt those laws; and
the lord who should
ge any one of them,
pt with the consent
n assembly as large
at which met there.
her malediction they
unced upon the lord
should confer, and

the person who
d undertake, judicial
rity, without know-
he three columns of
and the worth of
and tame animals,
whatever pertains to

DIMETIAN.

others he abolished entire-
ly, and established new
laws in their place. And
then he fully promulgated
the law among the people;
and he supported it with
his authority; and the
malediction of God, as
well as ²theirs, and that
of all Cymru, was pro-
nounced upon such as
should not thenceforth
observe it, in the manner
then set forth; unless al-
tered by the concurrence
of the country and the
lord.

Here is the book of the
law made by Howel the
good at the White House
upon Tav, ³in Dyved, to
which there came, by the
summons of Howel, six of
the wisest laics from every
cymwd in Cymru, and se-
ven score croziers, Arch-
bishops, and Bishops, and
good teachers, and abbats,
and priors, being the wise
men of all Cymru. Twelve
of the wisest of that num-
ber were set apart to form
the law, with one clerk,
the most learned in all
Cymru, to write the law,
and to guard against doing
anything in opposition to
the law of the Church, or
the law of the Emperor.

Here are the names of
all those laymen, that is
to say:

¹gan K. ² his I.M.N.O.P.Q.R.S.
aws made by wise men previously and afterwards; and what is inserted in the law of Howel is to
dited; and together Z.

[LL. WALLICÆ.]

³ although there are likewise in it many other

[CYWREITHIAU HYWEL DDA. A.D. 928.]

RHAGLITH.

GWYNEDD.

Agwedy gwneuthur o honunt y kyfreitheu ual y tebygynt eu bot yn deilwg, yd aeth Howel da ac Escob Mynyw, ac Escob Assaf, ac Escob Bangor, ac y am hynny yny vu ar y drydyd ardec o athrawon adoethon ereill o leygyon ac yd aethant hyt yn Ruuein y gymryt awdurdawt Pab Ruuein y gyfreitheu Howel. Ac yna y ¹darllewyd kyfreitheu Howel rac' bronn Pab Ruuein, ac y bu uodlawn y Pab udunt ac y rodes y awdurdawt udunt; ac y doeth Howel ae gedymdeithon adref. Ac yr hynny hyt hediw yd ydys yn daly o gyfreitheu Howel da. [I. 214, 216.]

DYVED.

Morgeneu ynat;
Kyfnerth y vab;
Gweir vab Rvvawn;
Gronwy vab Moridic;

Kewyd ynat;
Iddic ynat;
Gwiberi hen o Iscenein;

Gwrnerth llwyd y vab;

Meddwon ail Kerisc;

Gwgawn Dyuet;
Bledrws vab Bleidyd;

Gwynn vaer y gwr oed berchenawc ar Lantafwin bioed y ty y gwnaethbwyd y gyfreith yndaw a Blegewryd archdiagawn Llanndaf a oed yr ysgolheic a doctor ynghyfreith yr Amherawdyr ac ynghyfreith yr Eglwys oed ef.

Ac gwedy darfod gwneuthur y gyfraith oll ae hysgrifeny yn gwbyl ef a aeth Hoel da a theubynedd o Gymry y gidac ef a Lambert Esgob Mynyw, a Mordaf Esgob Bangor, a Chebur Esgob Seint Asaph, a Blegewryd archdiagon Llanndaf, hyd att Anestacius Bab hyd yn Ryfein y darlein y gyfreith ac y edrych a oed dim yn erbyn kyfreith Dyw o honei hi ac am

[LL. WALLICE.]

Howeli turbas docto regis in urbe,
Gornando cano quoq dice cotidiano.

Gornerth Iwŷd mab beri bach (Gornandunus, filius Gwiberi p erat judex curiae de] wur in tempore Hyw ut pdlū est in uersi (In Mr. Owen's Prefa xxxiv.).]

¹ doeth llyfyr K.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

PREFACE.

ENEDOTIAN.

after they had con-
the laws as they
red to be fitting,
the good, and the
of Menevia, the
of Asaph, and the
of Bangor, together
hers, making thir-
number, of teach-
of other wise men,
aity, went to Rome
in the authority of
e of Rome for the
Howel. And there
read' the laws of
in the presence of
e of Rome, and the
was satisfied with
and gave them his
ty ; and Howel,
is companions, re-
home. And from
ne until the present
ie laws of Howel
d are in force. [I.
7.]

DIMETIAN.

Morgeneu, the judge ;
Cyvnerth, his son ;
Gwair, son of Ruvon ;
Goronwy, son of Mo-
reiddig ;
Cewydd, the judge ;
Iddig, the judge ;
Gwiberi the aged, of
Iscenain ;
Gwrnerth the grey, his
son ;
Meddwon, son of Ce-
risg ;
Gwgon of Dyved ;
Bledrws, son of Bleid-
dyd ;
Gwyn, the maer, the
man who was the owner
of Glantavwyn, to whom
the house belonged in
which the law was made ;
and Blegewryd, archdea-
con of Llandaff, was the
clerk, and he was a doc-
tor in the law of the Em-
peror and in the law of
the Church.

After the law had been
all made, and completely
written, Howel the good,
accompanied by princes of
Cymru, and ^aLambert,
Bishop of Menevia, and
Mordav, Bishop of Ban-
gor, and Cebur, Bishop of
Saint Asaph, and Blege-
wryd, archdeacon of Llan-
daff, went to Rome, to
Pope Anastasius, to read
the law, and to see if
there were anything con-

GWENTIAN.

^{1'} the book came of *K*.
These names are variously written in the *Brut y Tywysog*. (*M. H. B.* 847) : and differ still more
in the Gwentian *Brut*, see above, p. 209.

[CYMRU THIAU HYWEL DDA. A.D. 928.]

RHAGLITH.

GWYNEDD.

DYVED.

GWENT.

nadoed dim yn gwrthneby
idi, hi a deilyngwyd ac a
elwid yn gyfreith Hwel
dda hi o hynny allann.

Oedran yr Arglwyd Jes-
su Grist yr amser hwnnw
naw kant mlyned a phe-
deir ardec. A llyma y
gwersseu a wnaeth Blege-
wryt yna yn dystoliaeth ar
hynny.

Explicit editus legibus liber
bene finitus
Quem regi scripcit Blangori-
dus et quoque fuit
Hweli turbe doctor tunc legis
in vrbe
Cornando cano tunc judice
cotidiano
Rex dabit ad partem dexte-
ram nam sumerat artem.

Sef oed oed Krist pan
aeth Howel da vrenhin
y Ryuein y gadarnhau
y gyfreithau drwy
awl vediant XIII. a IX.
C mylyned.

¹ Oed Crist XL. a IX.
C mylyned pan vy varw
Howel da penn a moliant
yr holl Vrytaniaid.]—[I.
338, 340, 342.]

¹ Oed yr Arglwydd Jesv oedd pan vv varw Howel dda vab Kadell vab Rrodrig vab Kamwri
IX^cXLVIII. Z.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

PREFACE.

VENEDOTIAN.

DIMETIAN.

GWENTIAN.

trary to the law of God in it; and as there was nothing militating against it, it was confirmed, and was called the law of Howel the good from that time forward.

The year of the Lord Jesus Christ at that time, nine hundred and fourteen. And here are the verses composed by Blegewryd thereupon, in testimony of that event.

Explicit editus legibus liber
bene finitus
Quem regi scriptit Blangorius
dus et quoque fuit
Hweli turbe doctor tunc legis
in vrbe
Cornando cano tunc iudice
cotidiano
Rex dabit ad partem dexte-
ram nam sumerat artem.

The year of Christ, when king Howel the good went to Rome to confirm his laws by papal authority, was nine hundred and fourteen.

¹ The year of Christ was nine hundred and forty when Howel the good died, the chief and glory of all the Britons'. [I. 339, 341, 343.]

¹ The year of the Lord Jesus when Howel the good, son of Cadell, son of Rodri, son of Camwri, died, 948. Z.

e discrepancy in the dates concerning the
Howel is occasioned by the account in the
ing taken from a chronicle in which the events
ade were not particularized. See the *Brut*

y *Tywysog.* a. 948 (*M. H. B.* 847).

^b This word, which means 'oppression,' is an
epithet here applied to Mervyn the father of
Rodri.

[CYRWEITHIAU HYWEL DDA. A.D. 928.]

I. AM SWYDDOGION Y LLYS.

GWYNEDD (BK. I. C. I.)

I. Or llys e kemyrt de-
creu; ¹ ac egosodes peduu-
uar arugeyn oguasanaeth-
guyr en llys' [nyt amgen :]
1. Penteulu.

2. Effeiryat [teylu].
(&c. &c.)

II. [Swydogyon y vren-
hines ynt y rei hynn.]

1. Dysteyn eurenyn-
nes.

2. Efeyryat euerenyn-
nes.

(&c. &c.)

III. ²Suydhocyon ery-
fassam ny huchof dyuethaf
ar uuyt ynt' ^a.

IV. Teregueytene uul-
uyn e deleant epeduuar-
suydauc arugeyn huchof
kafael heruuyd kefreith
eu brehenguysc ykan
ebrenyn ac eu llyeynguysc
y can eurenynes [nyt am-
gen] e Nodolyc a[r] Pasc
a[r] Sulguyn.

V. E Brenhin adele roy
ir urenyne trayan akafo
o enyll o [e] tyr a [c]
dayar ac e uelly ³guasa-
naytguyr ebrenyn adeleant
roy trayan y guasanaytuyr'
eurenynes. [I. 4, 6.]

DYVED (BK. I. C. I.)

I. Kynntaf y dechreuis
y Brenhin kyureith yllys
peunydyaul ac or dechreu
y gossodes petuar swydawc
arhugeint ynny lys peu-
nydyawl nyt amgen:

1. Pennteulu.

2. Offeirat teulu.
(&c. &c.)

9. Dystein brenhines.

10. Offeirat brenhines.
(&c. &c.)

II. Dylyetyswydogyonn
hynn yw caffel brethynn-
wisc y gann [y] Brenhin
allieynwisc y gann y vren-
hines teir gweith ynny ul-
wydynn yn Nadolyc, ar
Pasc, ar Sulgwynn.

III. Y vrenhines adly
caffel [y] trayan y gann y
Brenhin or ennill a del
ydaw oetir ac val hynn
y dyly [ant] swydogyon
yvrenhines [caffel y] tra-
yan [or ennill] y gan swy-
dogyon y Brenhin. [I.
344.]

II. AM BRIODOLION LEOEDD.

(BK. I. C. vi.)

[Petwar cadeýrýawc] ar
dec esyt en [y] llys peduuar

¹ petwar swýdawc arugeýnt adely bot ýndy B.D.
yw reý ý llýs, ar wýth dýwethaf ýw reý ý vrenhines B.

* The text here appears to be corrupt, through
the omission of part of the sentence and the ambi-
guity of the word 'uuyt' in the ancient orthography

(BK. I. C. v. § 2.)

Y le avyd yny neuad
amytan ar Brenhin; ac

(BK. I. C. v. § 6.)

[Y] rwg y gwrthrychat
ar colouyn yn nessaf idaw

² Ar swýdogyon kýntaf arýuasam ny uchot
swydwýr ý Brenhýn ý swýdwýr B.D.

of A., which admits of being read 'wuyt,' 'food,' as
in E., or 'wýth,' 'eight,' as in B.D.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

I. OF THE OFFICERS OF THE COURT.

DOTIAN (BK. I. c. i.)

He began with the ; and appointed y-four servants in court, namely :

- . Chief of the house- hold.
- . Priest of the house- hold.

Fourteen others.)

These are the offi- f the queen.

- . Steward to the queen.

- . Priest to the queen.

Six others.)

²The officers whom we enumerated above st at table^a.

Three times in the he above twenty-four s are entitled to re- according to law, woollen garments the King, and their garments from the ; namely, at Christ- Easter, and Whitsun-

The King is to give ueen a third of the ce of his landed pro- ; and in like manner ervants of the King give a third to the ts' of the queen. [I.

DIMETIAN (BK. I. c. i.)

I. First, the King insti- tuted the law of his daily court; and at the first he established twenty-four officers in the daily ser- vice of his court, that is to say :

- 1. Chief of the house- hold.
- 2. Priest of the house- hold.
- (Six others.)
- 9. Steward to the queen.
- 10. Priest to the queen.

(Fourteen others.)

II. The due of these officers is to have woollen clothing from the King, and linen clothing from the queen, three times in the year ; at Christmas, at Easter, and at Whitsun- tide.

III. The queen is to have a third from the King of the produce ac- cruing to him from his land ; and in like manner, the officers of the queen are to have a third of the produce of the officers of the King. [I. 345.]

GWENTIAN (BK. I. c. i.)

I. And they began with the laws of the court, as they are the most import- ant, since they pertain to the King and queen, and the twenty-four officers who accompany them : namely,

- 1. Chief of the house- hold.
- 2. Priest of the house- hold.
- (Six others.)
- 9. Steward to the queen.
- 10. Priest to the queen.

(Fourteen others.)

II. All the officers are to have woollen clothing from the King, and linen clothing from the queen, three times in the year ; at Christmas, Easter, and Whitsuntide.

* * *

IV. The officers of the queen have a third of all the revenue of the officers of the King. [I. 623, 625.]

II. OF APPROPRIATE PLACES.

(BK. I. c. vi.)

There are fourteen per- who sit on chairs in

(BK. I. c. v. § 2.)

His (the edling's) place in the hall is on the oppo-

(BK. I. c. v. § 6.)

Between the heir-appa- rent and the pillar, next

wenty-four officers are to be in it *B.D.* ² The foremost officers we enumerated above are those court, and the last eight are those of the queen *B.* ² the King's servants to the servants *B.D.*

[CYFREITHIAU HWYEL DDA. A.D. 928.]

AM BRIODOLION LEOEDD.

GWYNEDD (BK. I. C. vi.)

onadunt ys coref adec uch coref. [Yn] kentaf [ew] ebrenyn [ef] adele eyste ¹ en nessaf yr keluy': ac enessaf ydau enteu *ekeghellaur; a guedy henny er ^bhosb; ac guedy henny er ^cedlyg; ac guedy henny e pen hebogyt; ar troydauc yam edyskyl ac ef; ar ²medyc emon e kolouen yam etan ac ef. Enessaf yr kelluy arall er efeyryat teylu urth uendygau yuuyt akanu e Pader; ar colouen uch ypen [ef] adely er gostechur ymaydu; enessaf ydau enteu er enat llys; enessaf ydhau enteu ebart kadeyryauc; egof llys empenn eueyg rac deulun er efeyryat. [I. 10.]

DYVED (BK. I. C. V. § 2.)

ynessaf ydaw y brawdwr yr rydhaw ar golofyn ac yn eil nessaf idaw yr offeirat teulu ac or parth arall yr etlig pennkerd y wlat; guedy hwnnw nyt oes le dlyedus yneb or parth hwnnw. [I. 348.]

GWENT (BK. I. C. v.)

yd eisted yr ygnat i parth arall [idaw] yr rat teulu gwedy yr penkerd [ac] odyn oes le dilis y neb neuad].—[I. 626.]

[Bk. I. c. xxv. § 1. (β).]

Si Episcopus fuerit in tribus principalibus festis cum Rege, ad dexteram Regis debet sedere, et *Kegbel-laur* (cancellarius) ad sinistram *yn bynaf* (ut senex).]—[II. 832.]

III. AM YR OFEIRIAD TEULU.

(BK. I. C. viii.)

I. Yr eyl eu [er] efeyryat teulu.

II. Hunu adele ytyr en ryt ay guysc teyrgueyt en euuluydyn [ae uarch pres-swel a] ylyeyn [wisc] ykan eurenynes, ay uredhen-guysc ykan ebrenyn.

(BK. I. C. vii. § 5.)

Naud yr offeirat teulu yw dwyn ydyn hyt yr eglwys nessaf idaw. [I. 352.]

(BK. I. C. viii. § 9.)

Y neb asarhao offeirat [teulu] neu ae llado godeuet gyureith sened [arnaw dy] eithyr am wely tauot. [I. 356.]

(BK. I. C. vi. § 4.)

Nawd [yr] effeirat yw hebrwg [y] dyn i eglwys nessaf. [I. 6

(BK. I. C. vii. § 2-)

II. Sef yw ^dgalana-tein ygnat llys pen pengwastrawt [pen hebogyd gwasystaue e sarhaet ac un 'ebec un vreint eu merche]

^{1'} yr colouyn B.² medyd B.³ — effeiryad teulu X.

^a The *canghellor* was an officer in each comot, attendant on the King when in his district.

^b *hosb* = hospes = guest.

^c *edlyg* = heir-apparent.

^d *galanas* = compensation for murder.

^e *saraad* = fine due for injury.

^f *ebediw* = a render in the nature of a bi-relief.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF APPROPRIATE PLACES.

DOTIAN (BK. I. C. vi.)
 palace; four of them
 in the lower portion, and
 in the upper portion.
 first is the King; he
 sit next the 'screen':
 to him the cang-
 -^b; then the osb^b;
 the edling^b; then the
 falconer; the foot-
 r on the side oppo-
 to the king's dish; and
 mediciner, at the base
 pillar opposite to
 on the other side of
 fire. Next to the
 screen, the priest of
 household, to bless the
 and chaunt the 'Pa-
 the silentiary is to
 the pillar above his
 : next to him the
 of the court; next
 in the chaired bard;
 mith of the court on
 end of the bench, be-
 he priest. [I. 11.]

DIMETIAN (BK. I. C. v. § 2.)
 site side of the fire to the
 King; and next to him the
 judge, between him and
 the column; and next to
 him the priest of the house-
 hold; and on the other side
 of the edling^b, the chief of
 song of the country; after
 him, there is no privileged
 place for any one, on that
 side. [I. 349.]

GWENTIAN (BK. I. C. v. § 6.)
 to him, the judge of the
 court sits; and the priest
 of the household on the
 other side of him; next
 to him the chief of song;
 and after that there is no
 fixed place for any one in
 the hall. [I. 627.]

III. OF THE PRIEST OF THE HOUSEHOLD.

(BK. I. C. viii.)

The second [of the
 s officers] is the
 of the household.
 He is to have his
 free; his clothing
 times in the year;
 his horse in attend-
 and his linen cloth-
 om the queen, and
 oollen clothing from
 ing.

(BK. I. C. viii. § 5.)

The protection of the
 priest of the household is,
 to convey the person to the
 nearest church. [I. 353.]

(BK. I. C. viii. § 9.)

Whoever does saraad
 to the priest of the house-
 hold, or shall kill him, is
 amenable to the laws of
 the synod; but not for
 tongue-wound. [I. 357.]

(BK. I. C. vi. § 4.)

The protection of the
 priest of the household is,
 to conduct the person to the
 nearest church. [I. 629.]

(BK. I. C. vii. § 2-14.)

II. The galanas^b of the
 steward, judge of the
 court, chief huntsman,
 chief groom, chief of song,
 falconer, and page of the
 chamber, ³and their sa-

¹ pillar B.² mead brewer B.³ — priest of the household X.

he hall, it would appear, contained six pil-
 the support of the roof; the fire-place occu-
 space between two of these pillars, and
 , which extended from these pillars to the
 llis, divided the hall into two parts; in the

dais, or upper portion, the king and nine of his
 officers were seated, in the nether portion were
 allotted seats for the other four officers, and places
 for the rest of the household.

^b See notes ^a, ^b, ^c, ^d, on p. 224.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

AM YR OFEIRIAD TEULU.

GWYNEDD (BK. I. C. viii.)

III. Yle en eneuat [ŷv] yam etan ar Brenyn enes-saf yr keluy urth uendykau y uuyt akanu e Pader.

IV. Ylety [ŷv] en ty [y] cloyd ar escoleygyon y kyd ac ef.

V. Ysaraet eu heruyd braut [ŷ] senedguyr.

VI. Ay ankuyn eu [bwyt] seyc acorneyt [o] llyn.

VII. Ef adele ofrum ebrenyn apaup [or] yrodro ef ofrum ydau eneteyr guyl ar bennyc.

VIII. Ef adele trayan degum e Brenyn.

IX. Ef adele degum eteulu [ac] ef adele adel en eu dayret.

X. Ef adele pedeir keinyauc [gabyr] am pop yn-seyl agoret [or] arodher am tyr adayar a neghesseu ereyll maur.

XI. Ef adele offrum ebrenyn peunyt ar [yr] eferen ac offrum esuyddguyr aclan: atrayan [eu]

DYVED (BK. I. C. ix. § 3.)

Llety yr offeirat ar ys-colheigyonn yw ty [ŷ] cap-lan ytref^a a llety offeirat [y] brenhines y gyt ac wynt. [I. 358.]

(BK. I. C. xii.)

I. Offeirat teulu ageiff ywisc ypenyytto y Brenhin yndi y Garawys [ŷn] erbyn y Pasc ac [ŷ] velly offeirat brenhines ageiff ygwisc hitheu.

II. Deudegmuatelir dros sarhaet offeirat teulu ar trayan ageiff ef ar deu-parth yr Brenhin.

III. Ef ageiff offrwm ybrenhin ae teulu ynn yteir gwyl arbennic.

IV. Y varch ageiff or ebrann kymeint a rann deu varch ac [ŷ] velly pob swydawc arbennic.

V. Ef yw ytrydyd dyn ageidw¹ breint llys yn awssen [y] Brenhin.

VI. Offeirat [ŷ] brenhines ageiff march yn wosseb ygann y brenines.

GWENT (B.I.C.VII. § 2-14.)

III. Yn y sarhaet yteir naw mu anaw ugeint ary-ant.

IV. Yn y galanas y telir naw mu anaw ugein na gan tri dyrchauel.

V. [Punt yw ebediw pop vn ohonunt].

VI. Punt yw gobyr^b ei merchet.

VII. Teir punt yn y chowyll^c.

VIII. Seith punt yn y hegwedi^d.

IX. Sarhaet pob un or swydogyon ereill eithyr y penteulu ar effeirat tensi [kŷn hanfwŷnt or swydogyon ereill] nyt ynt un ureint [ŷnsarhaet pop vn or] swydogyon ereill [ŷ telir whe bu a whe ugeint arŷant].

X. Yn y alanas y telir chwe bu a chweugein nu gan tri dyrchauel.

XI. Yn y hebediw ytelir chweugeint aryant.

XII. Punt ahanber yw

¹ cof M.^a trev = a vill, a territorial division containing four gavaels or 256 erws.^b gobyr or amobyr = maiden-dues, paid to the lord on marriage.^c cowyll = maiden-fee, given by bridegroom to bride the morning after marriage.^d agueddi = dower.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF THE PRIEST OF THE HOUSEHOLD.

OTIAN (BK.I. c.viii.)

His place in the opposite to the King, opposite side of the ext to the screen, grace, and to the 'Pater.'

His lodging is in the of the *chaplain, and rks with him.

His saraad is accord- the decision of the

His allowance is a meat, with a horn- quor.

He is entitled to an ; from the King, and very one to whom ng shall give an of at the three prin- stivals.

. He is to have a f the King's tithe.

He is to have the of the household, is entitled to their ed.'

He is to have four ee for every patent it is given respect- ded property, and important transac-

He is entitled to a offering from the it mass, and the of all the ser-

DIMETIAN (BK.I. c.ix. § 3.)

The lodging of the priest and the clerks, is to be in the house of the chaplain of the trev^c; and the queen's priest is to lodge with them. [I. 359.]

(BK.I. c.xii.)

I. The priest of the household is to have the garment in which the King shall do penance during Lent, against Easter; and in like manner the priest to the queen is also to have her garment.

II. Twelve kine are to be paid as the saraad of the priest of the household; and of this he is to have a third, and the two parts go to the King.

III. He is to have the offering of the King and his household at the three principal festivals.

IV. His horse is to have a ration of provender equal to that of two horses: and the horse of every principal officer the like.

V. He is the third per- son, to maintain the privilege of the palace in the absence of the King.

VI. The queen's priest is to have from her his horse in attendance.

GWENT. (B.I. c.vii. § 2-14.)

raad^c, and ebediw^c, and the rank of their daughters, are the same.

III. For their saraad nine kine and nine score of silver are to be paid.

IV. For their galanas nine score and nine kine, with three augmentations, are to be paid.

V. One pound is the ebediw of each of them.

VI. One pound is the gobyr^c of their daugh- ters.

VII. Three pounds for their cowyll^c.

VIII. Seven pounds for their agwedi^c.

IX. For the saraad of each of the other officers, except the chief of the household and the priest of the household, who, al- though of the number of the officers, are not of sim-ilar privilege, there are to be paid six kine, and six score of silver.

X. For their galanas, six score and six kine, with three augmentations, are to be paid.

XI. For their ebediw six score of silver are to be paid.

XII. The gobyr of

^a record M.

word 'clochydd,' literally 'bellman,' at 'domus capellani,' and some Welsh MSS. have denotes a parish clerk: it is here rendered 'caplan.' ^b Perhaps 'mortuary.'

' because two ancient Latin MSS. have

^c See notes on pp. 224, 226.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

AM YR OFEIRIAD TEULU.

(BK. I. C. viii.)

gueyny ar deuparth¹ or lle pan hanfo [ent]. A[c euelly am] popet aper-theno part ar llys holl o denyon ef byeu trayan eu guasanaet.

(BK. I. C. xii.)

VII. ²Offeirat teulu ar hebogyd ar pennkynyd ar brawdwr llys ar penn-guastraut, agaffant veirch y gann y Brenhin wrth eu reit'.

(B.I. C. vii. § 2-14.)

gobyr [pop vn oc] eu mer-chet.

XIII. [Punt yw abanc eu cowyll].

XIV. Teir punt yn y hegwyddi. [I. 632, 634.]

VIII. Ac eu tir agynn-halyant yn ryd.

IX. Tri ryw wassanaeth yssyd y offeirat llys yn [y] dadleuoed [vn yw] dileu pob dadyl a darfio ythervynu [³orol ;] eilyw cadw ynnyscriuennedyd hyt varnn pob dadyl ⁴hyny-ny teruynner'; trydyd yw bot yn barawt ac yn ⁵di-uefv vrth reit y Brenhin y wnneuthur llythyreu ac [y] eu darllein. [I. 364.]

(BK. I. C. viii. § 3.)

Llety yr effeirat teulu ac yscolheigon y llys ga-taw uyd ty y caplan. [I. 631.]

(BK. I. C. x.)

I. Y neb asarhaho [ne-a ⁶latho] effeirat teulu di-deuet kyfreith sened [y gyntaf] ac am y sartau deudeg mu atelir idaw y trayan ageiff ef ar deuparth yr Brenhin.

(BK. I. C. xiv. § 20,

in part.)

[Ac] odyna ydly [y] caplan ybrenhin ydwyn ef yr eglwys achyt ac ef y deudec swydawc arbennic [y] lys vrth offeren ac gue-dyofferen ac offrwm y gann baup paret y caplan idaw ty-gu ary creir ac ar yr allawr ac y wnyeithet adotter ar yr allawr na rodho [ef] cam

II. Effeirat teulu a geif ywisc y penytyo ybrenhin yndi [y Garawys ahynny] yn erbyn y Pasc.

III. Ef bieu offrwm y Brenhin ar teulu ac offrwm y sawl agymerho offrwm yny teir gwyl arbenhic y

(BK. I. C. xlivi. § 1, 14.)

I. Try anhebkor Brenyn eu [e] efeyryat urth uen-dykau yuuyt akanu eferen ar egnat llys urth dehos-part pop ped pedrus ay teulu urth y negesseu.

XIV. Palebennac ed emkafoent er efeyryat

¹ yr D.E.² Pob swydoc arbenic a gaiff march wrth i rait i gan y Brenhin. P.Q.⁴ ni therwynwyd; P.Q.R.⁵ diuedw J.P.Q.R.T.³ ar ol; T.⁶ holo X.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF THE PRIEST OF THE HOUSEHOLD.

DOTIAN (BK. I. c.viii.)

'also a third of 'gweini,' and the parts ¹ from the place where they originate. in every thing pertaining to the court from persons, he is entitled to a third of their ser-

I. He is to have the worn by the King during Lent.

II. He is to be cony with the King, for the third indispensable person.

V. He is to have a horse, when necessary from the King.

VI. The Bishop is not to send any one to the chapels, without the permission of the priest of household, except by command of the King.

, 19.]

(I. c. xlivi. § 1, 14.)

The three indispensable to a King are, his to say grace and mass; the judge of court, to elucidate anything doubtful; and household for his command.

V. Wherever the priest of the household,

DIMETIAN (BK. I. c. xii.)

VII. ²The priest of the household, the falconer, the chief huntsman, the judge of the court, and the chief groom, are to have horses from the King, as they may be wanted'.

VIII. And they are to hold their land free.

IX. There are three duties appertaining to the priest of the court, in its proceedings: one is, to expunge every cause that has been determined ³from the roll'; the second is, to preserve in writing for judgment every cause, ⁴until it be determined'; the third is, to be prepared and ⁵prompt, when required by the King, to write letters, and to read them. [I. 365.]

(BK. I. c. xiv. § 20, in part.)

[A judge elect is to serve a year's apprenticeship,] and then the King's chaplain is to take him to the church, having with him the twelve principal officers of the court, to mass; and after mass, and an offering by every one, let the chaplain require

GWENT. (B.I. c.vii. § 2-14.)

each of their daughters is one pound and a half.

XIII. One pound and a half is their cowyll.

XIV. Three pounds for their agweddi. [I. 633, 655.]

(BK. I. c. viii. § 3.)

The lodging of the priest of the household, having the scholars of the court with him, is to be in the chaplain's house. [I. 655.]

(BK. I. c. x.)

I. Whoever shall do saraad to, or shall ⁶murder the priest of the household, let him first submit to the law of the synod: and, for his saraad, twelve kine are to be paid him: he is to have a third, and the two remaining parts go to the King.

II. To the priest of the household belongs the garment in which the King shall do penance, during Lent, against Easter.'

III. To him belongs the offering of the King, and of the household, and the offering of those who shall

E. ² Every principal officer shall have a horse at command from the King. P.Q. ³ afterwards; T. ⁴ unfinished; P.Q.R. ⁵ sober, J.P.Q.R.T. ⁶ sue X.

This appears to signify that the priest of the 'dues,' and the priests resident where the servants had a third of the servants' 'gweini' or revenues originated the other two thirds.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

AM YR OFEIRIAD TEULU.

GWYN. (BK. I. C. XLIII. § 1, 14.)
[teulu] ar dysteyn ar enat
[llýs] ena ebyt breynt
ellys. [I. 76, 78.]

DYVED (BK. I. C. XIV. § 20.)

varnn vyth hyt ygwyppe
nac yradolwyn neb nac yr
gwerth nac yr caryat nac
yr cas neb. Gwedy hynny
deuent ygyt at y Brenhin
adywedent yr hynn awnae-
thant ymdanaw ac yna
ydyly y Brenhin rodi y
swyd idaw, o byd bod-
lawnn idaw, &c. [I. 370,
372.]

GWENT (BK. I. C. 2.)

gan y Brenhin [býth bagu
y kýmer offrwm ýbrenhin]

IV. Bwyd seic ageiff [jny
ancwýn] or llys achorned
med.

V. A march [bitwosseb]
ageiff y gan ybrenhin.

VI. Athrayan holl de-
gwm ybrenhin ageiff.

VII. Ar trydydyn a-
hepkor [yr] Brenhin yw
yr offeirat [teulu].

(BK. I. C. XV. § 7.)

Ef adyly ystynnus pob
march a' rodho y' Bren-
hin ac obop march ykeiff
ef pedeir keinnawc eithyr
o tri [meirch] ymarch
arodher yr offeirat teulu,
&c. [I. 376.]

(BK. II. C. VIII. § 9, 19, 48,
68, 70.)

IX. Tri anhebcor Bren-
hin ynt: y offeirat y ganu
y offerenn ac y vendigaw y
vwyd ae lynn; ae vrawd yr
llys y varnu brodyeu ac
yrodi kyghoreu; ae teulu
vrth wneuthur negesseu y
Brenhin. [I. 436, 438.]

XIX. Teir sarhaet ny
diwygir or keffir trwy ved-
dawt: sarhaet yr offeirat

(BK. I. C. XIV. § 6.)

Ef bieu estyn y meirch
[oll] arodho y Brenhin pe-
deir keinawc a gymer ya-
teu o bob un eithyr o [r]
tri [meirch hynn]: march
[arotheryr] effeirat [teulu],
&c. [I. 648.]

(BK. I. C. XXXIII. § 3.)

Myny bwynt ygyt yr
effeirat teulu, ar distein,
ar ygnat llys, breint llys
auyd ymo kyn boet awssen
y Brenhin. [I. 670.]

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF THE PRIEST OF THE HOUSEHOLD.

(BK. I. C. XLIII. § 1, 14.)

steward, and the judge
the court meet together;
place has the privilege
the court. [I. 77, 79.]

DIMETIAN (BK. I. C. XIV. § 20.)

him to swear by the relics,
and by the altar, and by
the consecrated elements
placed upon the altar, that
he will never deliver a
wrong judgment know-
ingly, either through the
entreaty of any one, or
for worth, or for love, or
for hatred of any one.
After that, let them repair
together to the King, and
declare what they have
done in respect to him:
then the King is to confer
upon him his office, if sa-
tisfied with him, &c. [I.
371, 373.]

(BK. I. C. XV. § 7.)

He [the chief groom]
is to deliver every horse
¹given by' the King; and
for every horse he is to
have four-pence, except
for three: the horse given
to the priest of the house-
hold, &c. [I. 377.]

(BK. II. C. VIII. § 9, 19, 48,
68, 70.)

IX. The three indis-
pensables of the King are:
his priest, to say mass,
and to bless his meat and
drink; his judge of the
palace, to decide causes,
and to give counsel; and
his household, to execute
his commands. [I. 437,
439.]

XIX. Three saraads not
to be redressed, if received
when inebriated: saraad

GWENT. (BK. I. C. X.)

receive an offering from
the King at the three
principal festivals: he,
however, always re-
ceives the King's offer-
ing.

IV. He has a dish of
meat, as provision from
the palace, and a hornful
of mead.

V. And he has a horse,
always in attendance, from
the King.

VI. And he has a third
of all the King's tithes.

VII. And the priest of
the household is one of
the three indispensable
persons to the King.

VIII. He is one of the
three persons who support
the privilege of the court
in the King's absence. [I.
639.]

(BK. I. C. XIV. § 6.)

The chief groom is to
deliver all the horses which
the king shall give; he is
to receive four-pence for
each, except for these
three horses: the horse
that shall be given to the
priest of the household,
&c. [I. 649.]

(BK. I. C. XXXIII. § 3.)

Where the priest of the
household, the steward,
and the judge of the
court are together, there
is the privilege of the
court, although the King
be absent. [I. 671.]

¹ given to J.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

AM YR OFEIRIAD TEULU.

GWYNEDD.

DYVED.

GWENT.

(BK. II. C. viii. § 9, 19, 48,
68, 70.)

teulu; ar ygnat llys; ar
medyc llys: canny dly vn
or tri hynny bot yn veddw
byth canny vdant py ams-
ser ybo reit yr Brenhin
vrthunt. [I. 440, 442.]

XLVIII. Trichyfurwch
dirgel [ýssýd] a dly y
Brenhin y gaffel heb y
ygnat: gyt ae wreic; achyt
ae offeirat; achyt ae vedyc.
[I. 448.]

LXVIII. Tri dyn ytelir
gwely tauot vdunt: yr Bren-
hin pan dywetter geir garw
vrthaw; ac y vrawdwr
pan wystler yny erbyn am
[y] iawn varnn os ef ae
katarnna; ac y offeirat
yny eglwys yny teir gwyl
arbennic neu rac [bron]
ybrenhin yndarlein lly-
thyreu neu yny yscriu-
enu. [I. 454.]

LXX. Tri dyn ageidw
breint llys yn awssenn [y]
Brenhin: offeirat teulu;
adistein; abrawdwr llys:
py le bynnac ybwynt [ell
tri] ygyt yno y byd breint
llys. [I. 454.]

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]
OF THE PRIEST OF THE HOUSEHOLD.

UEDOTIAN.**DIMETIAN.****GWENTIAN.**

(BK. II. C. viii. § 9, 19, 48,
68, 70.)

to the chaplain of the household; to the judge of the palace; and to the mediciner of the palace: because no one of those three ought ever to be drunk; as they know not at what time the King may want their assistance.

[I. 441, 443.]

XLVIII. Three private intercourses which the King is to have without the presence of his judge: with his wife; with his priest; and with his mediciner. [I. 449.]

LXVIII. Three persons to whom tongue-wound is to be paid: to the King, when a rough word is spoken to him; to a judge, when a pledge is given against him, as to his right judgment, if he can confirm it; and to a priest in his church on the three principal festivals, or when he reads or writes letters before the King. [I. 455.]

LXX. Three persons who support the privilege of the court in the King's absence: the priest of the household; the steward; and the judge of the court: wheresoever these three shall be together, there is the privilege of the court. [I. 455.]

[CYFREITHIAU HYWEL DDA. A.D. 928.]

IV. O EFFEÝRÝAT E VRENHÝNES, EW HÝN.

GWYNEDD (BK. I. C. XXIV.)

I. Er eyl eu er efeyryat eurenynes.

II. Ef adely ytyr en ryd ay uarch [pressvel] ay lyeyn ay uredyn ykan eurenynes ar Brenhyn.

III. Ef [a dele] trayan decum eurenynes ac aperthyn [o] ar er estauell.

IV. Ef adely pedeyr kenyauc [kefreith] opop ynseyl agoret arodho eurenynes.

V. Ef adely yhofrum apaub [or] apertheno atey.

VI. Ef adely dyllat eurenynes er hun ypenytyo endau [en hýt e Garawýs,] erbyn e Pasc.

VII. Ef adely bendycau adel ouuyt allyn yr estael.

VIII. Y lety [yw] ykyd ac efeyryat ebrenyn en ty eclochyd.

IX. Ynaud eu [hebrwg y dyn] hyd er egluys nessaf.

X. Ysaraet [yw] heruut braut [e] senet.

XI. Yguerth [yw] heruuyd breynt ekenedel: ac euelly [am] pop grahur. [I. 52.]

DYVED (BK. I. C. VII. § 13.)

Naud offeirat ¹ brenhines yw hebrwg ydyn hyt yr egluys nessaf. [I. 352.]

GWENT (BK. I

Nawd effeir hines yw dwyi eglwys nessaf.

(BK. I. C. Lletý effeir hines uýd, tý [I. 634.]

(BK. I. C. I. Effeirat ageiff march seb y gan y ui

II. [Ae] of sawl aperthyn ystauell teir ulwydyn ageifl

III. Offrwm [hagen] ageifl swýluodawc].

IV. Ar wisc [ýurenunes] y wys ageiff [ý h

V. Lle ýr efl hines auýd ahi].—[I. 638.]

V. AM NAWDD EGLWYS.

(BK. I. C. IX. § 19.)
Ef adele gossod naudh:(BK. I. C. VII. § 1.)
Or pann safho ydistein(BK. I. C. XI)
Or pan do¹ Brenhin P.Q.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

IV. OF THE PRIEST OF THE QUEEN, THIS TREATS.

(BK. I. c. xxiv.)

second is the
est.

to have his land
his horse in at-
and his linen

en from the
the King.

s to have a third
en's tithe; and

nay pertain to
er.

is to have four
: for every pa-
which the queen

is to have her
id that of every
ing to her.

is to have the
n which the
ll do penance
nt, against Eas-

: is to bless the
drink which are
the chamber.

is lodging is with
s priest, in the
ie chaplain.

protection is, to
, an offender to
t church.

saraad is accord-
decision of the

worth is accord-
privilege of his
ind so of every
[I. 53.]

DIMET. (BK. I. c. vii. § 13.)

The protection of the
priest to the ¹queen is,
to accompany the person
as far as the nearest
church. [I. 353.]

[See also above, c. ix.
§ 3, and c. xii. § 1, 6, on
pp. 226, 228.]

GWENT. (BK. I. c. vi. § 13.)

The protection of the
priest to the queen is, to
conduct the person to the
nearest church. [I. 631.]

(BK. I. c. viii. § 4.)

The lodging of the
priest to the queen is to
be in the house of the
chaplain. [I. 635.]

(BK. I. c. xi.)

I. The priest to the
queen has a horse always
in attendance from the
queen.

II. And he has her offer-
ing, and the offerings of
the persons belonging to
the chamber, three times
in the year.

III. The offering of the
queen, however, he is to
have at all times.

IV. And the priest also
has the garments in which
she shall do penance during
Lent.

V. The place of the
priest to the queen is op-
posite to her. [I. 639.]

V. OF CHURCH PROTECTION.

c. ix. § 19.)

: steward] is to

(BK. I. c. vii. § 1.)

From the time when

(BK. I. c. xii. § 16.)

From the time the

¹ King P.Q.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

AM NAWDD EGLWYS.

GWYNEDD (BK.I. c.ix. §19.)

... [a] puybenac atorro
enaudh kefredyn ahossod-
ho ef, nydoes y hunnu un
naud. [I. 22.]

(BK. II. c. x.)

I. Tripeth ni deleir naud
racdunt kaneubot en ke-
vadeuedic ^agoruodogaith a
meichniaith a goresgīn.

II. O deruid y personeu
ir egluys deweduyt gallu
onadunt huy rody naud
en erbin [ur] un o [r] tri
peht [henne] bit epen
ebrenhin egur a roes
udunt huy e nodua [hon-
no] en [y] deturit pa delo
e roes ef udunt huy eno-
dua honno ac o roes ev
enierbin euhun katwent
huinteu eren a roho ef
udunt huy.

III. Pop perchenauc tir
llan adeleant deuot ar pop
Brenin newid adel ydat-
kanu ydau ef eu breint ac
eu deleet; ac essew achaus
edatkanant ydau ef rac
tuyllau ebrennin: ac gue-
dy e datkanont ydau ef
[eu breýnt] o guil ebren-
nin bot yn aun eu breynt
estynet ebrennin udunt eu
nodua ac eu breint.

IV. O deruit ydin gun-

DYVED (BK. I. c. vii. § 1.)

yny neuad adodi naud
Duw ar honn y Brenhin
ar vrenhines ar ^bgwyrd a
eu tagnef [ed] ary llys ar
nyuer [ac] atorro ytagnef
honno nyt oes ydaw nawd
yn un lle [ŷnŷ byt] kannys
y nawd oll yn gyffredin
yw honno ac y ar nawd
paub nawd y Brenhin yn-
benhaf ac vrth hynny nyt
oes nawd idaw y gann [un
o honunt nac y gan crey-
reu nac y gan] eglwys. [I.
350.]

(BK. II. c.viii. § 13, in part.)

Trydyd petwar yw y
petwar dyn nyt oes nawd
vdunt nac yn llys nac yn
llann rac y Brenhin: [vn
yw] dyn atorho nawd [y]
Brenhin yn vn or teir gwyl
arbennic yny lys; eil yw
dyn awystler oe vod yr
Brenhin; trydyd yw y
gwynnossawc yneb adyl-
yho y borthi ynos honno ac
nys porto; petweryd yw
ygaeth. [I. 438.]

[Bk. III. c. xvii. § 29.
(β). Quatuor sunt homi-
nes qui in nullo loco refu-
gium habent: primus est
qui post silentium assecle
in tribus festis principalibus

^a goruodogaith = suretiship for one accused of crime.

GWENT (BK. I. c. xii.)

tein nawd Duw a
ybrenhin ar urenhin
seuyll, [yny llys ar ^t
da] atorho y nawd h
nyt oes nawd idaw n:
llys nac yn llan onyi
sant yny eglwys. [I.

(BK. II. c. xxxix. § 45, ii)

Y trydyd pedwar :
pedwar dyn nyt oes i
udunt nac yn llys na
llan rac Brenhin :
honunt dyn atorho
nawd yn un or teir
arbenhic yny lys; ei
[y] dyn awystler oe
yr Brenhin; trydyd
cwynossawc [y] Bre
[dyn adylyho y borti
ae gatt ynos honno
uwyt;] pedweryd yw
gaeth. [I. 788.]

^b gwyrd = a freeholder.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF CHURCH PROTECTION.

OT. (BK.I. c. ix. § 19.)

m protection :
hoever shall violate
rotection he shall
m is not entitled to
tection. [I. 23.]

(BK. II. c. x.)

'hree things against
there is no protec-
f they be acknow-
: 'a gorvodataeth,
retship, and 'b go-
'

f the persons of the
say, that they are
e of granting pro-
i against any one
se three things; it
prerogative of the
who gave them that
ary, to determine in
anner he gave them
nctuary; and if he
t to his own detri-
let them keep what
y have given them.

All possessors of
land are to come to
new King who suc-
to declare to him
privilege and their
tion; and the cause
eyshall declare them
is, lest the King be
ed: and after they
ave declared to him
privilege, if the King
eir privilege to be
let the King con-
to them their sanc-
and their privilege.

If a person do an

DIMET. (BK. I. c. vii. § 1.)

the steward stands in the
hall, and proclaims the
protection of God, and
that of the King and
queen and of the 'gwrda,
and their peace, upon the
court and the company;
the individual who shall
break that peace is to
have no protection any-
where: because that is the
protection of all generally;
and especially the protec-
tion of the King; and, on
that account, there is no
protection for him from
any one of them, neither
by relics, nor by church.
[I. 351.]

(BK. II. c. viii. § 13, in part.)

The third fours are, the
four persons for whom
there is no protection,
either in court or in
church, against the King:
one is, a person who shall
violate the King's protec-
tion, in one of the three
principal festivals, in the
palace; the second is, a
person who is delivered
with his own consent as
a hostage to the King;
the third is, a person to
whom the King is a sup-
per guest, who ought to
supply him with food that
night, and who does not
supply him; the fourth is,
the King's bondman. [I.
439, 441.]

GWENT. (BK. I. c. xii. § 16.)

steward, standing up in
the palace, shall proclaim
the protection of God, and
the protection of the King
and the queen, and of the
'gwrda; whoever shall
break that protection is
not to have protection,
either in the court or out
of it, except from a saint
in his church. [I. 641.]

(BK. II. c. xxxix. § 45, in pt.)

The third four are, the
four persons to whom
there is no protection,
either in court, or in
church, against the King:
one of them, a person who
shall violate his protection
at any one of the three
principal festivals in the
court; the second is, a
person who shall be pledg-
ed willingly to the King;
the third is, the King's
supperer, a person who
ought to provide for him,
and leaves him that night
without food; the fourth
is, his bondman. [I. 789.]

^a notes on p. 236.

^b literally 'to super-ascend,' a term used for taking possession of land to which a person is entitled.

[CYMRU'R THIAU HYWEL DDA. A.D. 926.]

AM NAWDD EGLWYS.

GWYNEDD (BK. II. C. X.)

DYVED.

GWENT.

euthur agkeureyth a rac eragkewrith eno kerchu naut ac ef ar [y] naut honno keuodi haul arnau; ni dele er abbadeu nar efeireit yhebrug ef eni wnel yaun amer ageureyth kesseuin [honno]: o deruit na kefroho haul arnau ef hepregken vintheu euo hit en [y] lle edelehont yheprug.

pacem Regis fregit; secundus est, pignus; tercius, excommunicatus; quartus, captivus.]—[II. 890.]

V. O deruit ydin guneuthur cam [kewerthyd] kenniauc y ar e nodua, a keuodi haul arnau ef am er ageureyth [honno] redigones y ar [e] nodua; nydele [er abadeu] yamdiffin or naud e gnayth [e] cam [y] arnau onis atnewida onaud arall oy newid en llan arall.

VI. Puipennac akemero naud ef adele emdeyth ene uenwent ar gorfflan hep kreireu arnau ai escribil ygit ac escribil e clas ar abbadeu hit ed eluuint pellaw ac ed ergeduyn e buches tracheuen.

VII. O deruit ydyn bot creireu arnau aguneythur cam ohonau a dan ecreireu ni dele [caffael naud nac] e amdyffin or creireu hinni kanis haydus.

VIII. Messur [y] corflan

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF CHURCH PROTECTION.

NEDOTIAN (BK. II. c. x.)

DIMENTIAN.

GWENTIAN.

gal act, and, on account
that illegal act, seek pro-
tection, and, while under
protection, a suit arise
inst him; neither the
abbats nor the priests are
conduct him until he
right for that first ille-
act: if no suit be com-
menced against him, let
him conduct him to the
ce to which they ought
conduct him.

V. If a person do a
ong, to the value of a
ny, from out the sanc-
try, and a suit arise a-
nst him for the illegal
t he committed from out
e sanctuary; he is not to
defended by the abbats
the protection under
hich he did the wrong,
less he obtain another
tection anew in an-
her church.

VI. Whoever shall take
tection, is to walk about
thin the church-yard
i the burial-ground,
out relics upon him;
i his cattle are to be
h the cattle of the com-
nity and the abbat's to
furthest limits they go
i return to their cow-
again.

VII. If a person have re-
upon him, and does an
gal act under the relics,
is not to have protec-
nor defence through
se relics; for he has
deserved it.

VIII. The measure of

[CYFREITHIAU HYWEL DDA. A.D. 928.]

AM NAWDD EGLWYS.

GWYNEDD (BK. II. C. X.)

[yw] eru keuureithiaul en
[y] hit ay phen are uen-
went ahenne ekelch euен-
went e dele bot en cum-
pas.

DYVED.

GWENT.

IX. O deruit bot egluys
adewetho deleu kenhal dyn
ar enodua seythblenet hep
uneythur yaun neu yspeyt
auo huy abot er argluyt
auo areglat en gurthunebu
ydy [h̄y am] hynny ac [yn]
deveduid nat edyu e can-
thau ef ydy [hi] ebreynt
hunu; reyt hiu yregluys
bot akatwo ydy [h̄y] ebrey-
nt hunnu otestoyn [adu-
wyn] deduaul; ac os keiff
gather ydy endywarawun
ybreint ac onis keiff hitheu
nepreghet eregluys ef mal
e deleo oreu neu entheu
gunayit yaun or agheu-
reyth redigones. [I. 138,
140.]

VI. O YMLADD.

(BK. I. C. XLIII. § 19-21.)

XIX. [^a Kamluru deu-
deblyc a dele bot en llys
ac en llan a ^b dirwy velly].

(BK. II. C. VII. § 1-3, 6.)

I. Tri ryw dirwy ^a yssyd:
vn o ymlad; ac arall o
treis; tryded o letrat.

XX. Puybenac aguenel
kam [yn] yuam ecluys talet
[yd̄y] pedeyr punt ardec,
er hanner yr abat o[r]
byd duyuaul letherur ar-

II. Deudyblyc vyd dir-
wy yn llys ac yn llann os
mam eglwys ac vchelawg
vyd.

^a camlwrw = a fine of three kine or nine score pence, and dirwy = a fine of twelve kine pounds.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF CHURCH PROTECTION.

BENEDOTIAN (BK. II. C. X.)

DIMETIAN.

GWENTIAN.

The burying-ground is a legal ‘erw’ in length, with its end to the church-yard; and that, circling the church-yard, is to be its compass.

IX. If any church should declare, that it can keep a person in its sanctuary for seven years, without doing right, or for a longer period; and the lord of the country oppose this declaration, and say, that no such privilege originated from him to it; it is necessary for the church to have that privilege secured by respectable customary witnesses: if it can do so, let its privilege be preserved undisturbed; and if it fail, let the church conduct him as it best may, or let him do right for the illegal act which he committed. [I. 139, 141.]

VI. OF FIGHTING (VIZ. IN CHURCH OR CHURCHYARD.)

(BK. I. C. XLIII. § 19-21.)

(BK. II. C. VII. § 1-3, 6.)

XIX. A double camlwrw^b is to be in the palace and in the church, and so a dirwy^b.

I. There are three kinds of dirwy^b: one for fighting; another for violence; the third for theft.

XX. Whoever shall do a wrong in a mother church, let him pay to it fourteen pounds: one half to the abbey, if he be a divinity

II. A dirwy is to be twofold, arising in court, or in church if it be a mother church and paramount.

^a The ‘erw’ appears to have contained about 4320 square yards. It was applied exclusively to arable lands.

^b See note on p. 240.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

O YMLADD.

GWYNEDD.

(BK. I. c. xlivi. § 19-21.)

llall erug er ¹efeyryat ar clas. Ogueneyr kam en euenuent seyth punt [a taler un ford e rennyr e rey henne] en deuhanner ual elleyll.

XXI. Pwybennac aguenel kam emeun ecluys arall talet seyth punt e neyll banner yr ¹efeyryat ar llall yr ²person. [I. 78, 80.]

DYVED.

(BK. II. c. vii. § 1-3, 6.)

III. O ymlad awnelher y mywn [ŷ] mynwent ³pedeir punt ardec atelir: os o vaes [or vynwent] ⁴ynny nodua seith punt atelir. Hanner y punoed hynny adaw yr abat os kyureithawl vyd ac eglwyssic [a] llythyrawl ar hanner arall adaw yr ⁵offeireit ar kynnonwyr a vwynt yn gwassanaethu Duw yno yrywrann honno avyd [ŷ] rwg yr abbat ar kynnhonwyr or ymlad awnel y nawdwyr a gymerwynt nawd ygan yr ⁶offeireit ar abat. Ac [ŷ] velly yrennir pob peth or a del yr sant o offrwm ac nyt y allawr nac yneb arall.

GWENT.

VI. O ymlad awnelher y mywn nodua gwaet neu gleis a seif yn tystolyaeth yr abat ac yr ⁷offeireit trwy vreint eglwyssic yr abbadaeth. [l. 432, 434.]

[VII. AM VILAINAID, &c.]

(BK. I. c. xlivi. § 11.)

XI. Teyr keluydyt ny dely mab tayauc eu descu heb kanyat yargluyd aked

(BK. II. c. viii. § 7, 28.)

VII. Teir keluydyt ny eill tayawc eu dysgu y vab heb ganyat y arglwyd: ys-

(BK. I. c. xlvi. § 6) VI. Chwech aij ugein yw ebediw [tiryawc.]

¹ effeyr̄yeyt B.D.
N.P.Q.B.

² personeu B. personycit I.
⁶ offeirat N.P. kanonwyr I.S.

³ teir J.
⁷ offeirat N.O.

⁴ y N.P.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF FIGHTING (VIZ. IN CHURCH OR CHURCHYARD).

BEDOIAN.

xiii. § 19-21.)

and the other
een the ¹priest
community. If
be committed
churchyard, seven
o be divided in
like the other.
Whoever shall do
another church,
y seven pounds:
lf to the ¹priest,
her to the ²par-
9, 81.]

DIMETIAN.

(BK. II. C. vii. § 1-3, 6.)

III. For fighting with-
in the churchyard, ⁸four-
teen pounds are to be
paid: if ⁴out of the
churchyard, in' the sanc-
tuary, seven pounds are
to be paid. The half of
these sums belongs to the
abbot, if his privilege be
judicial, ecclesiastical, and
civil; and the other half
belongs to the ⁵priests
and the canons, who shall
be there serving God: a
similar share shall accrue
to the abbat and the ca-
nons, for any fighting that
takes place among the per-
sons who take sanctuary
from the ⁶priests and the
abbot. And in like man-
ner everything is to be
shared, that comes to the
saint, as offering, and not
to the altar, nor to any
other person.

VI. For fighting that
takes place in a sanctuary,
either blood or a bruise is
a sufficient testimony to
the abbat and to the
⁷priests, by the eccl-
esiastical privilege of the
abbacy. [I. 433, 435.]

GWENTIAN.

OF TAEOGS (VILLEINS) AND TAEOG-TREVS (VILLEIN-TOWNSHIPS).]

c. xlvi. § 11.)

ree arts which
f a taeog is not
without the per-

(BK. II. C. viii. § 7, 28.)

VII. Three arts which
a taeog is not to teach to
his son without the per-

(BK. I. C. xlvi. § 6, 7.)

VI. Four score and six
pence is the ebediw of a
taeog having land.

R.D. ² parsons B. ³ thirteen J. ⁴ without N.P. ⁵ priest N.P.Q.R.
D. canons I.S. ⁷ priest N.O.

[CYWREITHIAU HYWEL DDA. A.D. 928.]

[AM VILAINAID, &c.]

GWYNEDD.

(BK. I. c. xlili. § 11.)

asdesko ef adely y duyn
trakeuen onyt escoleyc
guedy e kemerkō urtheu
sef eu [ŷ rey] henny esco-
lectaut agouanaet abard-
hony. [I. 78.]

DYVVED.

(BK. II. c. viii. § 7, 28.)

colheictawt; agouyanaeth;
abardoniaeth; canys o dio-
def yr arglwyd hyt pan
rother corun yr yscolheic
neu yny el y gof ynn
eueil neu varth [ynyel]
wrth y gerd nydichawn
eu caethau wedy hynny
[vyth].

GWENT.

(BK. I. c. xlili. § 6)

VII. Or býd egl
ýtir wheugeint uýd
diw].—[I. 686.]

(BK. II. c. xi. §

XV. Par gýmer
awc tir ŷ gan ŷ I
trugeint adýlŷ ŷ I
o pop *rantir ŷgan
awc: ac or býd eg
tir ŷ taŷ awc tref
geint adaw ŷr Brei
gan ŷneb ae kýmer
792.]

XXVIII. Try dyn ag-
ynnyd eu breint yn vn
dyd: tayawctref y kys-
seccrer eglwys yndi gan
gannyat y Brenhin dyn or
tref honno auei y bore yn
tayawc ar nos honno yn
wr ryd; eil yw y dyn y
rotho ybrenhin vn or pe-
deir swyd arhugeint llys
breinhawl idaw kynn rodi
yswyd idaw yn tayawc
agwedy [y] rodi yn wr
ryd; trydyd yw yscolheic
ydyd ¹ kynn caffel' corun
yn vab tayawc ar nos
honno yn wr ryd. [I.
436, 444.]

(BK. II. c. xii. § 22.)

XXII. Or byd eglwys
ar tir [ŷ] bilaein Brenhin
wheugeint atal yny ebe-
diw. [I. 492.]

* *rhandyr* = share-land, containing 4 *tyddyns* or 16 *erws*.

¹ y kaffo I.M.N.O.P.Q.R.S.T.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF TAEOGS (VILLEINS) AND TAEOG-TREVS (VILLEIN-TOWNSHIPS).]

VENEDOTIAN.

I. c. xlivi. § 11.)

of his lord; and, should learn them, t not exercise them, a scholar, after he ken holy orders : are, scholarship, raft, and bardism.

DIMETIAN.

(BK. II. c. viii. § 7, 28.)

mission of his lord; scho-
larship; smithcraft; and
bardism: for if the lord
be passive until the ton-
sure be performed on the
scholar; or until the smith
enter his smithy; or until
a bard be graduated in
song; he cannot afterwards
enslave them.

XXXIII. Three persons whose privileges increase in one day: the first is, where a church is consecrated in a taeog-trev with the permission of the King, a man of that trev, who might be a taeog in the morning, becomes on that night a free man; the second is, where the King confers one of the twenty-four offices of a privileged court on a person, who, before the office was given him, was a taeog, and, after it was given, becomes a free man; the third is, a clerk, who, on the day ¹ before he receives' the tonsure, being the son of a taeog, is on that night a free man. [I. 437, 445.]

(BK. II. c. xii. § 22.)

XXII. If there be a church upon the land of a King's villain, six score pence is to be paid for his ebediw. [I. 493.]

GWENTIAN.

(BK. I. c. xlvi. § 6, 7.)

VII. If there be a church on his land, his ebediw is six score pence. [I. 687.]

(BK. II. c. xi. § 15.)

XV. When a taeog shall take land from the King, the King has three score pence for each ^arandir from the taeog: and, if there be a church upon the land of the taeog-trev, six score pence come to the King from the one who shall take it. [I. 793.]

^a See note on p. 244.

¹ he shall receive I.M.N.O.P.Q.R.S.T.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM VILAINAID, &c.]

GWYNEDD.

DYVED.

GWENT.

(BK. II. c. xxii. § 7.)

VII. Or gwnneir eglwys
ogannyat ybrenhin y mywn
tayawctrev ac offeirat yn
oferenu yndi aebot yn-
gorffian hi ryd vyd ytref
honno ohynny allana. [I.
542.]

VIII. AM WRAGEDD.

(BK. II. c. xviii. § 1, 2, 4,
21, 22, 28, 29.)

I. Or kymer gwr wreic
orod kenedyl ac os gat
kynn penn yseith mlyned
[y wrthaw] talet idi teir
punt yny hegredi os
merch [^dbreyr] vyd [a]
punt a hanner yny chow-
yll [a] wheugeint yny go-
byr os merch tayawc vyd
punt ahanner yny hegredy
awheugeint yny chowyll
aphedeir arhugeint yny
gobyr.

(BK. II. c. xxix. § 5,
14, 26, 27, 30.)

V. Or kymer gw
reic o rod kenedyl,
gat kyn pen y seith
ned; talet yhegwed

XII. Os gwedy
seith mlyned y ged
ran deu hanher y :
onyt breint [ygwr]
ragor yr gwr.

XIII. Deuparth :
adaw yr gwr; nyt
yr hynaf, ar ieuha
trayan yr uam.

XIV. [Os agheu
ahana bit ran deu]
yrydunt o pop peth]

XXVI. O tri ach
chyll gureic yhegue
adawho hi y gwr ny
gen o glauyri adryc
ac eisseu kyt.

(BK. II. c. i. § 1, 9, 10, 12,
14, 17, 18, 31.)

I. [Kentaf yw o na-
dunt:] oderuyt egreic
bod rodyeyt ydy adan
ehaguedy edele vod hyd
epen e seith blenet ¹ ac
o byd' teyr nos [en eys-
syeu] or seyhuet blenet
[allan,] ac escar onadunt
rannent [yn] deu hanner
pob pedh [or] auo vdunt.

IX. [Ac] os kyn e sey-
thuet vullydin edescarant
taler yhi ehaguedy ae ^ahar-
kefreu ae ²couyll; [ac] os
en voruyn erodyr er hyn
auo ar y carn or pheheu
hene [a geiff:] ac os kin
eseythuet blodyn ededeu
hy egur kubyl ohene akyl
eythyr ekouyll ae ^bhunep-
uurth ³am ^cegocuyn.

X. Os egur hitheu auyt

¹ a chet boet B.² cholledeu D.³ ae D.B.^a argyvreu = paraphernalia.^b wynob-worth = face-worth^c wynob-warth = face-shame^c gowyn = fine due to the wife from the hus-

band for the latter's adultery.

^d breyr = a mote-man, a South Welsh t
a class of freemen.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF TAEOGS (VILLEINS) AND TAEOG-TREVS (VILLEIN-TOWNSHIPS).]

VENEDOTIAN.

DIMETIAN.

GWENTIAN.

(BK. II. C. XXII. § 7.)

VII. If a church be built, by the permission of the King, within a taeog-trev, and there be a priest offering mass in it, and it be a burying-place; such a trev is to be free thenceforward. [I. 543.]

VIII. OF WOMEN.

I. C. i. § 1, 9, 10, 12,
14, 17, 18, 31.)

The first of [the laws women] is: if a wife given in marriage, to abide by her ‘^aag-’ unto the end of the h year; ‘and if there ee nights wanting of venth current year, they separate, let share into two por-everything belonging them.

And if they sepa-re before the seventh et there be paid to r agweddi, her ‘^bar-i,’ and her ‘^ccow-and if she was given a maid, whatever of things remain she have: and if she her husband before venth year, she loses se, except her cow-i her ‘^bwyneb-werth is’ ‘^dgowyn.’

Should her husband

(BK. II. C. XVIII. § 1, 2, 4,
21, 22, 28, 29.)

I. If a man take a wife by gift of kindred, and he desert her before the end of the seven years; let him pay her three pounds, as her agweddi, if she be the daughter of a ‘^ebreyr; and one pound and a half, as her cowyll; and six score pence, as her ‘^egobyr: if she be the daughter of a taeog, one pound and a half, as her agweddi; six score pence, as her cowyll; and twenty-four pence, as her gobyr.

II. If, after the seven years, he leave her; let all be shared between them, unless privilege should give precedence to the husband: two parts of the children go to the husband, and the third to the mother; the eldest and the youngest go to the father. If they be separated by

(BK. II. C. XXIX. § 5, 12, 13,
14, 26, 27, 30.)

V. If a man take a wife, by gift of kindred, and leave her before the end of seven years; let him pay her agweddi to her.

XII. If she be left after the end of seven years, let there be an equal shar-ing between them; unless the privilege of the hus-band entitle him to more.

XIII. Two thirds of the children come to the hus-band; to wit, the eldest and the youngest; and the third to the mother.

XIV. If they be sepa-rated by death, everything is to be equally shared be-tween them.

XXVI. From three causes a woman loses not her agweddi, although she may leave her husband: to wit, on account of leprosy; bad breath; and default of connexion.

¹ and though there be *B.*

² losses *D.*

³ and her *D.B.*

^a Dower.

See notes ^a, ^b on p. 246.

Maiden-fee.'

^d See note ^c on p. 246.

^c See note ^d on p. 246.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

AM WRAGEDD.

GWYNEDD.

(BK. II. C. i. § 1, 9, 10, 12,
14, 17, 18, 31.)

clauur neu anadal dreuedyc neu na hallo emreyn os oaccaus vn or trifeth henehydeu [hi y gwr] hy adele cafael kubyl or eydhy.

XII. Ac os ouaru abeu edes carant ranet eclaf ay peryglauer ekyt ac ef a deuyset eryac.

XIV. Os o veuu eguanhanant triked hy ar eydhy en ety hyt emen enau nyeu a naunos a guybot ae kefreithyaул he guahan as os yaun e guahan o pen e nauuetyl ayt yda hy or blaen ac ar ol ekenyauc dyuethaf aet [hitheu] hehun.

XVII. O myn [y] gur grueyc arall guedy ed escaro ar [wreic] kandaf ryt vyt ekentaf.

XVIII. Oderuyt egur escar [ae wreic] amenu ohono vr arall abod en ediuar gan egur cantaf reescarassey aygreyc a [e] godyuues ohonau hy ar neylltroet ene gueli ar llall eythir egueli egur cantaf adele cafael egureic.

XXXI. Puebenac aces-

DYVED.

(BK. II. C. xviii. § 1, 2, 4,
21, 22, 28, 29.)

IV. Gwr a eill ynryd gadu ywreic os gwnna hitheu yr gwr arall yn honneit [ac] nycheiff hi dim oe hiawn namyn y tri pheth ny dygir rac gwreic ar gorderch atal y sarhaet yr gwr kyureithawl.

XXI. [O] tri achaws nychyll gwreic y hegwedi kyt adaw [ho] ygwr: vn yw oglauri, ac o eisseu kyt; a dryc annadyl.

XXII. Teir gweith y keiff gwreic yhwynnebwerth: [yn] kynntaf y [keiff] wheugeint; yr eil weith punt; y tryded weith y dichaun adaw ygwr a mynet ae holl dlyet genti ac o diodef hi dros ytryded weith ny cheiff [hi] wynnebwerth.

XXVIII. Or gat gwr y wreic ynagkyureithawl adwyn arall attaw ywrcic vrthot adyly triccyaw yny thy hyt ympen ynawuettyd ac yna or gellygir hi ywrth ygwr ynhollawl pob peth or eidi hi adyly mynet yngyntaf or ty a hitheu

GWENT

(BK. II. C. xxix. §
14, 26, 27,

XXVII. Tridygir rac gureic hi am y cham ae hargyfreu ae werth pan gytt agureic arall].

XXX. [Teir keiff gureic yhwij y gan y gwr pan agureic arall ¹ ac ² dros hynný' dim].—[I. 746, 7

¹ —teir gweith X.² hi ybedwared weith X.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF WOMEN.

'ENEDOTIAN.

. c. i. § 1, 9, 10, 12,
4, 17, 18, 31.

ous, or have fetid
or be incapable of
duties; if on ac-
of one of these three
she leave her hus-
she is to have the
of her property.

If by dying and
they separate, let
ck, aided by the
or, share, and let
lthy choose.

If living they se-
let her and her
ty remain in the
to the end of nine
nd nine nights, to
in whether the sep-
be legal; and if the
ion be right, at the
the ninth day, let
roperty go before,
ter the last penny,
go herself.

If the husband
another wife, after
ll have parted from
st wife; the first is

If a man part
is wife, and she be
i to take another
d, and the first hus-
should repent having
from his wife, and
ke her with one foot
bed and the other
the bed, the prior
d is to have the
i.

XI. Whoever shall

DIMETIAN.

(BK. ii. c. xviii. § 1, 2, 4,
21, 22, 28, 29.)

death, let everything be
equally shared between
them.

IV. A man is free to
forsake his wife, if she
notoriously attach herself
to another man; and she
is to obtain nothing of her
right, excepting the three
things which are not to be
taken from a woman; and
the seducer is to pay to
the lawful husband his sa-
raad.

XXI. For three causes,
if a woman desert her hus-
band, she is not to lose her
agwiddi: for leprosy; want
of connexion; and bad
breath.

XXII. Three times a
woman is to obtain her
wyneb-werth: the first
time, she is to have six
score pence; the second
time, one pound; the
third time, she can leave
her husband, and depart
with all her due: but if
she endure beyond the
third time, she is not to
obtain her wyneb-werth.

XXVIII. If a man de-
serts his wife unlawfully,
and takes another; the
rejected wife is to remain
in her house until the end
of the ninth day; and
then, if she be suffered
to depart entirely from
her husband, everything

GWENTIAN.

(BK. II. c. xxix. § 5, 12, 13,
14, 26, 27, 30.)

XXVII. Three things
of which a woman is not
to be deprived, although
she be abandoned for her
crime: her cowyll; her
argyvreu; and wyneb-
werth, when her husband
shall be connected with
another woman.

XXX. Three times a
wife has her wyneb-werth
from her husband, when
he shall be connected
with another ¹woman;
and, if she endure ²beyond
that, she has nothing. [I.
747, 749, 751.]

¹ —three times X.

² the fourth time X.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

AM WRAGEDD.

GWYNEDD.

(BK. II. C. I. § 1, 9, 10, 12,
14, 17, 18, 31.)

ko teyrnos gan gureyc or
pan anhuder etan eny da-
danudher tranohet, a[c o
henne allan] menu o ho-
nau escar talet ydhy ey-
dyon atalo ugeynt ac arall
atalo deg ar ugeynt ac arall
atalho ¹ trugeynt ac os duc
ar ty ac anloet ae ybod
ekyd ac ef hýt empen [y]
seyth blenet rannu a hy [a
dele o henne allan] megis
agureic arodyeyt ydhy.
[I. 80, 82, 84, 86, 88, 90.]

DYVED

(BK. II. C. xviii. § 1, 2, 4,
21, 22, 28, 29.)

yn diwethaf adly mynet
or ty yn ol yholl da ac
odyna gan dwyn yllall
yrty ef adly rodi ^b dil-
ystawt yr wreic gyntaf
kanny dyly vn gwr dwy
wraged o gyfreith.

GWENT.

XXIX. Pwybynnac a-
atto ywreic ac auo ediuar
gantaw ygadu ahitheu
gwedi y rodi ywr arall
os gordiwed ygwr kynn-
taf hi ar neill troet idi y
mywn ygwelys ar llall
ymaes ygwr kynntaf o
gyureith ae keiff. [I. 514,
516, 520, 524.]

[LX. AM DDAERED.]

(BK. II. C. viii. § 62.)

LXII. Tri da nyt reit
mach arnunt: da arodho
arglwyd y dyn; achymyn
a gymero offeirat y gan
ymarw; a da a gymero
medyc ygan y neb a ve-
dyccinnaetho. [I. 452.]

(BK. II. C. i. § 13.)

XIII. Ny dele eclaf
kemennu dym namen e
a daeret [yr] ecluys ac
[ebediw yr] argluyt ae de-
leedyon aked askemeno
emab aeyll torry ekemen
ahunu aeluyr [y] mab
anuar. Puebennac [en-
teu] adorro kemen ky-
freythyaул nyt amgen ae
daeret ae delehedyon es-
kemun [edyc] vyt, [megys
puplican neu bagan.]—[I.
84.]

(BK. III. C. ii. § 45.)

XLV. Y chýureýth Hý-
wel ýbu tal am ledrat ar
eýl tal ac [odýna] ý sýmu-

¹ deu ugeint E.

* daered = mortuary.

^b dilyðdawd = assurance.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF WOMEN.

NEDOTIAN.

(I. i. § 1, 9, 10, 12,
17, 18, 31.)

ee nights with a
rom the time the
vered until it be
d the following
and after that
o separate; let
her an ox that
worth twenty
another worth
nce, and another
sixty pence; and
ke her to house
le, and she live
unto the end of
ears; thencefor-
is to share with
with a betrothed
. 81, 83, 85, 87,

DIMETIAN.

(BK. II. c. xviii. § 1, 2, 4,
21, 22, 28, 29.)

belonging to her is to go
in the first place out of
the house; and then she
is to go last out of the
house, after all her pro-
perty: after that, on
bringing the other into
the house, he is to give
'a dilysdawd' to the first
wife; because no man, by
law, is to have two wives.

GWENTIAN.

XXIX. Whoever shall
leave his wife, and shall
repent leaving her, she
having been given to an-
other husband; if the first
husband overtake her with
one foot in the bed, and
the other out; the first hus-
band, by law, is to have her.
[I. 515, 517, 521, 525.]

[IX. OF BEQUESTS TO THE CHURCH.]

II. c. i. § 13.)

The sick is not
th aught, except a
o the church, and
v to the lord, and
: and, should he
, the son can
e bequest; and
one is called the
ous son. Who-
fore shall break
bequest, whether
r debts, shall be
inicated, as a
or pagan. [I. 85.]

II. c. ii. § 45.)
In the law of
here was a pay-
theft, and a se-

(BK. II. c. viii. § 62.)

LXII. Three kinds of
property for which no
surety is necessary: pro-
perty that shall be given
to a person by a lord; a
testamentary bequest re-
ceived by a priest from
the dead; and property
received by a medical at-
tendant from a person
whom he attends profes-
sionally. [I. 453.]

¹ two score E.

* See notes on p. 250.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM DDAERED.]

GWYNEDD.

(BK. III. c. ii. § 45.)

dus Bledŷn uab Kŷnuŷn [am uot en dýgaun] talu ý dýn ý gollet urth ý dam-dug. Ý da [enteu] ý ford ý cýmŷnno aet oný býd plant ýdau [ac] o býd plant [ýdau enteu] ný dýlý [enteu] cýmŷnnw eýthýr ý dýlýedýon a dayret yr eg-luýs. [I. 252, 254.]

DYVED.

GWENT.

(BK. II. c. iv. title and § 1-3.)

LEMA [Ý] DECREU KE-FREYTHYEU EGULAD.

Kentaf [ýu e] nau a tauodyauc sef eu erey hene,

I. Argluyd erug ydeu¹ guas:II. ²Efeyryat erug ydeu uanac:

III. Tat erug y deuuab:

O byd un or rey a deuedassam ny huchof ny menho dody empen etri tauodyauc ar llall eny uen-hu kefreyt aeyrc y dody [yneu penn] &c. [I. 108.]

[X. AM Y TAVODIAWG, &c.]

(BK. II. c. iii. § 16, 18.)

XVI. Or daw lleidyr at offeirat yadef ac y ennwi y getymdeithon amletrat a thygu hynny ar drws y vynnwent [ac ar drws yr eglwys] ac ar drws y cor heb erchi eu kelu byth-bynnac adarffo ymdanaw wedy hynny credadwy vyd yr offeirat amyr hynn ad-ywawt y lleidyr wrthaw kyffelyb vod ahynny vyd am dyn a vannacco lleidyr a lletrat a dyccer or twg [ef] y vannac mal hynny yggwyd yr offeirat.

(BK. II. c. xi. § 25 in part.)

XXV. [Ac] ena e mai yaun yr enat gouin yr haulur may breint de des-tion dy. Ac ena emay

¹ ur B.D.² abat D.³ ýsgolhaic P.

(BK. II. c. xxxix. § in part.)

XL. O teir ford y mab ⁴y tat' un o h gwreic llwyn a phei byd beichawc pan u llawuaeth, dyget y l rat plwyf attei at wrthaw [mal hynn:] neidyr y mi [y] ar chogi hwn os crewy gan uam namyn ygwn ae enwi ac y uelly k thawl y dwc, &c. [I.

XVIII. Managwr dio-fredauc or daw y gyt ar ³colledic at yr offeirat y drws yr eglwys archet yr

⁴ ac ydiwedir X.^{*} *tavodiog* = definitive umpire.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF BEQUESTS TO THE CHURCH.]

VENEDOTIAN.

(BK. III. c. ii. § 45.)

Second payment; and then Bleddyn, son of Cynvyn, altered this rule, because it suffices to pay a person for his loss according to his oath. The property of the criminal is to go in the way he may bequeath it, unless he have children; but, if he have children, then he is to bequeath nothing, except his debts, and daered to the church.

[I. 253, 255.]

DIMETIAN.

GWENTIAN.

[X. OF THE PRIVILEGE OF PRIESTS AS WITNESSES.]

(BK. II. c. iv. title and
§ 1-3.)HERE BEGIN THE LAWS
OF THE COUNTRY.First, are the nine
'tavodiogs': these are,I. A lord, between his
two ¹servants:II. A ²priest, between
his two monks:III. A father, between
his two sons:

If one of those we have mentioned above does not will to submit to the decision of the three tavodiogs, and the other wills it; the law requires submission to their decision, &c. [I. 109.]

(BK. II. c. xi. § 25 in part.)

XXV. And then it is right for the judge to ask the plaintiff: 'What is the privilege of thy wit-

(BK. II. c. iii. § 16, 18.)

XVI. If a thief come to a priest to confess, and to name his confederates in theft, and swear thereto, at the door of the church-yard, and at the door of the church, and at the door of the chancel, without desiring concealment; whatever may happen to him afterwards, the priest is to be believed in respect to what has been told him by the thief: and it is similar in regard to a person who shall inform of a thief and of theft; if he swear in like manner to his information in the presence of the priest.

XVIII. If an informer under a sacred vow come, along with the ³person robbed, to the priest, at(BK. II. c. xxxix. § 40
in part.)

XL. By three ways is a son to be affiliated ⁴to a father: one of them, when a woman of bush and brake shall be pregnant, upon arrival at her full time, let her parish priest visit her, and let her swear before him, in this manner: 'May I be delivered of a snake by this pregnancy, if any father has begotten it on a mother, other than that man;' and naming him; and so she affiliates him lawfully &c. [I. 785, 787.]

¹ men B.D.² abbat D.³ clerk P.⁴ and denied X.

* See note on p. 252.

[CYWREITHIAU HYWEL DDA. A.D. 928.]

[AM Y TAVODIAWG, &c.]

GWYNEDD.

(BK. II. c. xi. § 25 in part.)

yaunt yr haulur deueduit
breint ytestion, ae vintoe
en ^aveirri neu [wýntew]
en ^bkeghelloron ae vnteu
en veneich neu en ahtraon
ae vnteu en efferiet neu
en escoleicion ae vinteu
en lleecion [breinhawl].

[I. 154.]

(BK. III. c. ii. § 28.)

XXVIII. Puýbýnnac a
uýnho gwneuthur dogýn
uýnac aet ar ýr argluýd a
dýwedet rý wneuthur lle-
drat o dýn [ac] ný leueýs
[ef] ý dýweduyt arnau aý
rac ý uonhed aý rac ý
uedýant: yna ý mae ýaun
ýr argluýd dýuýnnu ýr
effeýryat atau a dýwedet
urthau ýr hýn rý dýwet-
puýt urthau ýnteu ac ellýg
ýr effeýryat ý gýt ac ew
hýt ar drus ýr egluýs
achroýset racdau na týgho
anudon. Ac omýn týgu
týghet ýn gýntaw ar drus
ýr egluýs ar eýl [llv] ar
[drws] ý gagell ar trýdýd
ar ýr allaur. Ac od ýna
doet ýr effeýryat ar ýr
argluýd a dýwedet [rý]
gafael ý cubýl; ar argluýd
adýlý týghu rý gafael do-
gýn uýnac [o honav] pan
holo [ef] ý dýn ýn [e]
dadleu ac ýn erbyn hýnný
ný ellýr dým. Ný býd
eneýt uadeu ew ýr ¹ hýnný
namýn [ý uot en] lleý-

DYVED.

(BK. II. c. iii. § 16, 18.)

offeirat idaw yno yr Duw
na dywetto gelwyd vrthaw
[ac] or twng yno na dy-
weit namyn gwir tynghet
y kyffelyp ar drws ygagell
artrydyd weith vch benn
yr allawr [gyssegyr ac] os
gwatta y dyn kylus wedy
hynny kadarnhaet yr of-
feirat aryeir teirgweith ac
os gwatta ydyn [kylus] yna
tyghet yr offerat vn weith
gwelet ymannagwr ae gly-
bot ynn cadarnhaw y
vannac trwy twg yny mod
ygwnaeth ac odynna ny
ellir gwat ynn erbyn
hynny a hwnnw yw dog-
ynvanac. [I. 418.]

GWENT.

(BK. II. c. v. § 1, 2, 6.)

I. Kyntaf yw arglywd
[ý] rwg y deuwr trwy na
bo [ef yn] kyurannawc ar-
ydadyl neu ar yr hynn y
bo ydadyl ymdanaw. Ot
adef pob vn or gwyr ryuot
eu kynnen yny wyd ef
kynnohynny ac na bwynt
vn dull, ac or gwatta vn
yn erbyn y llall dir yw
[idaw] tygu yggwyd yr
arglywd: yspeit naw nieu
ageiff arglywd amylw y

¹ caffael ý dogen uanac B.

^a *maer* = the bailiff in each cymwd over the ship " to determine disputes among the villeins.

^b *canghellor* = the officer in each "canghellor."

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF THE PRIVILEGE OF PRIESTS AS WITNESSES.]

VENEDOTIAN.

(I. c. xi. § 25 in part.)

? Then it is right
the plaintiff to state
privilege of his wit-
, whether ^amaers,
anghellors, whether
, or teachers, whe-
riests or scholars, or
ged laymen. [I.155.]

(K. III. c. ii. § 28.)

VIII. Whoever may
make a full infor-
n, let him go to the
nd say, that a per-
whom he dare not
on, either on ac-
of his rank, or of
operty, has commit-
heft: then it is right
the lord to summon
priest to him, and
to him what had
imparted to him;
end the priest along
he informant to the
door, and let him
him to beware of
guilty of perjury.
if he willeth to
let him swear first
church door; se-
, in the chancel;
hirdly, at the altar.
rom thence, let the
return to the lord,
y, that he has had
hole; and the lord
swear to having had
formation, when he
xamine the person,

DIMETIAN.

(BK. II. c. iii. § 16, 18.)

the door of the church,
let the priest there desire
him, for the sake of God,
not to tell him a false-
hood; and, if he then
swear that he speaks no-
thing but the truth, let
him swear in like manner
at the door of the chan-
cel; and the third time
over the sacred altar: if
the guilty person deny it
after that, let the priest
confirm it, upon his word,
three times; and if the
guilty person shall still
deny it, let the priest
swear once, to have seen
the informer, and heard
him confirm his informa-
tion by an oath, in the
way it was done by him;
thenceforwards there can
be no denial made against
that: and that is a compe-
tent information. [I. 419.]

(BK. II. c. v. § 1, 2, 6.)

I. The first [of the nine,
who are to be believed
in giving testimony upon
oath,] is, a lord between
his two men, if not inter-
ested in the suit or in the
matter of the suit. If both
parties acknowledge that
their cause had been pre-
viously before him, and
they disagree as to the
mode, and one deny the
statement of the other;

GWENTIAN.

* See notes on p. 254.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM Y TAVODIAWG, &c.]

GWYNEDD.

(BK. III. c. ii. § 28.)

dŷr gwerth [ac] onŷ eŷl [enteu] cafael ŷ werth dŷholŷer ual lleydŷr. Ere-ŷll [or keureythŷeu] a uŷn gadu gwat ŷdau ŷr gyrr ŷr argluŷd ual ŷr gyrr per-chennauc [arall] a hunnw muŷhaw ŷ coŷllŷa gwyr Gwŷnet ŷdau. [I. 246.]

DYVED.

(BK. II. c. v. § 1, 2, 6.)

vedylyaw py vod ytygho. Oet yssyd y offeirat amy lw hyt yr amsser ygallo canu offerenn [ŷn] gyntaf.

GWENT.

II. Eil [dyn] yw abbat [y] rwg y deu vynnach.

* * *

VI. Whechet yw offeirat y rwg y deu dyn plwyf amyrhynn atystassant idaw kynno hynny. [I. 422, 424.]

(BK. II. c. viii. § 92.)

XCII. Trilleidyrgwerth yssyd lleidyr y caffer dog- yn vannac arnaw trwy eglwys achyttleidyr [ŷ] lleidyr agroccer am letrat alleidyr a dalher gwerth pedeir keinnawc kyureith gantaw neu lei o da mar-wawl ynlletrat. [I. 462.]

[XI. AM REITHOEDD, AC AM LW GWEILYDD, &c.]

(BK. II. c. vi. § 3 in part.)

III. Ac es sef eu oet *ereis honno vithnos or Sul nessaf ac es sef le eroder erreihis honno yhd-hauef ene llann eguarran-daho ef eferen [yndi:] ac es sef amser e kemerrir [y reith honno] er rug [e]

(BK. I. c. xxxi. § 1, 2.)

I. Kynntaf y gossodes ybrenhin pumb swydauc ympob llys or wlat yg Gwyned a Phwys nyt am-gen maer kyghellaur righill offeirat y yscrivenu dad-leueu ac vn brawdwr trwy swyd :

(BK. II. c. xxxix. § :

XXXIV. Tri dyly dyn rodi llw gu un yw [ar] pont o u heb ganllaw idi; ar porth y uynwent canu y Pader adyl yna rac eneideu Cr gyon y byt ar ar d

* *raith* = compurgation-jury, in this instance in a case of denial of suretiship.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF THE PRIVILEGE OF PRIESTS AS WITNESSES.]

ENEDOTIAN.

(III. c. ii. § 28.)

courts; and against
hing can be done.
is not to lose his
'that', but is to be
ole thief; and un-
can obtain his
let him be exiled
ief. Other of the
low him a denial
the prosecution by
l, in the same man-
n a prosecution by
ier: and that form
y preferred by the
Gwynedd. [I. 247.]

DIMETIAN.

(BK. II. C. V. § 1, 2, 6.)

it is necessary for him to
swear in the presence of
the lord: the lord is to
have the space of nine
days to consider in what
manner he is to swear.
The time for a priest to
consider as to his oath, is
during such time as he
can sing mass first.

II. The second person
is, an abbat between his
two monks.

* * *

VI. The sixth is, a priest
between his two parish-
ioners, in respect to what
they had previously testi-
fied to him. [I. 423, 425.]

(BK. II. C. viii. § 92.)

XCI. There are three
thieves liable to be sold:
a thief against whom an
information has been made
through the church; a fel-
low thief to one who is
hanged for theft; and a
thief upon whom shall be
found, of stolen dead pro-
perty, what is worth four le-
gal pence, or less. [I. 426.]

GWENTIAN.

[I. OF LEGAL PROCESSES TO TAKE PLACE IN CHURCH OR BEFORE
A PRIEST.]

(c. vi. § 3 in part.)
The period of that
s a week from the
g Sunday; and the
here that raith is
iven is the church
he shall hear
and the time for
g that raith is

(BK. I. C. xxxi. § 1, 2.)

I. First, the King placed
five officers in each court
in Gwynedd and Powys;
that is, a maer, a canghel-
lor, an apparitor, a priest
to write pleadings, and one
judge by virtue of office:

(BK. II. C. xxxix. § 34, 41.)

XXXIV. There are
three places where a per-
son is not to give the oath
of an absolver: one is, on
a bridge of a single tim-
ber, without a hand-rail;
the second is, at the porch
of a churchyard; for the

^{1'} although the full information is had *B.*

• See note on p. 256.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM REITHOEDD AC AM LW GWEILYDD, &c.]

GWYNEDD.

(BK. II. c. vi. § 3 in part.)

Benedicamus a [rodi y]
barra eferen. [I. 114.]

(BK. II. c. xi. § 10 in part.)

X. Esseu ual [hynn] et
estedyr en keureythiaul
eiste or Brenihin neu or
neb a uo enile ae keuen
ar ereul neu ar e [dryc]
hin rac aulonidu or hin
oyuyneb ef; ar enat llis
neu egnat ekemut er hun
henau auo en eiste rac
euron ef; ac ar [y] llau
assu yhunnu er ¹egnat
arall' auo enemays neu er
²eneid [ereill] ac ar ellau
dehau ydau [ef] er efei-
riat o bit ene mays neu er
efeiryeyt; ac egkell erar-
gluid, &c. [I. 144.]

(BK. II. c. xi. § 21 in part.)

XXI. A guedy estad-
kano aynt er egneyt allan
ar effeyryhet [neu yr offe-
rat] ygyt ac vy [nt] a rig-
hyll y gyt aguy [nt] hy eu
kadv rac douot dynyon
[atunt] y warandau arna-
dunt. Ac ena guedy
ed eystedont huy [yn eu
brawt le] emay hiaun
yr effeyryat guedya Duy
ydangos o Duy er yaun
udunt akanu onadunt hu-
yntheu eu Pader ac guedy
e Pader emay yaun yr
egnat dadkanu e duyke-

DYVED.

(BK. I. c. xxxi. § 1, 2.)

II. Aphetwar megys
yrei kynntaf ympob llys
yn Deheubarth alliaws o
vrawdwyr nyt amgen [no]
pob perchem tir megys
yddoedynt kynn Hywel
da o vreint tir heb swyd.
[I. 404.]

(BK. II. c. vi. § 15, 20.)

XV. Mach awatto y
vechni gwadet ar y sei-
thuet or dynyon nessaf y
werth; ac os ^abriduwawat-
ta ehun ae tteg uch [pen
y] seith allawr kyssegredic
neu seith weith ar [yr] vn
allawr.

XX. Pwybynac agy-
mero mach ar dlyyet
amarw ymach kynn talu
ydylyet doet ar ved ymach
athyget ar yseithuet or
dynyon nessaf ywerth y
ryvot hwnnw yn vach
[idaw] arydylyet [hwnnw]
or keiff y bed ac onys
keiff tyget ar yr allawr
gyssegredic agwedy hynny
yr arglywd bieu kymell y
uechni dros ymarw. [I.
430.]

(BK. III. c. vi. § 19.)

XIX. Or deruyd am-
rysson rwg deudyn am-
geissaw creir y damtwg
ac ef, abot vn yn dywe-

¹ offeirat D.² offeireit D.³ idaw F.W.X.^a bridiuw = a solemn asseveration on a person's faith.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

LEGAL PROCESSES TO TAKE PLACE IN CHURCH OR BEFORE A PRIEST.]

VENEDOTIAN.

I. c. vi. § 3 in part.)

In the 'Benedic-
and distributing the
mental bread. [I.

. c. xi. § 10 in part.)

[In a suit for land,]
gal form of sitting
follows: first, the
or his representa-
ith his back to the
to the weather, lest
eather incommode
e; and the judge of
urt, or the judge of
mwd, whoever is the
is to sit before him;
t that person's left
the 'other judge'
nay be in the field,
judges; and upon
ght hand, the priest
ests, if there be any
field; and next the
kc. [I. 145.]

I. c. xi. § 21 in part.)

I. [The pleadings in
a suit being over,]
he [the judge] shall
stated them, let the
go out, and the
or the priest along
hem, and an appari-
th them, to prevent
persons from coming
en to them.... Then,
they shall be seated
eir judgment-place,
ght for the priest to
to God, that God
hew them the right,
or them to chaunt

DIMETIAN.

(BK. I. c. xxxi. § 1, 2.)

II. And four, like the
preceding, in each court
in South Wales, and many
judges, that is, every owner
of land, as they were be-
fore the time of Howel
the good, by privilege of
land without office. [I.
405.]

(BK. II. c. vi. § 15, 20.)

XV. A surety who shall
deny his suretiship, let him
deny it along with six per-
sons nearest to himself in
worth; and, if he deny
*briduw, he himself is to
swear upon seven sacred
altars or seven times upon
the same altar.

XX. Whoever shall ac-
cept surety for a debt, and
the surety die before pay-
ment of the debt; let him
come upon the grave of
the surety, and swear
along with six persons
nearest to himself in
worth, that the deceased
was surety to him for that
debt, if he find the grave;
and if he do not, let him
swear upon the sacred
altar: and, after that, the
lord is to compel the ful-
filment of the suretiship
for the deceased. [I. 431.]

(BK. III. c. vi. § 19.)

XIX. If there should
arise a contention be-
tween two persons as to
the procuring a relic to

GWENTIAN.

(BK. II. c. xxxix. § 34, 41.)

'Pater' is to be there
chaunted for the souls
of the Christians of the
world; and at the church
door; for the 'Pater' is
there to be chaunted be-
fore the rood.

XLI. By three ways is
a son disowned by a kin-
dred: one is, the man is
to take the boy, said to
be his son, and place him
between himself and the
altar; and put his left
hand upon the boy's head,
and the other hand upon
the relics on the holy
altar; and swear that he
has not begotten him on
his mother, and that there
is not one drop of his
blood in him; and deny
him: the second is, if the
father be not living, the
chief of kindred, with the
hands of seven of the kin-
dred, deny him: the third
is, if there be no chief of
kindred, ³the giving' the
oaths of fifty men of his
kindred deny him; and
the eldest son of the man,
to whom the child was
pledged, is to swear first.
[I. 785, 787.]

¹ priest D.

² priests D.

³ to him V.W.X.

* See note on p. 258.

[CYWREITHIAU HYWEL DDA. A.D. 928.]

[AM REITHOEDD AC AM LW GWEILYDD, &c.]

GWYNEDD.

(BK. II. c. xi. § 21 in part.)

ghessaith [yr] eylweyth.
[I. 148.]

(BK. II. c. xxxi. § 2-4, 6.)

II. Pa wreyc býnnac a uýnno duýn mab ýn gýureýthýaul ual hýn ý mae [ýavn] ýdý ý duýn [y] dýuot hý ar mab hýt ýr egluýs ý bo ý guýdua ýndý a dýuot hýt [ar] ýr allaur a dodý ý llau deheu [ýdý] ar ýr allaur [ac] ar creýryeu ar llau assu [idi] ar ben ý mab ac ý uellytýghu ý Duw ýný blaen ac ýr allaur honno ac ýr creýryeu da ý sýd arneý ac ý uedýt ý mab nas rý creus tat ý callon mam ý mab hun ýman namýn ý gur [hwnn] ar gur erbýn ý henw ým kallon ý. Ual hýnný ý dýlýir duýn mab ý Gýmro.

DYVED.

(BK. III. c. vi. § 19.)

dut: Tibieu keissaw [y]
creir: Titheu bieu keissaw [y] creir: y gyureith honn adyweit panyw y neb bieffo llithyaw y llw bieu keissaw y creir, kanys y-creir adewisso [ef] bieu y dwyn y lithyaw ac ef. [I. 614.]

GWENT.

[LEGES WALLICÆ, Bk. II. c. xlix. § 5. (B.) Si alicui homicidium imponitur, et non est ei titulus comprobandi, xlviij. hominum nominatorum jumento se purgabit, ex quibus xxiiii. in ecclesia jurent eum esse ab homicidio immunem: quodsi non juraverint, ancillas v. et tres servos reddat, et securus sit. II. 875. (See above, on p. 128, Canon. Wallic. c. 3.)]

III. Ac ý ual hýn ý dýlýir duýn mab ý ^aalltud dýuot [hýt] ýr egluýs ý cýmero [ef e] duuýr suýn aý uara eferen [yndi] ac ýna ý duýn ýdau [ynteu] megýs ý dýwetpuýt uchot. [Ac] ýna ý mae ýaun ýr tat gwneuthur un o deupeth aý kýmrýt ý mab ýn gýureýthýaul aý [ynteu] ý wadu ýn gýureýthýaul.

^a *alltud* = a foreigner in villenage under the King or a freeholder.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

LEGAL PROCESSES TO TAKE PLACE IN CHURCH OR BEFORE A PRIEST.]

VENEDOTIAN.

c. xi. § 21 in part.)

Pater; and after
ater, it is right for
lge to state the two
gs a second time.
.]

c. xxxi. § 2-4, 6.)

Whatsoever woman
ll lawfully to affiliate
thus it is right for
do: to come with
ild to the church
n her burying place
d approach the
nd place her right
pon the altar and
lies, and her left
upon the head of
ild, and so swear,
first, and by that
nd by the sacred
hereon, and by the
f the child, that
er has formed in
mb of its mother
sent child, but such
ch a man, naming
her womb. In
nner is a child to
ated to a Cymro.

And thus is a child
ffiliated to an *all-
to come to the
in which he shall
e holy water and
 sacramental bread,
ere affiliate it to
te as it has been
ove. And then it
for the father to
of two things;
o receive the child
, or else to deny
fully.

DIMETIAN.

(BK. III. c. vi. § 19.)

swear by; and one say:
' It is for thee to procure
the relic:' and the other:
' Thou art to procure the
relic:' this law says, that
the person to whom the
procuration of the oath
pertains is to procure the
relic, for he is to bring the
relic he may choose to be
made use of. [I. 615.]

GWENTIAN.

[And see above, Bk. I.
c. xiv. § 20, Bk. ii. c. iii.
§ 16, 18; pp. 228, 252, sq.]

* See note on p. 260.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM REITHOEDD AC AM LW GWEILYDD, &c.]

GWYNEDD.

DYVED.

GWENT.

(BK. II. c. xxxi. § 2-4, 6.)

IV. Os y wadu a uŷn [ŷdav] ſaun ſu ſdau dŷuot hŷt yr egluŷs rŷ dŷwed-assam nŷ uchot a [c yna] dodŷ y lau deheu [idaw] ar yr allaur [ac] ar creŷr-yeu auo arneŷ ar llau assw ar ben y mab ac y uellŷ tŷgu y Duw ynŷ blaen ac yr allaur honno ac yr creŷr-yeu da ysyd arneŷ ac yr Gur aŷ gwahanws ew o creed-ŷgaeth tat a mam nas [re] creus ew y mab hunnw yg kallon [y] gwreic [honno] eryoet ac nat oes [un] dauŷn oŷ waet ew yndau onŷt [adaw] o Adaw.

VI. O deruŷd ydŷ hŷ-theu ceŷssŷau oet y geŷs-sŷau creŷr-yeu nŷ dŷlŷ hŷ oet namŷn trŷdŷeu canŷ dŷlŷ hŷ geŷssŷau creŷr-yeu namŷn ynŷ kŷmut hunnw. [I. 206, 208.]

(BK. I. c. xii. § 6 in part.)

VI. Ef adely pedeir ke-nyauc o pop march [or] arodbo ebrenyn, eythyr y [gan] tridyn ſef eu erey henny er Esgob ar penhebogyt ar croissan : ſef achaus nas dely ykan er Escob, urth yuod en bery-glaur yr Brenyn a [dylyu or Brenin] keuody racdau, ac eyste enyhol adale ylle-uys traemolcho, &c. [I. 28, 30.]

[XII. AM EGLWYSWYR.]

(BK. II. c. i. § 32.)

XXXII. Or byd car yr llouryd neu yr lladedic yn wr eglwissic rwymedic vrth vrdeu kyssegredic neu wrth greuyd neu [yn] glauur neu [yn] vut neu [yn] ynvyt nythal [dim] ac nyt erbynnna dim dros alanas. Nydlyir gwneuthur dial ar vn or rei hyny dros alanas ac ny dylyant wynteu dial [y] neb [or] alather ac ny ellir eu

(BK. II. c. xxxix. §

XV. Tri dyn yssudunt kerdet ford thyr ford : effeirat claf ygyt ae gen yw righyll yn neg arglwyd ; trydyd y dyc gyt achennat y

XXII. Tri d gwlat : arglwyd ; a rat ; a chyfreith :

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

LEGAL PROCESSES TO TAKE PLACE IN CHURCH OR BEFORE A PRIEST.]

ENEDOTIAN.

DIMETIAN.

GWENTIAN.

c. xxxi. § 2-4, 6.)

If he will to deny
is right for him to
o the church we
lready mentioned,
re place his right
pon the altar and
cs thereon, and his
id upon the head
oy, and so swear,
first, and by that
nd by the sacred
pon it, and by the
who formed him by
ancy of father and
that he never pro-
that child in the
f that woman, and
re is not one drop
lood in him, except
iam.

f the woman seek
fetch relics, she
allowed only three
or she is not to
lics except in that

[I. 207, 209.]

see above, Bk. III.
8; pp. 254, 255.]

[XII. OF ECCLESIASTICAL PERSONS.]

c. xii. § 6 in part.)

[the chief groom]
ive four pence for
orse which the King
ive, except from
ersons; these are,
hop, the chief fal-
and the jester. He
nothing from the
because he is the
confessor, to whom
g is to rise and to
i after him, and to
sleeves whilst he

(BK. II. c. i. § 32.)

XXXII. If there be a
relative of the murderer,
or of the murdered, who
is an ecclesiastic in holy
orders, or in an eccl-
esiastical community, or
leprous, or dumb, or an
idiot, such neither pays
nor receives any part of
galanas. No vengeance is
to be exercised against any
one of those for galanas;
neither are they to avenge

(BK. II. c. xxxix. § 15, 22.)

XV. There are three
persons free to travel the
road, and out of the road:
a priest, to visit the sick,
along with his messenger;
the second is, an appar-
itor, upon his lord's com-
mission; the third is, a
mediciner, along with the
messenger of the sick.

XXII. The three pre-
sentials of a country: a
lord; a priest; and law:

[CYWREITHIAU HYWEL DDA. A.D. 928.]

[AM EGLWYSWYR.]

GWYNEDD.

(Bk. II. c. vi. § 39.)

XXXIX. Llawer o keurŷv dennion ni dele [ant] menet en vach na rodŷ mach essev achaus yv hinŷ kanydeleant huŷ guadu mach ny delleant huy roy mach nyt amgen na manach [ac] hermiduir adin aghefieih ac scoleic escol afop din nihallo deuot hep cannat arall e guassanaessu kefreis. [I. 128.]

(Bk. II. c. xii. § 10.)

X. 'Teyr gorsetua' ý sýd a allant gwneuthur eu cabýdul [trwydunt ehunein a true eu keureýth] ehun ýn ý lle na llesteýrýhoýnt keureýth ý Brenhýn: sew ýu ýrey hýnný abat ac Escop [yny orsed ehun] ac meýstýr] ² hýspýtý : [pob un yny orsed].—[I. 170.]

(Bk. III. c. i. § 14, 21.)

XIV. Ný tal gwreýc cýnnýauc baladýr canýt oes paladýr ýdý namýn ý chogeýl ac nýs tal ýscolheýgýon: ac ný thal gwreýc galanas o rýd ý llu na býd meýbýon ýdý; ac nýs tal ýscolheýgýon heuýt ac nýs tal mab ný uo pedeýr bluýd ardec.

DYVED.

(Bk. II. c. i. § 32.)

kymell o neb ffôr ytalûnac y erbynnyaw dim dros alanas. [I. 410, 412.]

(Bk. II. c. vi. § 23.)

XXIII. Ny dyly neb rodi alltut yn vach na neb [or] a uo kadarnnach noc ef na mynach [na brawt] heb gannyat y abat nac yscolheic yscol heb gannyat y athro na gwreic onyt arglwydes y talawd yr vyd na mab heb gannyat y tat tra dylyo vot drostaw kyt el yrei hynny yn veicheu ny dylyir kymell mechni neb o honunt. [I. 432.]

(Bk. II. c. viii. § 124, 128, 130, 132.)

CXXIV. Tri dyn ny allant ymwystlaw yn erbyn brawt trwy gyureith yn yw Brenhin [y] lle ny allo herwyd kyureith seuyll ymywn dadyl gyr bronn y brawdwr y holi neu y atteb trwy vreint annyanawl neu trwy vreint y tir mal ¹ breyr neu arall; eil yw dyn eglwyssic rwy medic yn vrdeu kyssegredic; trydyd yw dyn eglwyssic rwy medic ygkreued kanny dichaun neb herwyd kyureith rodi gwystyl yn

¹ Trý Gorsedauc B.D.K.² espýtwýr B.^{*} breyr = mote-man, a kind of freeman.

GWENT.

(Bk. II. c. xxxix. § 1)

ellir bot hebdunt kynt. [I. 780, 782.]

[LEGES WALLICA
II. c. viii. § 55 (a)
Bk. ii. c. xlvi. § 2
Tres homines non occidendi; scilicet, sacerdos, et *Kerdawculator*): et ideo genies secundum leges est constitutum. II 871.

Bk. II. c. xxii. § 1
and Bk. III. c. xiv.
(B). *Ebedjw* sanctim lis, xvi. (xii. 8) denari 797, 885.]

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF ECCLESIASTICAL PERSONS.]

ENEDOTIAN.

c. xii. § 6 in part.)

sh himself, &c. [I.

II. c. vi. § 39.)

IX. Many persons to become surety, iue a surety; and e for that is, since e not to deny a they are not to surety; such are, :, an eremite, a r, a scholar of a and every person not come without nission of another d the courts. [I.

II. c. xii. § 10.)

here are 'three su- es' that can make pitular regulations ves, and by their ; where they shall travene the law of g: these are, an Bishop in his own ion, and the mas- an hospital': each isdiction. [I. 171.] II. c. i. § 14, 21.)

A woman does a spear penny, has not a spear, distaff only; nei- clerks pay it: and in does not pay if she make oath shall have no chil- either do clerks pay it is not paid by a ler fourteen years

DIMETIAN.

(BK. II. c. i. § 32.)

a relative that is killed: and they cannot in any way be compelled to pay, or re- ceive, anything on account of galanas. [I. 411, 413.]

(BK. II. c. vi. § 23.)

XXIII. No one is to give an alltud as surety; nor such as may be more powerful than himself; nor a monk, nor a friar, with- out the consent of his abbat; nor a clerk of a school, without the con- sent of his master; nor a woman, unless she be the debtor's lady paramount; nor a son, without the con- sent of his father, whilst un- der his authority: though such as these should be- come surety, their sureti- ship is not to be enforced. [I. 433.]

(BK. II. c. viii. § 124, 128, 130, 132.)

CXXIV. There are three persons who cannot enter into a mutual pledge, by law, against a judg- ment: the first is, a King, for he cannot, according to law, stand in a suit be- fore a judge, to prefer a claim or to answer, by vir- tue of natural privilege, or by the privilege of land, like a 'breyr or other per- son; the second is, an ec- clesiastical person, bound in holy orders; the third is, an ecclesiastical person

GWENTIAN.

(BK. II. c. xxxix. § 15, 22.)

and they cannot be dis- pensed with, as formerly. [I. 781, 783.]

^{1'} three superiors *B.D.K.*^{2*} hospitalers *B.*

* See note on p. 264.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM EGLWYSWYR.]

GWYNEDD.

(BK. III. c. i. § 14, 21.)

XXI. Nŷ dŷlŷ yr ſcol-heýgŷon nar gwraged ran o[r] alanas canŷt ŷnt dŷ-alwŷr uŷnt adŷlŷant [hagen] y talu dros ŷ plant neu wŷnteū a watoent na bo plant udunt uŷth. [I. 224, 226, 232.]

DYVED.

(BK. II. c. viii. § 124, 128, 130, 132.)

erbyn brawt onyt dan berigyl werth y tauot ac nyt oes gwerth gossodedic ygkyureith Hywel [da]ar aelawt agwaet asarhaet dyn eglwyssic ac vrth hynny ny eill neb ohonunt wy rodi gwystyl yn erbyn brawt nachyt abrawt holl argywed segyrffyc a wmelher yr eglwysswyr adylyir y emendeuhau vdunt yny sened herwyd kyureith eglwyssic.

GWENT.

CXXVIII. Tri dyn yssyd ny dichaun vn ohonunt bot yn vrawdwr teilwg trwy gyureith vn yw ohonunt dyn anauus megys bydar neu dall neu glauur neu dyn gorffwyllawc [sef yw hwnnw] dyn aorffo yrwymaw vn weith amy ynvyytrwyd neu dyn ny allo dywedut yn iawn megys cryc anyanawl; eil yw dyn eglwyssic rwymedic vrth vrdeu kyssegredic neu wrth greuyd; trydyd yw lleyc heb allu ohonaw varnu ogyureith ovreint tir nac ovreint swyd.

CXXX. Ny ellir kymell

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF ECCLESIASTICAL PERSONS.]

VENEDOTIAN.

(I. III. c. i. § 14, 21.)

[I. Neither clerks
women are to have
ire of the galanas,
they are not aveng-
however, 'they are to
or their children; or
an oath that they
never have any. [I.
27, 233.]

DIMETIAN.(BK. II. c. viii. § 124, 128,
130, 132.)

in a religious institution:
since no one, by law, can
give a pledge against a
judgment, but under the
penalty of the worth of
his tongue; and there is
no established worth, in
the law of Hywel, for a
limb, the blood, or the
saraad of a clerical per-
son; and therefore not
one of them is able to
give a pledge in opposition
to a judgment, nor in sup-
port of a judgment: every
unworthy injury done to
the clergy is to be re-
paired to them in the
synod, according to eccle-
siastical law.

CXXVIII. There are
three persons, no one of
whom, by law, can be a
qualified judge: one of
them is, a person having
a defect; as one who is
deaf, or blind, or leprous,
or an insane person, such
is a person whom it has
been necessary once to
bind on account of his
madness, or a person who
is unable to speak perfect-
ly, as one having a natural
impediment; the second
is, an ecclesiastical person,
connected with holy or-
ders, or with religion; the
third is, a laic, without the
qualification for judging,
by law, from privilege of
land, or privilege of office.

CXXX. An ecclesiasti-

GWENTIAN.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM EGLWYSWYR.]

GWYNEDD.

DYVED.

GWENT.

(BK. II. c. viii. § 124, 128,
130, 132.)

dyn eglwyssic y wrtheb
yneb ovaes ysened or ka-
meu adywetter arnaw.

CXXXII. Kyn gallo
gwr eglwyssic bot ymywn
barnn o vreint [y] tir y
gyt alleycyon hynny vo
amser y datkanu ny di-
chaun ef datkanu y varnn
trwy gyureith rwg [ŷ]
kynnenusson kanyt oes
werth gossodedic yg ky-
ureith arytauot trwy yr-
hwnn ypoenir pob braw-
dwr [or] arotho cam varnn
os kadarnha trwy ym-
wystlaw. [I. 474, 476, 478,
480.]

(BK. II. c. xii. § 23.)

XXIII. Ebediw abbat
¹ deudec punt. [I. 492.]

(BK. III. c. iii. § 24.)

XXIV. A oes vn lle y
dylyir diennydyaw dyn am
letrat [ynn llaw] agwarant
idaw? Oes: or geilw dyn
warant o offeirat, neu o
greuydwr arall a bot
hwnnw yn barawt y
gymryt ylletrat oe law;
ny dylyir y rodi idaw, ² ac
ynteu ac vrdeu [Duw]
arnaw: allyna ylle edylyir
diennydyaw dyn [am le-
drad] agwarant idaw'. [I.
602, 604.]

¹ dec M.² canyt oes le kyfreith aruaw Q.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF ECCLESIASTICAL PERSONS.]

VENEDOTIAN.

DIMETIAN.

(BK. II. c. viii. § 124, 128,
130, 132.)

cal person cannot be compelled to answer to any one out of the synod, for misdemeanors reported of him.

CXXXII. Although an ecclesiastic can sit in judgment, by privilege of his land, jointly with laics, until the time for passing sentence; he cannot, by law, pronounce the judgment between the litigants; as the worth of his tongue is not set down in law, by which every judge is punished who shall give a wrong judgment, if he confirm it by mutually pledging. [I. 475, 477, 479, 481.]

(BK. II. c. xii. § 23.)

XXIII. The ebediw of an abbat, ¹ twelve pounds.
[I. 493.]

(BK. III. c. iii. § 24.)

XXIV. Is there any case wherein a person is to be put to death for theft in hand, although having a guarantor? There is: if a person call a priest, or any other religious man, as a guarantor, and he should be ready to receive the thing stolen from his hand; it is not to be given to him, ² he being invested with holy orders: and this is the case wherein a person is to be put to death for theft, although having a guarantor'. [I. 603, 605.]

GWENTIAN.

¹ ten M.² for there is no place for law against him Q.

[CYVRAITHIAU HYWEL DDA. A.D. 928.]

[XIII. AM OEDAU CYVRAITHIAWL.]

GWYNEDD.

(BK. II. c. vi. § 40.)

XL. O deruit ydin rodi mach ar deleet [ar oet] adiguitau er oet en vn or teirguil arpennic e Pasc ar Sulguin ar Nodolic yr e holy ohonau ny kyll [dim] onyt yannot. Os diu Nodolyc ekeffry y haul ni keyff hi haul ny keif atep hit tranoeth guedi [duw] kalan; os e Pasc vit [duw Mawrth] tranoes guedi dihu Pasc beccan [y keiff ateb]; os e Sulguin vit [duw Mawrth] tranoes guedi [e] Sul nessaf ir Sulguin [y rodir ateb idaw] ar teir vhvehnos hinny aeluir o[c] eu breint en vndit dethon. [I. 128, 130.]

DYVED.

(BK. II. c. xxiii. § 50.)

L. Oet ^barwaessaf yn vn gymwt neu yn [un] gantref tridieu os yn arglwydiaeth arall ynagos naw nieu ac ny dodir teruynn [nac] ar duw Sul na [c ar] duw Llun. [I. 556.] .

GWENT.

(BK. II. c. xxxvii. § 1)

I. Ny dyly twg dyw Sul na dyw dyw Sul dyd ywe dyw Llun dyd y lau y keissaw creireu a y tygu y tir. [I. 772]

XIV. AM VRY DYW E TRAETHA HYN.

(BK. II. c. vii. § 1, 4.)

I. O deruit ydin rodi ^abridiu [i arall] ar peth talet neu guadet malle deutho kefreih eseu adeueiht e kefrehit ony vrthtug arnauhu bot en digaun ellu ehun [oe wadu:] os gurh-tug auit arnau [enteu] galuuet enteu am braut; essef a barn e kefreiht [idaw] ylu ar iseihuet oy guadu peduuar o parth etat adeu o parth euam ac [ef] ehun en ei-huet. Oet ereiht [honno yu

[See above, Bk. II. c. vi.
§ 15; p. 258.]

^a briduw = a solemn asseveration on a person's faith.

^b arwaessaf = guarantee.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[XIII. OF LAWFUL TIMES.]

VENEDOTIAN.

(BK. II. C. VI. § 40.)

XL. If a person give surety for a debt for a fine, and the time fall upon one of the three principal festivals, Easter, Whitsuntide, or Christmas, though he claim it, he shall lose nothing but his time. If he urge his claim on Christmas day, he shall not obtain an answer until the morning after the calends; if he urge it upon Easter day, on the Tuesday next after Little Easter day he shall have an answer; if on Whitsunday, on Tuesday next after the Sunday following Whitsunday there shall be an answer given to him: and those three weeks, on account of their privilege, are called blank days. [I. 129, 131.]

DIMETIAN.

(BK. II. C. XXIII. § 50.)

L. The time for an arwaesav, in the same cymwd, or in the same cantrev, three days; if in another lordship contiguous, nine days; and which is not to determine on a Sunday, nor on a Monday. [I. 557.]

GWENTIAN.

(BK. II. C. XXXVII. § 1.)

I. There is to be no swearing to land on a Sunday, or on a Monday; Sunday is a day for praying; Monday is a day for labouring, to procure reliques and essentials for swearing to land. [I. 773, 775.]

XIV. OF BRIDUW THIS TREATS.

(BK. II. C. VII. § 1, 4.)

I. If a person give his briduw to another for nything, let him either say or deny, as the law shall say: the law says, unless he be counter-sworn against, that his own oath is sufficient to deny it; but, if there be a counterath against him, let him then call for judgment; and the law requires from him the oaths of seven to deny it; four of kin to his ather, and two of kin to

[See above, Bk. II. C. VI.
§ 15; p. 259.]

* See notes on p. 270.

[CYVREITHIAU HYWEL DDA. A.D. 928.]

AM VRY DYW E TRAETHA HYN.

GWYNEDD.

(BK. II. c. vii. § 1, 4.)

¹ wythnos] or Sul rac hue-neb [ac] o keffir ereihit dogen eu: o deguit en ereiht y camlure yr Brenin ac yr Egluis bit [yny ol] atahalet e deleet en cubil.

DYVED.

GWENT.

IV. Eregluis ar Brenin
adele kemell bridiu kanes
² Diu akemerhuit en lle
mach. Ar Egluis bieu
iguahart am bridiu [na-thorrer] ar Brenin y ka-mell: kanes ykan pop din
[or] auedeter edeleir kem-
rit bridiu ac y can gur ac
y can greic. [Ac] vrth
hene edele agur agurich
roy bridiu het in oet mab
seihisbluit ael a dan lau
[e] periglaur. [I. 132, 134.]

[XV. AM DADYL EGLWYS, &c.]

(BK. II. c. xi. § 55.)

LV. Nyt cayedyc cý-
ureýth am dyr Egluys un
amser ý rygthunt ehun,
caný henýu oc an cýureýth
ny: o holan huýnteu nýný
neu nýnheu wýnteu, caý-
edyc uýd. [I. 166.]

(BK. II. c. xii. § 8, 9.)

VIII. Ny dýly untýr bot
yn dyurenhyñ. O býd
abbatýr, ew adýly udunt

(BK. II. c. viii. § 40, 131.)

XL. Tri phrenn yssyd
ryd eu llad yn fforest [ý]
Brenhin: prenn crip egl-
wys; aphrenn peleidyr a
wnelher reit y Brenhin
ohonunt; aphrenn elor.

(BK. II. c. xxx.

XXV. Pwyby
lo tir eglwyssic
nawuet dyd nam
uyd gwir idaw p
ynho. [I. 758.]

(BK. II. c. xxx

VIII. Llys bie
[am dir] ac gwed;
ac gwedy llan t
gwedi breint kyg

¹ pehtheunos A.E.² dýn C.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

OF BRIDUW THIS TREATS.

IDOTIAN.

(vii. § 1, 4.)

and he himself
The time for
a week from
following; and
be obtained, it
if he fail in
et him pay] his
the King, and
church proceed
, and let him
it in full.

Church and
to enforce the
God has been
id of a surety.
re the Church
d the briduw
en; and the
enforce it: be-
every person
en baptised the
to be taken,
in as woman.
both man and
to give bri-
a child of the
n years, which
ler the hand of
ir. [I. 133, 135.]

DIMETIAN.

GWENTIAN.

[XV. OF CHURCH SUITS, PROPERTY, &c.]

(xi. § 55.)

law is not
Church land at
among them-
r it did not
om our law:
y sue us, or we
losed. [I. 167.]

xii. § 8, 9.)
land is to be
King. If it be
he is to have,

(BK. II. c. viii. § 40, 131.)

XL. There are three
trees which are free to be
cut in the King's forest:
timber for the roof of a
church; timber for spear
shafts applied to the use
of the King; and timber
for a bier.

CXXXI. If an eccle-
siastic should hold land by
title under the King, for

(BK. II. c. xxx. § 25.)

XXV. Whoever shall
claim Church land, is not
to wait for a ninth day;
for justice is to be open
for him when he shall
ask. [I. 759.]

(BK. II. c. xxxi. § 8.)

VIII. It belongs to the
court to meer land; and
after the court, the
Church; and after the

¹ fortnight A.E.² man C.

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM DDADYL EGLWYS, &c.]

GWYNEDD.

(BK. II. c. xii. § 8, 9.)

o býdant leýgion dýruý a chamlwru ac amobyr ac ebedýw a llwyd a lledrat [ef ae dele.] O býd Escopýr ew adýlý llwyd all-edrat. O býd ýspýtýr ew a dýlý lledrat [ac ymlad.] Ac urth hýnný nýt oes un týr hepda.

IX. Pan uo maru ýr Escop ý Brenhýn býeu ý da oll canýs dýfeýth Brenhýn ýu pob da heb perchennauc ýdau eýthýr gwýsgýoed yr elgwýs aý thlýsseu ac a berthyno atey. [I. 170.]

(BK. II. c. xvi. § 19.)

XIX. Gwýr auo a dan abbadeu a gwýr auo a dan Esgýp wýnt a allant prýdu eu týr gan ganhýat ýreýn hýnný os mýnnant. [I. 180.]

DYVED.

(BK. II. c. viii. § 40, 131.)

perthyno gwnneuthur gwassannaeth yr Brenhin ohonaw ef adyly gwrtheb ynllys ybrenhin or tir ae berthyneu kannys [y] Brenhin bieu tir y teyrnas oll ac onny wrtheb or tir yn vuyd ybrenhin bi-eiuyd [y tir].—[I. 448, 478.]

(BK. II. c. xx. § 2, 3.)

II. Pann dechreuher kennhen am tervyneu ti-red neu trefyd os y rwg tir y llys athir ywlat y dechreuir llys ateruynnha; os yrwg tir Eglwys athir ywlat Eglwys ateruynna; os y rwg [tir] kyttetiuued yonn breint atervynna; os y rwg tir kyuanned athir diffeith kynnwarchadw atervynna: adeil acaradwy yw kyuanned.

III. Pann teruynno llys maer achyghellawr bieu dangos y teruynneu drosti os Eglwys bagyl ac euegyl [a teruyna].—[I. 536.]

(BK. II. c. xxii. § 8.)

VIII. Pwybynac ahol-ho tir eglwyssic nyt reit [idaw] arhos nawuettyd ymdanaw namyn agoret vyd gwir idaw pan y mynho. [I. 542.]

GWENT.

(BK. II. c. xxxi

ar diffeith; ty ac ysgubawr yw chadw. [I. 762.]

(BK. II. c. xxxix. §

XX. Tri c
gwlat [ýssýd:] i
dadleu; ac eglwys
guýs auýd ar pawl

XXXIII. Tri
ryd yssyd [eu llac
rest [ý Brenhin:
crib eglwys; a gw
a pheleidyr a el y
Brenhin. [I. 780, 7

(BK. II. c. xli.

III. Oet nawue
sýd rwg llýs all
atteb; ahýnný gue
pan uo amrysson
[I. 794.]

(BK. II. c. xix.

IV. Pop gwýst
gwýd ým pen ý
dýd eithýr ý rei
Arueu eglwyssic n
eu gwýstlaw achý
ler ný dýgwýda
726.]

[LEGES WALLI
II. c. xlvi. § 3 (tribus locis divid
inter sacerdotem
cem, inter vivum

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF CHURCH SUITS, PROPERTY, &c.]

NEDOTIAN.

(c. xii. § 8, 9.)

be laics, dirwy, lwrw, and amo-i ebediw, and id theft. If it p land, he is to ts and theft. If spital land, he is heft and fighting. before, there is no out him.

hen the Bishop his property be- the King; for perty without an waif to the King, stments and or- of the church, shall pertain to]

(c. xvi. § 19.) Men who are unts, and men who er Bishops, may heir lands, with nt of those per- they will. [I. 181.]

DIMETIAN.

(BK. II. c. viii. § 40, 131.)

which service is to be performed to the King, he is to answer in the King's court, as to the land and its appurte-nances; for the King is owner of all the land of the kingdom: and unless he answer obediently for the land, it shall belong to the King. [I. 449, 479.]

(BK. II. c. xx. § 2, 3.)

II. When a dispute shall be commenced concerning boundaries of lands or trevs; if it be commenced between land of the court and land of the commu-nity, the court is to meer; if between Church land and land of the commu-nity, the Church is to meer; if between the land of co-inheritors, privilege is to meer; if between oc-cupied land and a waste, pre-conservancy is to meer: building and tillage denote occupation.

III. When the court shall meer, the maer and the canghellor are to de-fine the meers; if the Church, the crozier and the gospel decide. [I. 537.]

(BK. II. c. xxii. § 8.)

VIII. Whoever shall claim Church land, it is not necessary for him to wait the ninth day con-cerning it, but justice is to be open to him when he shall will. [I. 543.]

GWENTIAN.

(BK. II. c. xxxi. § 8.)

Church, privilege; and after privilege, prior con-servancy on waste; a house, a kiln, and a barn constitute prior conser-vancy. [I. 763.]

(BK. II. c. xxxix. § 20, 33.)

XX. There are three universalities of a coun-try: armament; pleas; and church: for every-body is under summons to them.

XXXIII. There are three free timbers in the forest of the King: the roof-tree of a church; wood for a bier; and shafts which go for the use of the King. [I. 781, 783, 785.]

(BK. II. c. xli. § 3.)

III. There is a period to the ninth day between the court and the Church, before answering; and that after a claim, when there shall be a dispute as to land. [I. 795.]

(BK. II. c. xix. § 4.)

IV. Every pledge lapses at the end of the ninth day unless, &c. Ecclesi-astical implements should not be pledged; and if pledged, do not lapse. [I. 727.]

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[AM DDADYL EGLWYS, &c.]

GWYNEDD.

DYVED.

(BK. II. C. XXIII. § 28,
37, 46.)

XXVIII. Or ymlad gwr
Escob neu wr abbat a gwr
y Brenhin [ar tir y Bren-
hin] neu deuwr yr Esgob
neu deuwr yr abbat neu
wr yr Esgob agwr yr abat
y Brenhin bieu eu dir-
wyon.

[LEGES WALLIC]

tuum, inter gentes
nos suos injuste pe-
tes.—(II. 871.)—
Bk. II. c. xx. § 4, 6,
Bk. II. c. xxxi. § 1
536, 762,—to the
case here given are
two others, neither of
relating to the Chur-

I. c. xxi. in fin
Tria edificia sunt
munia fratribus; *xi-
gen, egluis, abruua-
coret*: id est, ecclesia
lendina, piscina i. “
(II. 906.)]

XXXVII. Or tyrr llog
ar tir Esgob deuhanner
vyd yr enill rwg ybrenhin
ar Esgob os ar tir y Bren-
hin [ehun] y tyrr y Bren-
hin ehun bieuyd yr enill.

XLVI. Rwg llys allann
naw nieu yrodi atteb anaw
yrodi mach anaw yrodi
gwir or hawl deissyuedic.
[I. 550, 554.]

[XVI. KYFREITH BRODYR AM TIR.]

(BK. II. C. XVI. § 2.)

II. Ÿ gyureýth [Eglwys]
a dýweýt eýlweýth na dýlý
un mab trew tat namýn ý
mab hýnaw ýr tat or wreýc
brýaut: kýureýth Hýwel
[hagen] aý barn ýr mab
ýeuaw megýs ýr hýnaw
ac a uarn na doter pe-
chaut [y tat] naý achýu-
reýth ýn erbýn ý mab am
trew ý tat. [I. 178.]

(BK. II. C. VIII. § 27.)

XXVII. Tri meib ys-
syd ny dylyant gyuran otir
y gan eu brodyr vn vam
vn tat ac wynt: [vn yw]
mab agaffer yn llwyn ac
ymperth ac yn anneduawl
agwedy hynny kymryt y
vam [y mab or gwr] orod
kenedyl achaffel [y] mab
arall [o honunt] ny dyly
hwnnw kyuranu tir ar
mab agahat kynoc ef yn

(BK. II. C. XXXI. §

IV. Tri meib
broder un uam un
ny chan ydeu ran
eu tat gan eu bra-
uam dat acwynt: u
nunt mab llwyn a
ac gwedy cael
hwnnw kymryt y v
rod kenedyl or gwr
fel mab or un wrei
no; ny dyly y mab
rannu tir ar mab

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[OF CHURCH SUITS, PROPERTY, &c.]

WENEDOTIAN.

DIMETIAN.

GWENTIAN.

(BK. II. C. XXIII. § 28,
37, 46.)

XXVIII. If there be fighting between a Bishop's man, or an abbat's man, and a man of the King, upon the King's land; or between two of a Bishop's men, or two of an abbat's men; or between a Bishop's man, and an abbat's man; to the King belong their dirwys.

XXXVII. If a ship be wrecked upon the land of a Bishop, the proceeds are to be shared between the King and the Bishop: if it should be wrecked upon the land of the King himself, the proceeds belong to the King.

XLVI. Between court and Church, nine days to give an answer, and nine to give surety, and nine to render justice, in respect to the claim demanded.

[I. 551, 555.]

[XVI. THE LAW OF BROTHERS FOR LAND.]

(BK. II. C. XVI. § 2.)

The ecclesiastical says again, that no to have the patri- but the eldest born father by the mar- rive: the law of however, adjudges the youngest son as to the oldest; and that sin of the or his illegal act, is be brought against

(BK. II. C. VIII. § 27.)

XXVII. There are three sons who are not to share in land with their brothers by the same mother and same father: one is, a son begotten in grove and bush and illegitimate, and after that, the mother of the son being taken in marriage by the man by gift of kindred, another son is born to them; such

(BK. II. C. XXXI. § 4.)

IV. There are three sons, three brothers, by the same mother, the same father, two of whom have no share of their father's property from their own brothers: one of them is a son of bush and brake, whose father afterwards takes the woman, by gift of kindred, and begets a son by that same woman;

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[KYFREITH BRODYR AM TIR.]

GWYNEDD.

DYVED.

(BK. II. c. viii. § 27.)

llwyn ac ymperth : [yr] eil yw kymryt oyscolheic wreic orod kenedyl achaf-fel mab o honei ac odyna kymryt or yscolheic vrdeu offeiradaeth ac odyna caf-fel mab or un wreic or offeirat ny dyl ymab aga-hac kynnoc ef kyuranu tir ahwnnw cannys yn erbyn dedyf y cahat : trydyd yw mut kany dyl tir neb nyt atteppo drostaw kany ro-dir gwlat yvut. [I. 444.]

GWENT.

(BK. II. c. xxxi. §

kyn noc ef yn llwyn perth ; eil yw or byd heic achymryt gw rod kenedyl achaff fel mab o honno, ac odyna or yscolheic urdeu daeth achaffel mal or un wreic ; ny mab agaffat kyn kyuran tir ahwnnw yn erbyn dedyf y trydyd yw mut cany roddi gwlat yfut. [I.

(BK. II. c. vi. § 2 in part.)

II. Ena emae yaun yr egnat kamret ekereir ene lau adeuedut vrth ekenogen naut Duo racgod anaut Pap Ruuein anaut de argluit na dos en llu cam, &c. [I. 114.]

(BK. III. c. i. § 18.)

XVIII. Y wadu llad [dyn] o fýrnýgruýd llw chwechanwr [adav] oý wadu canýs deudýblýc ýu ý alanas aý benýt [ac] urth hýnný ý býd deudý-blýc ý wat. [I. 230.]

[XVII. AM BENYT, &c.]

(BK. II. c. xxiii. § 25.)

XXV. Pwybynnac aw-nel brat arglwyd neu awn-nel kynnllwyn ef agyll tref ytat ac or keffir crogadwy vyd onny cheffir [ynteu] amynnv kymot ohonaw achenedyl ac ar arglwyd tal deudyblyc adaw arnaw odirwy agalanas ac or kyrch llys ypab adyuot llythyr gantaw adangosso rydhau or Pab tref ytat ageiff. [I. 550.]

(BK. II. c. xix. §

VIII. Y neb a-da y [dyn] arall i hwnnw y ouyn os kyfreith anudon Os yn gyhoed y talet tri buhyn ca yr arglwyd achyme teu y penyt am yr ar llall orbyd tystcaw y da ageiff. [I.

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[THE LAW OF BROTHERS FOR LAND.]

ENEDOTIAN.

. II. c. xvi. § 2.)

, as to his patri-
[I. 179.]

DIMETIAN.

(BK. II. c. viii. § 27.)

son is not to share land with the son begotten before him in grove and bush: the second is, where a clerk takes a wife by gift of kindred, and has a son by her, and afterwards the clerk takes priest's orders, and subsequently, when a priest, has a son by the same woman; the son previously begotten is not to share land with such son, as he was begotten contrary to decree: the third is a mute; because no one is entitled to land who cannot answer for it: for land is not given to a mute. [I. 445.]

GWENTIAN.

(BK. II. c. xxxi. § 4.)

such son is not to share the land with the son begotten before him in bush and brake: the second is, if there be a scholar, and he take a woman, by gift of kindred, and beget a son by such woman, and then takes priest's orders, and begets another son by the same woman; the son begotten before him is not to share land with him; because he was begotten contrary to decree: the third is a mute, since land is not to be given to a mute. [I. 761.]

[XVII. OF PENANCE, &c.]

. c. vi. § 2 in part.)

When a debtor de-
[ty,] then it is right
judge to take the
his hand, and say
lebtor; 'The pro-
of God prevent
nd the protection
'ope of Rome! and
tection of thy lord!
take a false oath,'
. 115.]

. III. c. i. § 18.)
[I. To deny the kill-
person with savage
, the oaths of six
men are required;
galanas and its pe-
being double [the
in an ordinary case
der], so the denial
be double. [I. 231.]

(BK. II. c. xxiii. § 25.)

XXV. Whoever shall
commit treason against
his lord, or waylay, is to
forfeit his patrimony; and,
if caught, he is liable to
be hanged; but, if not
caught, and he will to be
reconciled to the kindred
and to the lord, a twofold
payment of dirwy and ga-
lanas is to be levied upon
him: and if he repair to
the court of the Pope,
and return with a letter
in his possession, showing
that he is absolved by the
Pope, he is to have his
patrimony. [I. 551.]

(BK. II. c. xix. § 8.)

VIII. Whoever shall
promise property to an-
other, when such a per-
son comes to demand it,
if he deny it, the law of
perjury is to be applied to
him. If he swear public-
ly, let him pay three kine
camlwrw to the lord; and
let him do penance for the
perjury; and the other, if
he have witnesses for him,
shall have the property.
[I. 729.]

[See also above, LEGES
WALLICÆ, Bk. III. c. xvii.
§ 29 (β); above on pp.
236, 238.]

[CYFREITHIAU HYWEL DDA. A.D. 928.]

[XVIII. AM GYFREITH MAB, &c.]

GWYNEDD.

(BK. II. c. xxviii. § 2 in part, 4, and 8 in part.)

II. . . . Y gyureyth a dýweyt bot yn yaunaw barnu yn ol y peth [penhaf] a bu galanas gur arnau a hýnný [hýt] yný uedýdýer; allýna yr achaus pob dýn aboler alanas a dýlyir y enwý erbýn y henw na gur uo na gwreýc ac na ellýr enwý erbýn y henw yný uedýdýer ac urth hýnný y mae dýr y uot ýnteu ar ureýnt 'gur uedýdýer.

IV. O ben y seýth blýned allan ew ehun a dýlý² týghu dros y weýthret aý býeu talu canýs yna yda a dan lau y berýglaur ac y cýmer³ gwedeu arnau.

VIII. Ym pen y petwaret ardec wluýdýn y dýlý y tat duýn y uab ar yr arglýd aý orchýmýn ydau ac yna y dýlý ýnteu gurhau ydau [ef] abot urth ureýnt arglýd ac [ef] ehun býeu ateb drostau o bop haul [or] a ouýnner ydaw ac [ef] chwyl býeu medu y da, &c. [I. 200, 202.]

[XIX. AM DYSTON, &c.]

DYVED.

(BK. II. c. iv. § 4 in part.)

IV. Tystonn aellir eu gwrthneu, . . . oe bot ynnysgymun geir yenw. [I. 422.]

(BK. III. c. i. § 10 in part.)

X. Gwrthneu gwybydyeit yw pann ym dangossont gyntaf yn erbyn [yr] amddifynnwr or achwysson hynn: . . . neu o ysgymydawt geir y enw. [I. 590.]

(BK. III. c. ii. title in part, and § 10, 17.)

NYT AMGEN NOR DYNNYON HYNN YMA NY DYLY EU TYSTOLYAETH SEUYLL IN VNN LLE.

* * * * *

X. Ac adycco da kyssegredic, neu da arall o gyssegryr.

XVII. Ysgymyn geir y enw. [I. 594, 596.]

XX. SEITH ESCOBTY YSSYD YN DYUET.

DYVED.

(BK. II. c. xxiv.)

I. Vn yw Mynyw yn eistedua arbennic yg Kymry.

II. Eil yw Eglwys^a Ysmael.

III. Tryded yw Llan^b Degman.

IV. Pedwared yw Llann^c Vsyllt.

V. Pymhet yw Llann^d Teilaw.

VI. Whechet yw Llann^e Deulydawc.

VII. Seithuet yw Llann^f Geneu.

VIII. Abadeu Teilaw a Theulydawc ac Ysmael a Degman adlyant vot ynlyth-yr awl vrdolyon.

^a y beichogi D.B.C.J. weichogi K.

^b talu D.

^c gwed Duw D.B.C.J.K.

^d S. Ishmael?

^e Llandudoch or S. Dogmael's?

^b Now Rhoscrowther on Milford Haven.

^f Llangan, in which parish Whitland Abbey is

^c S. Issell's near Tenby? ^d Llandeilo Vach?

situated?

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

[XVIII. OF THE LAW OF A SON ABOUT COMING OF AGE.]

VENEDOTIAN.

(BK. II. c. xxviii. § 2 in part, 4, and 8 in part.)

III. The law says, that it is most right to decide from the higher subject, and that the galanas of a man is to be upon it [viz. upon a child from the time of conception]; and that until it be baptized: and this is the cause; every person, whose galanas is required, is to be named, whether male or female; and no one can be called by name until baptized; and therefore it is conclusive that it should have the privilege of a ¹male until baptized.

IV. At the end of seven years, he himself is to ²swear for his acts, and his father to pay; for then he shall come under the hand of his confessor, and shall take penitencies upon himself.

VIII. At the end of the fourteen years, the father is to bring his son to the lord, and commend him to his charge; and then the youth is to become his man, and to be on the privilege of his lord: and he is himself to answer to every claim that may be made on him; and is to possess his own property, &c. [I. 201, 203.]

[XLIX. OF WITNESSES, &c.]

DIMETIAN.

(BK. II. c. iv. § 4 in part.)

IV. Witnesses may be contravened, ... from being excommunicated by name.

[I. 423.]

(BK. III. c. i. § 10 in part.)

X. Contravening of evidences is when they shall first appear against the defendant for these causes: ... or, for being excommunicated by name. [I. 591.]

(BK. III. c. ii. title in part, and § 10, 17.)

THE TESTIMONY OF THESE PERSONS IS OF NO EFFECT IN ANY CASE.

* * * * *

X. A purloiner of consecrated property, or other property from a consecrated place.

XVII. A person excommunicated by name. [I. 595, 597.]

XX. THERE ARE SEVEN BISHOP-HOUSES IN DYVED.

DIMETIAN.

(BK. II. c. xxiv.)

I. One is, Menevia, a principal seat in Cymru.

II. The second is, the Church of ^a Ismael.

III. The third is, ^a Llan Ddegeman.

IV. The fourth is, ^b Llan Usyllt.

V. The fifth is, ^a Llan Deilo.

VI. The sixth is, ^a Llan Deulydog.

VII. The seventh is, ^a Llan Geneu.

VIII. The abbots of Teilo, Teulydog, Ismael, and Degeman, should be graduated in literary degrees.

¹ foetus D.B.C.J.K.

² pay D.

³ duty to God D.B.C.J.K.

^a See notes on p. 280.

[CYFREITHIAU HYWEL DDA. A.D. 928.]
SEITH ESCOBTY YSSYD YN DYUET.

DYVED.

(BK. II. C. XXIV.)

IX. Ebediweu yrei hynny yw yarglwyd Dyuet ¹ dec punt ar neb adel yn talet.

X. Mynyw adyly bot yn ryd o bop ryw dlyyet.

XI. Llan Geneu a Llan Vsyllt [ŷn] ryd ynt o ebediweu kannyt oes tir vdunt.

XII. Y neb awnnel gwaet ar abat vn or eisteduaeu arbennic racdyweded seith punt idaw a golchydes oe genedyl yr gwaradwyd yr genedyl ac yr ca am ²tal ysarhaet'. [I. 556, 558.]

[LEGES WALLICÆ, Bk. II. c. xviii. § 13 (a). Nemo Menevensem antistite ipso presente vel suis canonicis iudicare præsumit. (II. 791.)

IB. Bk. II. c. lvi. § 5 (β). Nemo Menevensem, id est, Episcopum, sine ipso canonicis audeat judicare: et similiter de Sancto Beuno, et Terillo [? Tei Tydecho. (II. 879.)

(a. also adds an eighth church, i.e. seven besides S. David's itself, viz. "Hwadeyn," or Llan Huadein; and for "Eglwys Ysmael" in § 2, has "Lan Y Ros." And both a. and β. (II. 790, 869), in § 8, substitute for "graduated in degrees," *clericis sive ordinatis*; and in § 9, twelve for ten; and in § 12, six for See also, upon § 12, the *Anomalous Laws*, Bk. x. c. i. § 3 (II. 306), and "Archbishop of Menevia," ib. c. xiii. § 1 (II. 364), below in Appendix C.)]

¹ deudec I.O.Q.S.T.

² y dial I.O.S.

[In the *Venedotian Code*, Bk. II. c. xvi. § 2 (I. 178),—above, p. 276,—the "eclesiastic set aside for a contrary provision of Howel's Laws. The civil law is treated with similar inde in the *Dimetian*, Bk. II. c. iv. § 5 (I. 422),—

"Ygkyureith Rufein ykeffir y lle nyt enwer rif tystonn vot yn digaun deu tystonn: ygyfreith honn a dyweit nat cwbyl tystolyaeth vn tyst onyt vn or naw vyd."

"In the law of Rome it prevails, a number of witnesses is not specified, that nesses are sufficient: this law says, that mony of one witness is not complete, unl one of the nine:" i.e. of the nine tavo above on p. 252).

A relic (*creyr*) was, it appears, either necessary or usual for a legal oath: see the *Venedot* Bk. II. c. vii. § 2, c. xi. § 26, Bk. III. c. ii. § 18 (I. 114, 134, 154, 242); the *Dimetian*, Bk. § 89, 135, c. xviii. § 17, c. xxv. § 15, Bk. III. c. iii. § 48 (I. 460, 462, 480, 520, 560, 6 Gwentian, Bk. II. c. xxviii. § 20, c. xxix. § 23 (I. 742, 748); and above, on pp. 236, 238, : 262, 270, 278.

A cross was used as a boundary-mark—"Croesuaen sef yw hwnnw maen ffin," *Gwent. Cod* c. xxxii. § 4 (I. 764),—which it belonged to the "canghellor" to place in case of a suit a Bk. I. c. xxxv. § 16, I. 674), or again to the lord of the two suitors (*Dimet. Code*, Bk. III. c. 14, I. 600). See also the *Anomalous Laws*, and especially Bk. IX. c. xvii.; II. 254.

See also above on p. 121.]

[For the following words, see notes on the pages affixed to them :

Alltud, p. 260.	Canghellor, pp. 224, 254.	Galanas, p. 224.	Raith, p. 256.
Agwedi, pp. 226, 247.	Cowyll, pp. 226, 247.	Gobyr or Amobyr, p. 226.	Rhandyr, p. 2.
Amobyr, see Gobyr.	Daered, pp. 226, 250.	Gorvodogaeth, p. 236.	Saraad, p. 224.
Argyvreu, p. 246.	Dilysdawd, p. 250.	Gowyn, p. 246.	Tavodiog, p. 2
Arwaesav, p. 268.	I'irwy, p. 240.	Gwrda, p. 236.	Trev, p. 226.
Breyr, pp. 246, 264.	Ebediw, p. 224.	Hosb or Osb, p. 224.	Wyneb-werth o
Briduw, pp. 258, 270.	Edling or Edlyg, p. 224.	Maer, p. 254.	warth, p. 24
Camlwrw, p. 240.	Erw, p. 241.	Osb, see Hosb.	

[THE LAWS OF HOWEL THE GOOD. A.D. 928.]

THERE ARE SEVEN BISHOP-HOUSES IN DYVED.

DIMETIAN.

(BK. II. C. XXIV.)

[X. Their ebediws, due to the lord of Dyved, are ¹ten pounds; and those who exceed them are to pay them.

X. Menevia is to be free from every kind of due.

XI. Llan Geneu and Llan Usyllt are free from ebediws; because there is no arch land belonging to them.

XII. Whoever draws blood from an abbat of any one of those principal seats before mentioned, let him pay seven pounds; and a female of his kindred to be a 'asher-woman, as a disgrace to the kindred, and to serve as a memorial of the payment of the saraad'. [I. 557, 559.]

¹ twelve I.O.Q.S.T.

² revenge I.O.S.

[Howel's Laws, in addition to Epiphany, Easter, Whitsuntide, and Christmas, and to the Lent fast, mention as dates, but without giving (except in the two cases specified below) the days of the month assigned to them, the feasts of S. Bridget or Bride (Feb. 1), S. Patrick (March 17), S. Curig (Cyrique, an saint, not a Welshman, June 16), S. John (the Baptist, June 24, Midsummer Day, but called "in summo" by the *Leges Walliae*), S. Michael (Sept. 29), All Saints (Nov. 1), S. Martin (Nov. 11): so the "first feast of the Virgin" (=the Purification, *Vened.* Bk. III. c. xxv. § 20, and see *Gwent.* I. II. c. x. § 14; I. 328, 710), and "Little Easter Day" (=Low Sunday, *Vened.* Bk. II. c. vi. § 40, 130). S. Curig is mentioned only by the *Gwentian Code* (Bk. II. c. x. § 20, c. xxiv. § 5; I. 712, 4, 736), and by the *Leges Walliae* (a. Bk. II. c. xxxiii. § 22; II. 807); S. Bridget only by the *Medieval* (Bk. II. c. xi. § 7, Bk. III. c. iv. § 9, c. xxv. § 1; I. 142, 262, 322); S. Patrick by the *Medieval* (Bk. III. c. vii. § 6, c. xxv. § 27; I. 274, 328) and the *Gwentian* (Bk. II. c. xi. § 7; I. 714), by the *Leges Walliae* (*Dimetian*, β. Bk. II. c. xxviii. § 22; II. 859); All Saints, and S. Martin, by the *Dimetian* (Bk. II. c. xvi. § 8, c. xxiii. § 56; I. 502, 556), and by the *Leges Walliae* (a. II. c. xiii. § 9, c. xiv. § 1, c. xvii. § 4, c. xxxiii. § 22, β. Bk. II. c. xxxix. § 2, c. xiv. § 7, 8, vii. § 24; II. 784, 788, 807, 867, 871, 880).

The later additions to the Laws (from the 12th century onwards, see below in Appendix C.) add to these, 1. the day of S. Dewi, the Laws themselves in their Dimetian form repeatedly invoking S. Dewi Breui, and once "S. Dewi of Breui of the Blessed Hill" (Bk. III. c. i. § 26; I. 595, &c.), but not mentioning any day set apart for him, whereas Bk. XII. c. iv. (II. 458, 460, 14th century) specifies his (which was March 1); 2. the day of S. Teilo (Bk. XII. c. i.; II. 454, Feb. 9); 3. the "Feast of the Kalends of May" (Bk. XII. c. x.; II. 446, apparently the Invention of the Holy Cross, but in that case it should be May 3); 4. S. Luke's day (Bk. XI. c. v. § 35; II. 442, Oct. 18); 5. the day of S. John the Apostle ("the feast of S. John within the Christmas week," viz. Dec. 27, Bk. XII. c. xi.; 466); 6. the day of S. Mor (Mor ap Ceneu, Bk. IX. c. xxiii. § 1, Bk. XIV. c. iii. § 31, c. x. § 28; 264, 582, 610). They also distinguish S. John Baptist's day, June 24, as "wyl Jeuan y moch"—"the feast of S. John of the swine" (Bk. XIV. c. xx. § 1; II. 644), as being the day "when the swine into the wood" (Bk. V. c. i. § 5; II. 40).

The invocations of S. Dewi, it ought to be added, which occur in the *Dimetian Code*, belong apparently to the copyist, not to the Laws themselves; and if so, to the 12th century.]

[WELSH CHURCH IN RELATION TO SAXON.]

A.D. 958^a or 959. *Limits of the (diocese of Llandaff and) kingdom of Morganwg, alleged to have been settled by Edgar King of England as suzerain over Owen King of Deheubarth and Morgan King of Morganwg^b.*

LIB. LANDAV.—Istud hic scriptum est, pro eo quod charta illa, in qua scriptum erat, præ nimia vetustate ferè tabefacta est.

Sciant omnes Christiani quod septem sunt cantrefc in dominio Morgannuc, et in Episcopatu suo similiter, Ecclesiæ scilicet Landaviæ. Primus quidem cantref est Bican; secundus vero cantref est Guyr, et Cædweli, et Carnwaliaun; tercius vero cantref est Wurhinit; quartus cantref Penychen; quintus cantref Gunlyuch et Edelyvon; sextus cantref Wen-ys-coyt; septimus cantref Went-huc-coyt, et Ystradyw, et Ewyas, qui ambo vocantur semper *Dos laweys Went-huc-coyt*. De Went-huc-coyt sunt et insuper hoc Ergyn et Anergyn, sicut in isto gref Teliau reperitur per totum finem Morgannuc per circuitum. Insuper autem scitote quod in uno tempore fuerunt Edgar Rex totius Britanniæ, et Huwel Da, et ^dMorgan Hen; et isti duo tamen erant subjecti Regi Edgario. Morgan Hen obtinuit quoque tunc temporis totum Morgannhuc in pace, et quiete; sed Huwel Da voluit auferre huic Ystradiw et Ewyas tunc temporis, si posset: quo audito, Rex Edgarus advocavit Huwel Da, et Morgan Hen, et filium suum Huweyn, ad curiam suam; et ibi in pleno concilio Rex Edgarus tractavit de litigatione amborum; et repertum est justo judicio curiæ Regis Edgari, quod Huwel Da nequiter egisset contra Morgan Hen, et filium suum Huweyn; et depulsus est Huwel Da ab his duabus terris, scilicet Istradiu et Euias, in perpetuum sine recuperatione. Et postea Rex Edgar dedit et concessit Huweno filio Morgan Hen illas duas terras, videlicet Istradiw et Euias, nominatim in Episcopatu Landaviæ constitutas, sicuti suam propriam hæreditatem; et illas easdem duas terras sibi et hæredibus suis per chartam suam sine calumnia alicujus terreni hominis confirmavit. Communi vero assensu et testimonio omnium Archiepiscoporum, Episcoporum, et Abbatum, Comitum, et Baronum totius Angliæ et Walliæ factum est; et quod maledictus esset a Deo Patre, qui illas duas terras a dominio Morgannuc et parochia Landaviæ unquam separaret, et quod iterum benedictus foret a Domino Jesu Christo, qui hoc observaret, et a cuncto populo Christiano a modo, et usque in sempiternum. Amen. Insuper scitote quod charta illa quæ illo die facta fuit, et scripta coram Rege Edgario in pleno concilio suo, in ecclesiam

[WELSH CHURCH IN RELATION TO SAXON.]

lavensem deposita est. Valete. [pp. 237, 238; and in *Spelm.* 4; *Wilkins IV.* 773. See also the *Myvyr. Arch.* II. 612.]

the *Gwentian Brut* in an. 958; but post-D. 962, when Eadgar is said to have come into Gwent on Usk (*Brut y Tywysog.*, *Gwentian*, in *Arch. Camb.*, 3rd Series, X.)

Howel Dda died A.D. 950. Eadgar became King of Mercia A.D. 955, and of England A.D. 958 (*Anglo-Sax. Chron.*), being then six years old. And the *Gwentian Brut y Tywysog.* (in *Arch. Camb.*, A.D. 958, names (correctly) in lieu of Howel, and Ewyas and Ergyng disputed districts, and yet quotes the original document in the text as its authority: another tradition, in the *Iolo MSS.* (pp. 456), asserts Gower to have been taken from Morgan by Eadgar's judgment. The text in the original MS. of the *Lib. Landav.* (now at Owston near Doncaster), as well as copy from which Rees printed it. If the text be nevertheless genuine, it is the record of the claim to extend the diocese of Hereford without success in the 12th century by Bishop Urban. This claim referred to three districts: 1. that between the Tywy and Tywi, from Gower, Kidwelly, and Carmarthen, on the coast, as far as to a line drawn above Llandovery southwards and eastwards along the sources of the Usk, and by the Taf and the Neath to the Taf near Merthyr,—one indeed not widely differing from the present west and south boundaries of Monmouthshire,—including thus most of Caerleon and all east of the Tywi in Caernareshire, and reaching to Cantref Selyf and Cwmll in Brecknock; 2. that within a line from Merthyr northwards across the Usk near Llanthony and below Brecon, and round to the utmost point of Monmouthshire at the head of the Llanthony valley, including both Llanthony and Crickhowel (which was built by Howel Gwynedd, father of Morgan, according to the *SS.*, p. 373), but apparently extended further still by the document in the text and by Bishop Urban, so as to inclose all Ystradyw as far as the Wye near Hay; 3. from the head of the Llanthony valley eastwards down a stream rising from Cusop hill to the Dwr and southwards to the Dwr to its junction with the Worm or Mynwy, inclosing the district of Ewyas in Herefordshire; and then turning sharply northwards up the Worm and down another small stream (called in the *Lib. Landav.* by the name of Cwmpath) into the Wye below Hereford, and thence down the Wye to the Bristol Channel, adding thus

the district of Ergyng or Archenfield between the Mynwy and the Wye; all, except Ergyng, assigned ultimately to St. David's, while Ergyng is in both county and diocese of Hereford (*Lib. Landav.* 126, 127, 374-376, with Rees's notes). Gower however is now made over to Llandaff, with all Monmouthshire, besides other changes. An earlier statement of boundaries (*ib.* 67, 126, 311) takes the limit from Cusop hill to the Wye at Mochros or Moccas, thus inclosing (as no doubt the Welsh diocese once did) all Herefordshire on the Welsh side of the Wye. "From the mouth of the Taratyr on the Wye to the mouth of the Tywi," is the common brief description of the diocese in the *Lib. Landav.*

^c The districts named (which omit the central district round Llandaff itself) are in order, Cantref Bychan (viz. according to Owen's map of Ancient Wales, and according to the places specified in the *Lib. Landav.* itself, the district round Llandovery); Gower, Kidwelly, and Carnwylion, along the shore from Tawi to Tywy, all (except Gower) in Caermarthenshire; Gorwenydd (see *Iolo MSS.* p. 398) and Penychen, both cantrefs of Glamorganshire; Gwentlgwg, Edelynigion, Gwentiscoed and Gwentuwchcoed, cantrefs of Gwent, and all in Monmouthshire, save that the last includes Ewyas and Ergyng (and Anergyng), both now in Herefordshire; lastly, Ystradyw in Brecknock. The last-named district and Ewyas are called, in the (italicized) Welsh words in the text, "the two real sleeves of Gwentuwchcoed," a phrase for which see *Iolo MSS.* pp. 23, 391; and Owen's Welsh map. Cantref Bychan, in the second list of Cantrefs and Commots in the *Myvyr. Arch.*, lies close to Gower, Kidwelly, and Carnwylion on the inland side: which would be a more probable locality than the other, did not the boundaries mentioned in the last note reach to the more northern cantref so called. See however *Arch. Camb.*, 3rd Series, II. 114.

^d In a previous document it is asserted, that "Morcant Hen, filius Yugein, Rex Morcannuc, contemporaneus Etgari Regis Anglorum, redditus ejusdem admonitione, et Dunstani Dobrernensis Ecclesiae Archiepiscopi exhortatione, et commendatis literis, Gucauno Episcopo Landavie omnia territoria ejusdem Ecclesiae et cum omni sua dignitate et privilegio . . . liberas ab omni servitio per totam Gualiam" (*Lib. Landav.* 230). Eadgar however died 975, and Gwgan according to the *Lib. Landav.* was consecrated 982 (more probably, however, 972).

A.D. 961. *Marriage of Priests still allowed in South Wales, etc.*

UT Y TYWYSOG., *Gwentian*,
961.—Yr un flwyddyn y bu

The same year Padarn Bishop of Llandaff died; and Rhodri son

[MARRIAGE OF PRIESTS, &c.]

farw Padarn Escob Llan Daf, ac y doded Rhodri ab Morgan Mawr yn ei le, a hynny o anfodd y Pab, ac achaws hynny ai gwenwynwyd ef, a doded ar yr offeiriad na phriodynt heb fyned yng nghennad y Pab, ac o hynny y bu terfysc dirfawr ym mhlwyf Teilaw oni farnwyd yn oreu cennad priodas i'r offeiriad. [p. 28, in *Arch. Camb.*, 3rd Series, X.]

A.D. 972. BRUT Y TYWYSOG., *Gwentian*.—Oed Crist 972, y bu farw Edgar Brenin y Saeson, yr hwn a wnaethai fonachlog Bangor Fawr, a llawer o fonachlogydd eraill, yng Nghymru a Lloegr. [*ib.* p. 32.]

A.D. 975. BRUT Y TYWYSOG., *Gwentian*.—Oed Crist 975. Ydd aeth Dunwallawn Brenin Ystrad Clud^c i Rufain lle y cymmerth gorun. [*ib.*]

A.D. 975. ANN. TIGERNACH.—Donaldus filius Hoani, Rex Britonum, (obiit) in peregrinatione. [*O'Conor*, II. 259.]

^a This record is contemporary with Dunstan, Archbishop of Canterbury 960–988. There were "Saxon clerks" in the monastery of Llanilltyd in 959 (*Brut, Gwent.*, in an.).

^b Eadgar died A.D. 975 (*Anglo-Sax. Chron.*).

of Morgan the Great was placed in his room, against the will of the Pope, on which account he was poisoned; and ^athe priests were enjoined not to marry without the leave of the Pope, on which account a great disturbance took place in the diocese of Teilaw, so that it was considered best to allow matrimony to the priests. [*ib.* p. 29.]

A.D. 972. Edgar King of the Saxons ^bdied. He erected the monastery at Great Bangor, and many other monasteries in Wales and England. [*ib.* p. 33.]

A.D. 975. Dunwallon King of Strathclyde^c went to Rome and took the tonsure. [*ib.*]

10th and beginning of 11th Centuries. [A.D. 929–1022?]. *Acts of discipline as exercised upon Welsh Princes*.

^a Similar synodical censures and absolutions to those already mentioned pp. 125, 207, 208, are assigned also to Bishops of Llandaff in the 10th century.—viz.

i. Excommunication of Llywerth son of Cadwgan King of Glamorgan by Bishop Gulfrid for wasting church lands (*Lib. Landav.* 212, 213; *Wilkins*, I. 198).

ii. Of Nowi King of Gwent twice by Bishop Pater, once for violating sanctuary, the second time (A.D. 955 according to the document itself, which yet speaks of Howel as alive, who

died A.D. 950) because six of his "family," in spite of the presence of Blegywryd (see above pp. 209, 215, 219), murdered a deacon before the altar (*Lib. Landav.* 208–211; *Wilkins*, I. 222, 223).

iii. Of Arthfael King of Gwent by Bishop Gwgan (A.D. 982 according to *Lib. Landav.* 235) for fratricide (*Lib. Landav.* 233–235; *Wilkins*, I. 264).

iv. And of Edwin King of Gwent by Bishop Bledri (A.D. 983–1022, *Lib. Landav.* 241) because one of his train wounded the Bishop in a fray (*Lib. Landav.* 239, 240).

[SUBJECTION OF SOUTH WELSH SEES TO CANTERBURY.]

ee for the form of these documents, below
or Bishop Herwald of Llandaff, A.D. 1056 x

4.
ishop Libiau died in 929 (*Llib. Landav.*). Marchlwyd, however, who must have succeeded him, was Bishop in 928 (if that is by the date of Howel Dda's laws), and died 943 (*Brut y Tywysog., Gwent.*). Between him Bishop Gwgan, who was consecrated 982 died almost immediately (*Llib. Landav.* 235.), but whose consecration seems more pro-

bably dated in 972, comes Bishop Pater, who died 961 (*Brut y Tywysog., Gwent.*). And Bishop Gulfrid therefore must have immediately either preceded or (omitting Rhodri, for whom see above under A.D. 961) followed Pater; probably, from the names of the princes who were respectively their contemporaries, the former. But the dates of the *Llib. Landav.*, and (although in a less degree) those of the *Gwentian* and other Chronicles, cannot be trusted.

d of 10th century and beginning of 11th. Bishops of Llandaff from A.D. 972 (?), and some Bishops of S. David's from A.D. 995, alleged to have been consecrated by the Archbishops of Canterbury.

I. LIB. LANDAV.

i. Dcccc^{mō}.lxxxv^o.ii^o.^a incarnationis Domini anno, Gucaunus Episcopus Landaviæ consecratus a metropolitano Dunstano, Dorobernensis Ecclesiæ Archiepiscopo, data sibi virga pastorali in regali curia a summo Rege Anglorum Ætgaro, præsentibus suffraganeis suis Episcopis Angliæ, Birthelmo Episcopo, Alfuuoldo Episcopo, Adheluuoldo Episcopo, Oswaldo Uuorniæ Episcopo, et præsentibus abbatibus, Alfrico Abbe, Æswuicg Abbe, et astantibus Ducibus, Alfere Duce, Alpheia Duce, Æthestan Duce, cum multis aliis clericis et laicis. Post datam sibi apostolicam dignitatem, migravit ad Dominum. [pp. 235, 236.]

ii. Dcccc^r.lxxxiii^o. anno^b, electione facta regum Morcannuc, Ouein videlicet, et Idguallaun, Catell et Cinuin filiorum Morcant Hen, Rotri et Grifud filiorum Elised, et totius cleri et populi Morcannuc intra ostium Taratyr in Guy et ostium Tyui positi, et dato sibi baculo in regali curia, a summo Rege Anglorum Adelredo, et a metropolitano Dorobernensis Ecclesiæ Alfrico Archiepiscopo, Bledri Episcopus Landaviæ consecratus est; et millesimo vigesimo secundo anno incarnationis Domini, ordinationis suæ autem trigesimo nono anno, migravit ad Dominum. [p. 241.]

iii. Millesimo vigesimo secundo^c anno incarnationis Domini, consecratus est Joseph Episcopus Landaviæ, Cantuariæ, a metropolitano Dorobernensis Ecclesiæ Ælnod, Archiepiscopo, in calendis Octobris, et in primo anno cicli decennovennalis; verbo Regis Anglorum Cnut; et dato sibi baculo in curia illius, electione populi et cleri Landaviæ,

[SUBJECTION OF SOUTH WELSH SEES TO CANTERBURY.]

et Regum Britanniæ, Regis videlicet Riderch regnantis per totam Gualliam tunc temporis, et Hiuel subreguli Regis Morcannuc intra ostium Taratir in Guy et ostium Tym regnantis; et vigesimo quarto ordinationis suæ anno, in via Sancti Petri Apostoli, apud Agustan, migravit ad Dominum. [pp. 241, 242.]

II. ROT. CANTUAR. ECCLES. [ap. Godwin ed. Richardson, in *narr.*
—These entries are in the above cases identical with the *Lib. Landav.*, with the one omission of Ælfric's name in the second.]

III. R. DE DICETO^a, *Abbrev. Chron.*—A.D. 994. Siricio Doroberniæ Episcopo mortuo successit Alfricus: hic Bledri Episcopum Landaviæ, et Tramerin Episcopum Sancti David, et Elvodom Episcopum Sancti Davide, Cantuariae consecravit. [*Twysd.* 461.]

ID. ib.—A.D. 1020. Livingus Doroberniæ Archiepiscopus obiit; cui Ethelnothus^b successit. Hic Joseph Episcopum Landaviæ et Bleduc Episcopum Sancti David Cantuariae consecravit. [^c *Twysd.* 467.]

^a Possibly DCCCCLXXII. Eadgar died A.D. 975; Brihthelm Bishop of Wells, 973; and Ælfwold Bishop of Sherborne, 978.

^b Possibly DCCCC.XCIV^d, and for Ælfric, read Sirc. The former succeeded the latter as Archbishop of Canterbury in 995, and died 1005.

^c A.D. 1022 was the 15th, not the first, year of a 19 years' cycle. And Æthelnoth was at Rome in the very week here specified, viz. on "the Nones of 'October,'" 1022 (*Anglo-Sax. Chron.*). And Joseph died at Rome (*Ann. Camb.*, *Brut y Twysog.*) in 1043, or perhaps 1046 (*ib.*). The computation in the text gives 1046.

^d The same chronicler in his MS. Hist. of Bishops (*Arundel 220*), attributes to Sirc (A.D. 990–994) the consecrations here (apparently) assigned to Ælfric (A.D. 995–1005).

• Elvod is mentioned by no one else: although the name occurs at a much earlier date in the lists of the Bishops of S. David's. Tramerin can hardly be identified with the Bishop of S. David's of that name who died A.D. 1055 (see below), and between whom and A.D. 1005 (the date of Ælfric's death) at least two Bishops

of the see had intervened according to the *Ann. Camb.* The existence of two Bishops so named within the years 995–1005, is however not excluded by the notices of Bishops of S. David's in the *Ann. Camb.* and *Brut y Twysog.*; nor even by the lists in Giraldus or Godwin, otherwise than that these lists give different names.

^e Archbishop A.D. 1020–1038. "Bledri Episcopus Menevensis" died A.D. 1071 (*Ann. Camb.*), and the last previous record of the death of a Bishop of S. David's (Joseph) is A.D. 1064 (*ib.*) or 1061 (*Brut y Twysog.*). Morganwg and Erwyn appear as Bishops of S. David's during Æthelnoth's archiepiscopate.

^f It will be seen that the dates in the above statements (which stand as above in the original MS. of the *Lib. Landav.* also) are in hopeless inconsistency, especially as regards S. David's: and both the Llandaff and the Canterbury notices are suspicious. There is a similar heap of contradictions both in previous (above, pp. 208, 209) and subsequent (below, pp. 292, 293) years.

A.D. 1022. Church Schools in Llandaff Diocese.

A.D. 1022. BRUT Y TWYSOG.,
Gwent.—Oed Crist 1023^g, bu

A.D. 1023^h died Bledri
Bishop of Teilaw, the first scho-

[LLANDAFF CHARTERS.]

= farw Bledri Escob Teilaw
 = ysgolhaig pennaf gwlad Gymru,
 = achaws hynny y gelwid ef Bledri
 = Ddoeth, a chystal y carai wybo-
 = dau fal y dodes ar yr offeiriad
 = gynnal addysg llyfrau llén bob un
 = yn ei eglwys, mal y gwypai bawb
 = a ddyllyn parth Duw a dynion.
 [P. 46. in *Arch. Camb. 3rd Series,*
 X.]

lar in Wales, on which account he was called Bledri the Wise: and so much he loved knowledge, that he required every priest to support instruction from literary works in his church, that every one might know his duty to God and man. [*ib. p. 47.*]

* If the *Lib. Landav.* is correct, this should be 1022.

A.D. 1022 x 1031. *Charter of Rhydderch son of Festyn to Joseph Bishop of Llandaff*^a.

LIB. LANDAV.—Riderch filius Iestin, Rex Morcannuc, imo totius Gualizæ, excepta tantum insula Euoniæ, quam Jacob filius Idguall per se tenebat;—Riderch dico, uirum pacificum et mansuetum, omnibus totius regni tam clericis quam laicis, uiduis et orphanis, jura sua et hereditates Diuina lege et humana concedentem, et maxime Ecclesiæ Dei et gubernatoribus ejus, Episcopis videlicet, et omnibus de inferioribus gradibus; in cuius tempore nulla desolatio, in montibus nec in plano, nisi tantum tribus villis per totam Gualiam in solitario;—Landauizæ quidem et Sanctis ejus Dubricio, Teliauo, et Oudoceo, et Joseph Episcopo ejusdem, concessit ecclesias suas et earum territoria per omnia in pace quieta tenenda, et cum sua dignitate et omni privilegio consolidata, et libertate tota data incolis et habitaturis, et communione pervia in campo et in aquis, in [silva^b] et in pascuis, et ob venerationem katholicæ fidei, jurejurando, et manum mittendo, presente Ioseph Episcopo, et confirmante super quatuor evangelia, antepositis sacris reliquiis; et ita, ut nunquam glebam unam sciens ablatus est aliqua ui laicali, aut tirannico furore, aut malo ingenio, aut fraude subdola, de territoriis Landaviæ, et cum toto privilegio dato sibi a tempore Sanctorum Dubricii, Teliaui, Oudocei; hoc est, sine ullo censu, magno vel modico, ulli homini terreno, nisi tantum oratione cotidiana et ecclesiastico seruitio diurno, sine consule, sine proconsule, sine conventu intra patriam nec extra, sine uigilia intus nec extra, sine expeditione, et cum omni dignitate curiæ suæ plenaria et (ut sic dicam) in omnibus ut regia; et vovens Deo, et Sanctis Dubricio, Teliauo, et Oudoceo, et in manu Ioseph Episcopi,

[LLANDAFF CHARTERS.]

consolidans et promittens omnibus successoribus suis in perpetuo, ut nunquam dominaretur in aliqua re ecclesiastica, eaut ejus possessionibus, nec etiam refugium violaturus, immo conservaturus in omnibus; et concesso eodem refugio territoriis omnibus ciudem, et confirmato ab eo tali, quale fuit Sancti Dubricii in priori tempore, uidelicet quamdiu uoluerit profugus Landauiae et deorum omnium ubique ecclesiarum sibi subditarum maneat tutus, sine protegente clipeo nisi Diuino, et sanctorum protectione in eius asylo, et sine termino, non tantum per diocesim suam, diuidente Tyugui occidental plaga, Guy uero in hostio Taratyr in parte orientali sequentia Angliam, uerum etiam infra Episcopatum Sancti David, per totam Demeticam regionem, et Cantref Maur, et Brecheniauc, et Eluail. Et de omnibus subscriptis uestita fuit Ecclesia Landauiae, simul et Episcopus Ioseph, pace quieta et tranquilla, tempore regnantis Riderch per totam Gualiam, et ammonitione Ælnoth Archiepiscopi Cantuariensis, simul cum litteris commendatiis Cnut regnantis Angliam. [pp. 242, 243; see also Wharton, A. S., II. 669, 670.]

* This and all following extracts from the *Lib. Landav.* are printed from the original MS., now in the possession of P. Davies Cooke, Esq., of Owston, near Doncaster.

If this privilege be genuine, or (supposing it genuine) if it ever took effect at all, it could only have been for the few years (1021–1031) of Rhydderch's forcible rule over South Wales. The list of churches at the end of the original document (printed in the *Lib. Landav.*, but here omitted) relates to churches claimed as belonging to the Bishops of Llandaff, but confessedly not in Llandaff diocese but in S. David's, and all of them indeed outside the most enlarged boundaries claimed for Llandaff; unless upon the bold substitution of the Teivi for the Tyvi (*Lib. Landav.* 126, 373), which would include all Caermarthenshire, and Pembrokeshire as well, in the original diocese of Teilo. It consists of—1. Thirty churches, mostly dedicated to S. Teilo, in Caermarthenshire west of the Tyvi,

and in Pembrokeshire, extending to the actual cantref (Pybidiog) in which S. David's itself is situated; 2. Five in Brecknock, but outside the boundary-line mentioned above, p. 285; and 3. Two in the deanery of Elfæl in Radnorshire, on the north side of the Wye opposite the district of Ystradyw. By "Demetica regio" in the text is meant all west of the Tyvi and south of the Teivi: and Cantref Maur is either the cantref so called which adjoins Cantref Bychan and includes the north and west of Caermarthenshire, or that of the same name which forms the southern half of Brecknock.

The *Privilegium Sancti Telai*, which must have been drawn up by the Llandaff clergy either about this period or at the latest during the Episcopate of Herwald, is a little fuller in its terms (asserted to be confirmed "Apostolica auctoritate," and concluding at length with the ordinary curse and blessing upon violators and observers respectively)—as follows:—

Privilegium Sancti Telai est, et Ecclesiae sue Landaviæ, datum sibi, et omnibus successoribus suis in perpetuo, a Regibus istis, et Principibus Brittaniæ, confirmatum Apostolica auctoritate cum omnibus legibus suis in se plenariis sibi et terris suis libera ab omni regali seruitio; sine consule, sine proconsule, sine conventu intus nec extra, sine expeditione, sine uigilanda regione, et cum omni iustitia sua de fure et furto, de rapina, de homicidio, de arsione, de rixa, de sanguine, de refugio uiolato ubique in terra Sancti, de assaltu viarum, et extra vias; de faciendo iudicio et patiendo, de omni populo Sancti Telai in curia Landaviæ; de communione aquæ et herbæ, campi et silvæ, populo Ecclesiae Sancti Telai, cum mercato et moneta in Landavia: cum applicatione navium ubique per terras Sancti Telai, libera pro regibus et omnibus, nisi Ecclesiae Landaviæ, et Episcopis eius; de opprobrio, et omni iniuria quod Rex Morcanhuc et sui homines fecerint Episcopo Sancti Telai, et suis hominibus, idem Rex Morcanhuc et sui homines rectum faciant Episcopo et suis hominibus, et iudicium patiar in curia Landaviæ. Omnis lex quæ fuerit Regali, omnis etiam et in curia plenarie Episcopali Landavensi. (*Lib. Landav.*, 111, 112.)

[OF SUNDAYS AND HOLIDAYS.]

^a Welsh version of this *Privilegium* which (ib. 113, 114), "sine consule, sine pro-;" is rendered by "heb mair, heb cy-ir" = "neither maer nor canghellor," for see above, pp. 224, 254: and "sine con- intus nec extra" = "heb gyhoedd ddadl wn gwlad na dycithr" = "without attend- courts of justice either in the district or it." The privilege of a market at Llan- as afterwards confirmed by the Norman (*Ex Archivis in Turri Londinensi Cart. 7.*

Johannis, m. 5. A.D. 1205.—*Episcopo Landaveni apud Landaviam, Feria Concessa,—dat per manum H. de Welles archid. Wellens. apud Bristol 9 die Septembris,*" *Rot. Chart. ed. Hardy, p. 159, and Br. Willis, Lland. App. pp. 112, 113).*

^b Miswritten "aqua," in original MS.

^c Miswritten "ut," in original MS.

^d So in original MS.

^e Miswritten "Cantoniensi," in original MS.

A.D. 1030. Of Sundays and Holidays.

D. 1030. BRUT Y TYWYSOG., ^{ut.}—Oed Crist 1030 y ldyn honno y peris Joseb Es-Teilaw na wnelid na gwaith orchwyl ar y Suliau a'r gwy- ag a wnaeth i'r offeiriad y darllain yr Ysgrythyr lan dal heb ged, ac na wneli ynt mrysonau. [p. 46. in *Arch. ., 3rd Series, X.*]

^f A. Owen translates this "learn," but the context seems conclusive for the other rendering, given.

1022 x 1043 (or 1046). *Synodical Excommunications of Meurig, son of Ywel King of Glamorgan, (twice) by Joseph Bishop of Llandaff*^a.

For murdering Edwyn son of Gwriad f Gwent Iscoed, after swearing amity im on relics in the Bishop's presence (andav. 245, 246).
or violating sanctuary at Llandaff (*Lib. . 248, 249; Wilkins, I. 310*).

For the form of these documents, and of the similar ones previously mentioned, which all *mutatis mutandis* nearly repeat one another, see below under Bishop Herwald, A.D. 1056 x 1087, pp. 295, 296.

A.D. 1023-1064. *Madoc [or Madawc] Min, Bishop of Bangor*^a.

UT Y TYWYSOG., *Gwent.*, in a. 1060 men- Bishop of Bangor of this name, as having l Llewellyn ap Seisyllt (A.D. 1023 *Ann.* and afterwards Grufudd his son (A.D.

1064 *Flor. Wig.*, 1063 *Anglo-Sax. Chron.* and *Ann. Camb.*), the latter to Harold and the Saxons.

1043-1055. *Tremerin (Trabaiarn) Bishop of S. David's acts as Vicar to the Saxon Bishop (Æthelstan) of Hereford*^a.

DR. WIG., *Chron. a. 1055.*—Eo tempore religiosus vir Tremerin nicus antistes decessit. Hic multo tempore vicarius Æthelstani ordensis præsulis extitit, postquam ipse ministerium Episcopale implere nequivit; erat enim per annos XIII. oculorum lumine us. [M. H. B. 608.]

[OF SAINTS' DAYS.]

* So also *Anglo-Sax. Chron.* a. 1055, and see *Sym. Dunelm. ap. Twysd.* 188. Trabaiarn appears in Giraldus' and Godwin's lists between Bishops

Erwyn (died 1040) and Joseph (died 1064). Æthelstan was Bishop of Hereford from 1012 to 1056.

A.D. 1046. Of *Saints' Days.*

A.D. 1046. BRUT Y TWYSOG.,
Gwent.—Oed Crist 1043^a Yr
un flwyddyn y bu farw Joseb Escob
Teilaw, gwr tra doeth, a duwiawl,
a dysgedig, efe a wnaeth drefn
dda ar wyliau mabsant, sef nas
caid amgen na gweddiaw Duw, a
dangos daioni, a gwneuthur elu-
senau arnynt, a chynnal cof dy-
ledus am Dduw ai Saint, au gwei-
thredoedd molediw. [p. 52. in
Arch. Camb., 3rd Series, X.]

The same year Joseph, Bishop
of Teilaw, died; a very wise,
learned, and godly man. He in-
stituted good order on the saints'
days; that prayer to God, shew-
ing good works, almsgiving, pro-
per remembrance of God, and
His saints and their praiseworthy
works, should alone take place.
[ib. p. 53.]

* The *Brut* (in *M. H. B.*) plainly specifies
1043 as the date of Joseph's death, but the
Gwentian form of it (above given), and the

Ann. Camb., may possibly intend 1046 as the
year, in agreement with the *Lib. London.*

A.D. 1056. Herwald, Bishop of Llandaff, elected by the Welsh princes,
and consecrated by the Bishop of S. David's (?) in A.D. 1056, but subse-
quently confirmed (?) by Kinsi Archbishop of York at a Council at London
A.D. 1059^a.

I. LIB. LANDAV.—*De Consecratione Herwaldi Episcopi.*—Prestante to-
tius creaturæ uisibilis et inuisibilis Auctore atque Gubernatore, Quem
unum substantialiter trinumque personaliter in Se et per Se subsisteret
credimus et confitemur, universis orthodoxæ fidei cultoribus universa-
lem uitæ presentis prosperitatem et æternalem immortalitatis felici-
tatem. Notum sit benevole prudentiæ legentium hoc dictamen,
ac intelligentium quod celestis Pastor ouilis Christus Dominus, Cuius
providentia atque dispensatione totum corpus Ecclesiæ terrenis
regitur ac disponitur, humilem per manus impositionem Joseph Epi-
scopi Landauïæ consecratum in sacerdotem Herwaldum, et inter
Anglos non modico tempore commorantem, et tam coram ipsis quam
coram suæ, id est, Britannicæ gentis potestatibus gratia et moribus
prefulgentem, ad sacerdotalem dignitatem feliciter Landauensis
Ecclesie eius largiflua miseratione clementer elegerit. Cuius una-
nimis electio ab inuicto Rege Grifido, monarcha Britonum prepol-

[SUBJECTION OF SOUTH WELSH CHURCH TO CANTERBURY.]

lente, et a Mourico filio Houel, consentientibus presulibus ac sacerdotibus atque doctoribus omnibus terræ primoribus ac magnatibus: et confirmata honorabiliter illius consecratio a summo Archiepiscopo Cynisi: et ab aliis Angliæ plurimis Episcopis canonice consummata est: sub cuius manu atque norma ipse suorum more pre[de]cessorum Episcopus exstitit, presente Domino glorio Angli-Saxonum basilio Eaduuardo, cunctisque pontificibus et abbatibus, nec non archidiaconibus, cum omnibus Ecclesiæ ordinibus atque sapientibus, hoc ratum esse firmiter ac stabiliter adiudicantibus, pariterque benedicentibus, in illa famosa synodo, quæ Lundoniæ facta est in ebdomada Pentecostes anno M^{mo}. L^{mo}. IX^{no}. ab Incarnatione Domini nostri Jesu Christi; in quo deinceps omnium sapientium consilio huiuscmodi decretum prolatum atque consolidatum est, ut si quis rex vel dux aut satrapa siue princeps, uel quicunque prepotens, huic pontifici uel eius successoribus, aut loco cui preesse et prodesse missus est, succurrendo ac benefaciendo hoc pactum benedictionum obseruauerit et adimpleuerit, corpore simul et spiritu conseruetur in pace et quiete sanctorum omnium in secula seculorum. Amen. [pp. 254, 255.]

I.B.—Herwaldus Landauia Episcopus, millesimo centesimo quarto Incarnationis Dominicæ anno, quadragesimo uero octavo consecrationis suæ anno, sub Rege Henrico, et Anselmo Cantuariensi Archiepiscopo, pridie nonis Martii, migravit ad Dominum. [ib. 268.]

CAPIT. S. DAVID *Eugenio Papæ*, A.D. 1145.—Joseph Archiepiscopus noster Herewaldum Landavensem ad ministerium pontificale promovit. [ap. *Gir. Camb.*, *De Invest. II. 6*; *Opp. III. 57.*]

II. ROT. ECCLES. CANTUAR.—Ereualdus Landaviæ Episcopus, dato sibi baculo in regali curia a summo Rege Anglorum Willelmo, et electione cleri et populi Landaviæ, a metropolitano Cantuar. Eccles. Archiep. Lanfranco consecratus. A.D. vero 1104, XLVIII. vero consecrationis suæ anno sub Henrico Rege et Anselmo Cant. Archiep. pridie Nonas Martii migravit ad Dominum. [ap. *Godwin*, ed. *Richardson*, *in notis.*.]

III. R. DE DICETO, *Abbrev. Chron.*—A.D. 1071 Lanfrancus Herewardum Landaviæ Episcopum Cantuariæ consecravit. [Twysd. 483.]

* There is no other record of this council. Kinski was Archbishop of York A.D. 1051-1060; but why Stigand of Canterbury is not mentioned does not appear. The dates in the Canterbury Rolls themselves contradict the statement there made, and repeated by Diceto, about Lanfranc. Possibly Herwald received investiture at William's

hands in 1071, after Lanfranc's appointment to Canterbury. Yet, if so, why should Anselm refuse to recognize him? The Llandaff and S. David's records may perhaps be forcibly harmonized, as above. But all four witnesses are alike untrustworthy.

A.D. 1056 x 1063 or 1064. *Privilegium, granted by Gryffydd King of Wales to Herwald Bishop of Llandaff².*

LIB. LANDAV.—Pater, et Filius, et Spiritus Sanctus, tres in personis, unus in Deitate et essentia, creator et gubernator totius creaturæ uisibilis et inuisibilis, et super omnia formauit hominem ad imaginem et ad similitudinem Suam, diuidens singula prout uult, et Cui omnia seruiunt in presentiarum, quibusdam tribuens regna et potestates, quibusdam modicas paupertates cum septiformi dono sapientiæ et intellectus, consilii et fortitudinis, scientiæ et pietatis et timoris, inspirauit cor lapideum, ingruente quadam infirmitate corporis, Grifudi Regis Britanniæ, et (ut sic dicam) totius Gualiz de fine ad finem, et calefactum Sancti Spiritus feroire. Videns igitur Rex quod potestas eius sicut flos foeni, et caro ut cinis, conatus est pro transitoria substantia conquirere regnum floridum sine cassura, et celeste gaudium sine merore et tristitia, semota omni penuria, semetipsum tribuens sub iugo penitentiæ; et penitens fecisse quæ fecerat contra Diuina precepta, promisit se emendaturum ieiunio et oratione et elemosina, cum diuersis metallis pretiosis largitis ab illo Deo, egenis uiduis, et orphanis. Et non degenerans a predecessorum nobilitate, pietate, et largitate, immo imitans, et precelens rigore et fortitudine tum contra barbaros Anglos ex una parte, semper fugitiuos, uisa facie sua in acie belli, tum contra Hibernenses occidentales et semper fugaces, tum contra indigenas solito more bellicosas, tum contra Danaos marinos, tum contra insularum Orcadum habitatores; et semper uersis dorsis in fugam, et firmato foedere ad libitum suum pacificatos;—clamauit territoria omnia Landauia Ecclesiæ Petri Apostoli, et sanctorum confessorum Dubricii, Teliaui, et Oudocei, de omni parrochia eiusdem ab hostio Taratir super ripam Gui usque ad ripam Tiugui, et insuper terras eiusdem, Lannteliaumaur uidelicet et Penualun, cum multis aliis ecclesiis, et telluribus suis omnibus, et cum illis in Brecheniauc pluribus, ut in cirografo demonstratur, quæ habentur extra diocesim in Episcopatu Sancti Deuui, et cum toto priuilegio, ut melius fuit tempore predecessorum suorum, quieta et tranquilla ab omni regali seruitio, nisi tantum oratione cotidiana pro animabus regum et principum Britanniæ; et firmata missis manibus super quattuor euangelia, et in manu Heruualdi Episcopi consolidata, et coram omni populo suo, in die Natiuitatis Domini apud Ystumguy; et oblata uilla Pennros in manu Episcopi, et omnibus presulibus Landauia in perpetuo. De clericis

[LLANDAFF CHARTERS.]

sunt Heruualdus Episcopus, Mormarch, Merchbui, Tutnerth, *canici Landauiae^b*, Benedictus lector, Iouanaul, Nouis, Elinui, Cimudhail, presbyteri, Tathiu, Abraham archidiaconus Guenti; *vicis, Rex Grifud, Margetud filius eius, Caratauc filius Riguallaun, uith, Iudhail filius Teudus, Eidniuet Fuedlid, Berdicguent, itauc filius Gulbrit.* Et cum data communione omnibus incolis urum Ecclesiae per totum regnum suum, in campo et in siluis, in . et in pascuis. [pp. 257-259; and *Wharton, A. S. II. 670, 671.*]

Gryffydd was slain in 1064 (*Flor. Wig.*) or (*Ann. Camb.*). Jurisdiction in the disputed ts, Ergyng, Ewias, Ystradyw, Gower, &c., is ately claimed in detail for Herwald in the of Eadward the Confessor, Harold, and un (*Lib. Landav.* 263-268). Gwent how- is claimed for Wessex in a 10th or 11th ry Saxon Ordinance (*Thorpe, Anc. Laws,* l. 357). And Gwent and Morganwg were bject to Gryffydd (*Brut y Tywysog., Gwent.*, 50, 1061).

"Canonici Landavie" first occur in a to Bishop Joseph, who died 1043 or (*Lib. Landav.* 253); in number 24 (see , p. 309). "Decanus Landavie" occurs viz. in a grant to Bishop Bledri, A.D. 1022 (*Lib. Landav.* 236). (There was parate office of Dean at all at S. David's or landaff until very recently. At Bangor, o ap Beli Rex [6th century] Decanatu siam ditavit" [*ex Archiv. Ecol. Bangor*, in *Vallis, Bangor 184*], which can hardly mean ddition to the see of the isolated Deanery wycli, as Willis conjectures, but is certainly istorical evidence to a Deanery in the usual from that early date. The earliest histo- testimony to a Dean at Bangor [*Br. Wil-* Bangor] is in 1162, when one Arthur de ey is alleged to have held the office.)

"Lifris" (or Lfricus), "filius Episcopi, archidiaconus Gulat Morcant" (Glamorgan). "et magister Sancti Catoci de Lanncarvan," occurs first in a grant to Herwald himself (*Lib. Landav.* 260), and a second time in a like grant (*Lib. Landav.* 262), with the addition of "Abraham Archidiaconus Guenti," who occurs also (as above) in a previous grant (*Lib. Landav.* 259). But Blegywryd was Arch- deacon of Llandaff as early as A.D. 928 (*Howel Dda's Laws*, above, p. 218)—"Pencyfeistedd Llandaf" (*Brut y Tywysog., Gwent.*, p. 22; in *Arch. Camb.*, 3rd Series, X.). A "lector" occurs repeatedly in the *Lib. Landav.* among the clerical witnesses (e. g. *Lib. Landav.* 153, where occurs also "Deui filius Circan sacerdotis"); we have also "Mainc doctor, Guinbui magister" (*Lib. Landav.* 133), and "Joseph doctor Ca- toci" (*Lib. Landav.* 261, and see also 213), and "Samuel magister" (*Lib. Landav.* 166); and "Dissaith scriptor" (*Lib. Landav.* 215, 230: the same person is also called a "lector," ib. 213, 214, see also 235); and Dewi (above-mentioned) is called "summus sacerdos" (*Lib. Landav.* 154), possibly the same office as that of the "arch-offic- rat" (of Llanbadarn) in A.D. 1136 (*Brut y Tywysog.*: compare the "archpriests" of Haccombe &c. in Exeter diocese); possibly = Archipresbyter or Dean. "Princeps" also occurs occasionally for "Abbas" (*Lib. Landav.* 137, 141, 156).

A.D. 1056 x 1087^a. *Synodical Excommunication of Cadwgan son of Meurig King of Glamorgan, by Herwald Bishop of Llandaff.*

LIB. LANDAV.—Familia Catgucauni Regis Morcannuc, filii Mourici, die Natiuitatis Domini, uisitauit Landauiam bono affectu, et (ut tur de uirga Aaron uersa in draconem,) animus illius familie tar- ad sperandum bonum, uelox ad faciendum malum; et ditatus : nimio gaudio tantæ festiuitatis, cepit baccare copia potationis, uestrata discretione sobrietatis; in tantum quod imperfecti uiri, issa ui scientiae et pietatis, deuastauerunt unum familiarem et totum Hergualdi Episcopi, Berthutis nomine, uirum iustum, et dicum totius patriæ. Et facta tam execribili inuasione, et sub

[LLANDAFF CHARTERS.]

ala Sanctorum Dubricii, Teliaui, Oudocei, et asilo, misit Episcopus legatos suos per omnes ecclesias totius suæ dioce[se]os obtemperantes sibi intra hostium Taratir super ripam Gui et ripam Tyui, ut simul conuenirent clerici maioris dignitatis electi tam quam inferioris apud Landauiam^b; et in plena sinodo, depositis crucibus cum sanctis reliquiis ad terram, et uersis cimbalis, simul et clauso hostio ecclesia cum stipatis spinis, et ita carentis seruitio et pastore, remansit diebus et noctibus; facto anathemate familiæ Regis et sequestratæ a tota ortodoxe fidei sorte. Et audita tanta submotione et dilatata per patriam magno strepitu et murmure, cepit Rex lacrimari pro damnatione familiæ suæ, desiderans potius pacem cum suo pastore, quam participationem perpetratæ iniuriæ. Aduocatis omnibus comitibus suis, requisiuit ueniam apud Landauiam lacrimabili deuotione simul et familia segregata a Christianorum consortio; et audita eius precet, et data sibi uenia simul et familiæ iuncta cum penitentia canonice, dixit Rex, positis manibus suis super altare Petri Apostoli, et sanctorum confessorum, Dubricii, Teliaui, et Oudocei, et coram utroque populo, clericali et laicali, “Confirmo hanc elemosinam, tribuens Deo, ^cHenriugunua uidelicet, et Sanctis predictis et Episcopo Heraaldo, et omnibus pontificibus Landauiae, in sempiterna consecratione, liberam ab omni seruitio seculari et regali, et cum data communione incolis, in campo et in siluis, in aqua et in pascuis.” De clericis testes sunt Hergualdus Episcopus, Moruarch et Merchumi canonici, Gulbrit et Tutnerth et Selif, Ioseph lector Catoci, Aidan presbyter Catoci, Catguaret presbyter Sancti Docunni; de laicis, Catgucaun Rex, et frater eius Ris Rotri filius Iaco, Caratauc filius Gulbrit, Cinnhor filius Richrit, Eithin filius Elfin, Guabeith filius Elci, Teudus filius Laur. Facto anathemate separaturis hanc elemosinam ab Ecclesia Landauiae, et a pastoribus eius; data autem benedictione seruaturis, et confirmaturis in quieta pace. Amen. [pp. 255–257; and in *Wilkins*, I. 314.]

^a Cadwgan died in the reign of William the Conqueror (*Lib. Landav.* 267).

^b “Omnes clericos suos ab ostio Taratyr yn Guy usque ad Tyui (or ostium Tyui, and once [248] ripam Tyui), cum tribus abbatibus suis ... abbate Carbani vallis, ... abbate Ilduti, ... abbate Docguinni,” is the earlier form (e. g. *Lib. Landav.* 139). And once, “sacerdotes, diaconi, et omnes gradus ecclesiastici” (*ib.* 210). But no archdeacons. Other abbats occur as witnesses to grants (as of Mochros, Bolgros, Llanguorboc, Llandewi, Llandegarth, Llangarlbenni, all apparently in Herefordshire or Monmouthshire, as the grants also are in which the names occur, *ib.* 155–157), but not in

synods. “Dimisit patriam sine baptismo et communione Christiana,” is added in two of the earliest cases (*ib.* 139, 168, and similarly 239) to the description of the interdict itself. And the place—“apud Landaviam”—is mentioned occasionally (*ib.* 205, 228, 234, 239, 245, and above in the text); but once under Bishop Gulfrid, Llan Ondocui (Llandogo [?]) near Monmouth, *ib.* 212, 400, 480; and once under Bishop Pater, “ecclesia Mainuon” (Trelech near Monmouth, *ib.* 208); the latter case relating to a King of Gwent.

^c Supposed by Rees to be near Caerleon (*Lib. Landav.* 529).

[THE LAST WELSH BISHOPS OF S. DAVID'S.]

071-1096 or 1098. School at S. David's, in connection with Ireland, or the family of the last Welsh Bishops.—A.D. 1081 b. William the Conqueror visits S. David's.

. 1070 [1071 in all the other chronicles]. BRUT Y TWYSOG., —Yr un flwyddyn bu farwyd Escob Dewi, ac ydd Sulien yn Escob yn ei le hwnnw a elwid Sulien, ac yr oedd ef yn wrwl a golychwydawl. [p. 62. Ann. Camb. 3rd Series, X.]

. 1076 in all the other Chronicals.—Ynghylch yr un am i ymwrthodes Sulien Escob ai Escobaeth, a dewiswyd le ef Abram, gwr doeth wydawl. [ib. p. 64.]

. 1079 [1078 in all the other chronicles]. IB.—Y diffeithwyd v gan Saeson lladronaidd; u farw Abram Escob Dewi, i yn Escobaeth yr ail waith en ddoeth, canys nid oedd lai gyngor i wlad a chenedl id gystal ag efe. [ib.]

. 1081, Ann. de Winton.; Brut Gwent.; 1079 in the Welsh Chronicles]. IB.—Flwyddyn y daeth William dd i Gymru ym mhererin-ac a ddug roddion i'r eglwys a'r Escyb, offeiriad, ac i'r hlogydd a'r mynaich, a myyd ym Mynyw: a Sulien scawb Dewi a ymwrthodes th a'i Escobawd (A.D. 1083 Ann. Camb. and Brut ed. Wilfrid, a Gwilffrid a'i cymmerth e. [ib. p. 66.]

The same year Bleuddyd, Bishop of S. David's, died; and Sulien, called Sulien the Wise, became Bishop in his place. He was a holy and pious man. [ib. p. 63.]

About the same time Sulien, Bishop of S. David's, abdicated his see; and Abraham, a wise and pious man, was chosen in his room. [ib. p. 65.]

Menevia was devastated by the thievish Saxons; and Abraham, Bishop of S. David's, died; and the Episcopate was a second time imposed upon Sulien the Wise, for no one knew so well how to counsel an unsettled country and nation. [ib.]

The same year William the Bastard came on a pilgrimage to Wales, and bestowed gifts upon the churches, the Bishops, priests, the monasteries and the monks, and went as far as Menevia: and Sulien Archbishop of S. David's resigned the Episcopate a second time, and Wilfrid took it in his place. [ib. p. 67.]

(According to the Ann. Camb., "Sulgenius Episcopatum reliquit, cui frater successit." For "frater" read "filius.")

[THE LAST WELSH BISHOPS OF S. DAVID'S.]

A.D. 1088 [1089 *Ann. Camb.* and *Brut* ed. Williams]. Ib.—Bu farw Sulien Escob Dewi, y doethaf a chlodforusaf o'r holl Escyb yng Nghymru, goreu ei gynghor, ai addysg, ai grefydd, ac amddiff ynwr pob heddwch ac iawnder. [*ib.* p. 68.]

A.D. 1098 [1096 *Ann. Menev.*, 1097 *Brut* ed. Williams, 1099 *Ann. Camb.*]. Ib.—Yn yr un flwyddyn bu farw Rhyddmarch Escob Dewi (mab oedd ef i Sulien ddoeth, Escob yr un Eglwys, a doethaf o genedl y Cymry) heb iddaw nac ail nac eilydd, namyn ei dad, am ddysg a doethineb a dwyfoldeb; a gwedi Rhyddmarch darfu addysg y ddisgyblon ym Mynyw. [*ib.* p. 84.]

* The *Ann. de Winton* supply the date of 1081 for William's visit. The *Ann. Menev.* (*ap. Wharton, A. S. II.* 649), with the other *Brut* (ed. Williams), and the *Ann. Camb.*, filled up from the Chronicle in the text, give the following dates for the succession of the Bishops: Sulien's first Episcopate 1070 or 1071–1076, Abraham's Episcopate 1076–1078 or 1079, Sulien's second Episcopate 1078 or 1079 to 1083, Wilfrid's Episcopate 1083 until he was displaced in some unnamed year by Rhyddmarch son of Sulien, Sulien dying 1088 or 1089, and Rhyddmarch 1096 (1098 according to the Gwentian *Brut*, 1097 according to the other *Brut*, 1099 according to *Ann. Camb.*, but Wilfrid is said to have been restored to the see by Anselm and Norman influence in 1095; see however below under A.D. 1095). The other *Brut* also adds to an account which is much the same with that in the text, that Sulien died at the age of 80 (the *Ann. Camb.* and the *Ann. Menev.* say 75), and Rhyddmarch at that of 43, and that the fame of the latter extended to "Saxons and French and other nations beyond the sea." The testimony of Jeuan or Sulgen, son of Sulgen or Sulien, in an account of his family and himself in Latin hexameters subjoined to a MS. work of S. Augustine (now in C. C. C. library, Cambridge, no. 199), partially

Sulien, Bishop of S. Da died, the wisest and most pi worthy of all the Bishop Wales, and the best for co learning, religion, and defer peace and justice. [*ib.* p. 65]

The same year Rhyddmarch Bishop of S. David's, died (he the son of Sulien the Wis shop of the same Church, ar wisest of the Welsh nation) without an equal or secon cepting his father, for lea wisdom, and piety. And Rhyddmarch instruction for lars ceased at Menevia. [85.]

confirms and enlarges these statements, b us, that Sulien or Sulgen the father,

"Exempli patrum commotus [a]more &

"Ivit ad Hibernos sophia mirabile clara returned home for five years, and the "Scotorum visitat arva:" that he wa made Bishop, and twice resigned, bei revocatus" to the see; and that he "duodenos annos," which number wo tally with the five or six years of his f scopate added to the six or five of hi (inasmuch as he resigned the second 1083), if we include both beginning a ing years in the number. Jeuan furi us, that his father had four sons, Rhy (his successor in the see), Arthgen (so possible tomb and inscription, see below pendix B.), Daniel (elected to the see friid's death in [probably] 1112, but by the Norman King—see below und 1115,—he died as archdeacon of Pow a. 1124, pp. 152, 154, ed. William Jeuan, who describes himself as "Johan name, a Briton by country, and "de gen tica." The statement about "instruci scholars," in the last of the above qu prompted no doubt in part by regretful brance of the last Welsh Bishops before influence set in, is confirmed by the e

[THE LAST WELSH BISHOPS OF S. DAVID'S.]

1. of the Psalter mentioned above, p. 189, note ^b, written by the same Jeuan, with verses by Rhyddmarch prefixed; 2. of the MS. of *S. Aug., De Trinitate*, above mentioned, by the same scribe, with his hexameters at the end of it, portions of which verses have been printed by Bishop Burgess (Durham 1812) from a half-burnt 16th century copy of them in the Cotton MSS. (Vitell. D. 7);—they are printed in full in Appendix D. below, as being (except Gildas) one of the earliest extant compositions by a Welshman, bearing on Church matters, and of an ecclesiastical origin;—3. of Rhyddmarch's Life

of S. David, so often referred to already. See also below under A.D. 1136 and 1145, for the deaths of Jeuan himself and of his nephew Sulien son of Rhyddmarch, and their connection with Llanbadarn.

^b William's visit was of course that of a conqueror, and in 1081, when he "subdued Wales" (*Ann. de Winton.*). The *Ann. Menev.* (ap. Wharton), the *Ann. Camb.*, and the *Brut y Tywysog*. (p. 50, ed. Williams) date it in 1079. The Gwentian *Brut* places it certainly between 1080 and 1084, and appears to indicate 1081, although 1080 is the last year actually given.

A.D. 1085. DOMESDAY Book, *Herefordshire*.—In *Arcenefelde habet Rex tres ecclesias. Presbiteri harum ecclesiarum ferunt legationes Regis in Wales; et quisque eorum cantat pro Rege II. Missas una quaque ebdomada. Si quis eorum moritur, Rex habet de eo xx. solidos per consuetudinem.* [Vol. I. p. 179. col. 2.]

A.D. 1086. ANN. MENEV.—*Scrinium Sancti David de ecclesia sua furatur, et juxta civitatem ex toto spoliatur.* [ap. Wharton, A. S., II. 649. A.D. 1088 *Ann. Camb.* and *Brut* ed. Williams.]

A.D. 1092. *Herveus a Bréton consecrated to Bangor by the Archbishop of York (vacante sede Cantuar.), apparently not appointed by election of the King of Gwynedd.*

STUBBS, *Act. Pontif. Ebor.*—Thomas Archiepiscopus [Ebor.^a] ordinavit Episcopos Herveum Bangorensem. [Twysd. 1707.]

* Lanfranc of Canterbury died 1089, and Anselm was consecrated 1093. The Professions of two other Bishops consecrated by Thomas, in 1091, are on the Canterbury Rolls. That of Herveus is not. Herveus was a Bréton by nation

(*Ord. Vital., H. E. XIII.*; vol. IV. p. 312. ed. Le Prevost 1852), was in favour with William Rufus, and became confessor to Henry I. (*R. de Diceto, De Praesul. Angl.*, MSS. Arundel 220). See below under A.D. 1109.

A.D. 1093 x 1104. *Herwald (the Welsh) Bishop of Llandaff placed under an interdict by Archbishop Anselm^a.*

ANSELM, ARCH. CANT., to *Ralph Abbat of Séez.*—Dominis et fratribus carissimis, Reverendo Abbatii Sagienti Rodulfo, et aliis servis Dei sub illo commandentibus, Frater Anselmus vocatus Archiepiscopus; ad altiora virtutum et monachici propositi semper proficere, et nunquam deficere. De fratre illo quem dicitis esse ordinatum a quodam Episcopo, qui a nobis est interdictus, hoc respondeo; quia si ordinatus est ab Episcopo de Walis qui vocatur Herewardus, nec illis

[JURISDICTION CLAIMED BY CANTERBURY OVER WELSH SEES.]

ordinibus, quos ab illo accepit, nostra concessione aliquando utetur, nec ab ullo Episcopo reordinari debet. * * * *. [S. Anselm. Epist. III. 23; Opp. p. 374 a. ed. Gerberon.]

* Ralph abbat of Séez in Normandy 1089 (Gerberon, ad loc. Anselm.) to 1109, Bishop of Rochester 1109, Archbishop of Canterbury 1114, was in England at Shrewsbury in 1102 (Eadmer). Herwald was Bishop of Llandaff

1056–1104 (*Lib. Landav.* 268; *Brut y Tywysog.*, *Gwent.*, p. 88: he died at the age of an hundred, *Ana. de Margan*); and Anselm Archbishop of Canterbury 1093–1109.

A.D. 1095. *Wilfrid^a (or Gryffydd) Bishop of S. David's restored (after suspension) by Anselm.*

EADMER, *Hist. Nov. II.*—[A.D. 1095, in quadam ecclesiola^b, Anselmus Archiepiscopus Cantuar.] Vilfrido Episcopo S. David de Gualis, qui vulgo Dewi vocatur, ipsa hora reddidit Episcopale officium; a quo, exigente culpa ejus, jam antea ipsem illum suspenderat. [ed. Selden, p. 34.]

Anselm Archbisop of Canterbury to the Earl of Shrewsbury and others.

ANSELMUS Roberto Comiti, et fratri ejus Ernulfo Comiti, et Radulfo de Mortuo Mari, et Philippo de Brajosa, et Bernardo de Novo Mercato, et aliis [probably A.D. 1095].—Anselmus Cantuariensis Archiepiscopus, Roberto Comiti, et fratri ejus Ernulfo Comiti, et Radulfo de Mortuo Mari, et Philippo de Brajosa, et Bernardo de Novo Mercato, et aliis qui terras habent in Episcopatu degentibus Vailfridi Episcopi, amicis et filiis in Deo carissimis; salutem et benedictionem Dei.—Quamvis vos ipsi solliciti esse beatatis de salute vestra, ad me tamen pertinet ut vos ad hoc quod vos decet coram Deo et animabus vestris expedit, excitem amica exhortatione, et invitem paterna admonitione. Precor itaque vos ut amicos, et consulendo moneo ut filios dilectos, quatenus dilecto Wilfrido Episcopo de Sancto David, propter honorem vestrum et propter religionem Christianam, omnem reverentiam et obedientiam quæ Episcopo in suo Episcopatu debetur cum amore exhibatis, et quæcumque Episcopali dispositione fieri debent, ejus consilio faciatis. Sic enim vos ipsos ante Deum exaltabitis, si vos religiosa humilitate Episcopo vestro, sicut Deus ordinavit, subjiceritis. Sed si in aliquo vestro consilio opus habuerit, promptos vos ut Christianos bonos inventiat, quatenus Deus vobis in omnibus necessitatibus vestris subveniendo retribuat. Hoc quoque maxime moneo et consulo, quia vobis valde necessarium est si Deum non vultis offendere, ut si terras aut decimas aut ecclesias, aut aliquid quod ad Ecclesiam ejus ecclesiastica

[JURISDICTION CLAIMED BY CANTERBURY OVER WELSH SEES.]

udine pertinet, tenetis;—ut reddere propter timorem Dei stu-
curetis. Nam certum est quoniam qui Deum exhæredat vel
sias Ejus in hac vita, si sine poenitentia et emendatione moritur,
non Dei exhæredatur in futura vita. Omnipotens Deus sic vos
sec et alia bona in hoc sæculo operari, ut vos faciat de beata
vocatione in æternum gloriari. [S. Anselm. *Epist. IV. 23*; Opp.
3 a.]

ilfrid or Geoffrey or Griffri (probably d, as he was certainly a Welshman, *Sim. p. Twysd.* 236) succeeded Sulien as Bishop in 1083, but was displaced by Rhyddmarch (see, p. 298), and remained in that position till Rhyddmarch's death, 1096 or 1098, by the former date. It looks as if he had consecrated independently of Canterbury, for reason probably Anselm refused at first to consecrate him. According to Giraldus (*De Invenientia. I. Opp. III. 49*), "consecrabat alios os Wallize, et consecratus fuit ab ipsis; ibat synodos Episcoporum, appellabatur ad eam crucem sibi præferebat:" all which pronounces no more than that he acted as if S. David's commonly had acted up to date (viz. without any reference to Canterbury) at any rate during his first temporary stay, until Rhyddmarch's party ejected him "suspension" by Anselm being merely a gloss put upon the very different facts. His acceptance of him as Bishop in A.D.

1095 is consistent with his actual reestablishment at S. David's itself (plainly by Norman power) either in 1096 or in 1098, to whichever year we assign Rhyddmarch's death. Wilfrid himself died 1112 according to both *Bruts* (1115 or 1116 according to the Latin chronicles), and was succeeded by a Norman Bishop outright. See below under A.D. 1115.

b On Anselm's way from Windsor to Canterbury, between May 20 and June 10.

c The persons addressed were the recent Norman conquerors and lords of a large part of Dyfed, Ceredigion, and Brecheiniog, viz. Rob. de Belesme, Earl of Shrewsbury, Arnulf of Montgomery, Ralph Mortimer, Philip Braiose, Bernard of Neufmarché, &c.: see *Brut y Twysog., Gwent.*, in an. 1088. One of them, Arnulf, paid small regard to Anselm's request: his men, it appears, seized Wilfrid and kept him prisoner forty days (*Capit. S. David. Eugenio Papæ, A.D. 1145*; ap. *Gir. Camb., De Invect. II. 6, Opp. III. 37*).

PERIOD THE THIRD.

FROM THE CLAIM OF JURISDICTION BY THE SEE OF CANTERBURY TO THE VISITATIONS OF ARCHBISHOP BALDWIN AS LEGATE, A.D. 1100-1188.

- [A.D. 1105 (*Brut*), 1106 and again 1113 (*Brut Gwent.*), 1107 (*Ann. Camb.*), Fleming established in Rhos in Pembrokeshire.
- A.D. 1107. See of Llandaff filled by a Norman nominee.
- A.D. 1109. The Bishop of Bangor driven from his see.
- A.D. 1111. Lands in Flint, Denbigh, and Anglesey (*Tegeingl, Rhyvoniog, and Moneu*) confirmed to Hugh Earl of Chester by the Prince of Gwynedd (*Brut Gwent.*).
- A.D. 1114. Henry I. "subegit sibi Reges Walensium" (*Ann. de Winton.*).
- A.D. 1115. First Norman Bishop in Wales, viz. at S. David's.
- A.D. 1119-1133. Appeal to the Pope to determine the boundaries of the sees of Llandaff, S. David's, and Hereford.
- A.D. 1120 and 1140. Further attempts by the Archbishop of Canterbury to force a Bishop upon the see of Bangor (vacant 1109-1120).
- A.D. 1135. The Bishop of S. David's first claims to be an Archbishop and Metropolitan.
- A.D. 1143. First Norman Bishop imposed upon the see of S. Asaph.
- A.D. 1157. Henry II. "subjugavit sibi Gualenses" (*Ann. de Winton.*). Homage done (for the first time) by the Prince of Gwynedd (Owen) to the King of England (*Will. Neubrig. I. 97*; and see *M. Paris.* 96 Wats—"Apud Snaedum multorum [Wallensium] cepit homagia, sc. nobiliorum").
- A.D. 1163 (July 1, Woodstock). Homage done both by Owen, and by Rhys of South Wales, to Henry II. (*R. de Diceto.* 536; *M. Paris.* 100).
- A.D. 1164-1169. North Welsh in successful revolt under Owen Gwynedd.
- A.D. 1165-1177. Unsuccessful attempts (by Archbishop Becket and his successor) to introduce a Norman Bishop upon Bangor (vacant 1161-1177) and to retain one at S. Asaph (deserted 1164-1175).
- A.D. 1177. Both South and North Welsh Princes, Rhys and David, do homage to Henry II. respectively at Gloucester and Oxford (*Bened. Abbas.* I. 162; *Hoveden*); and Rhys again in 1184 (*Bened. Abbas.* I. 314).—Norman Bishops again at both S. Asaph (1175) and Bangor (1177).
- A.D. 1187. Archbishop Baldwin visits part of Wales as Papal legate.
- A.D. 1188. And preaches the Crusade, also as legate, throughout the whole of Wales.]

A.D. 1107^a (Aug. 11). *Urban* (probably a Welshman, but not elected like his predecessor by the Welsh princes), consecrated at Canterbury to the see of Llandaff, professes canonical obedience to the see of Canterbury.

LIB. LANDAV.—Cessavit Episcopatus [of Llandaff, after Herwald's death] quatuor annis cum quinque mensibus et VII. diebus. Et millesimo centesimo VII. Incarnationis Dominicæ anno, sub eisdem

[BISHOP OF LLANDAFF APPOINTED BY THE NORMAN KING.]

pibus [sc. Henry I.], ab eodem metropolitano [sc. Anselm], et mo secundo ætatis suæ anno, tertio idus mensis Augusti, Urba-indauensis Ecclesiæ archidiaconus consecratus est in Episcopum, ariæ; presentibus Episcopis Angliæ, Girardo Eboraci metro-
no, Mauritio Lunduniensi, Windulfo Rofensi, Radulfo Cices-, Roberto Linconiensi, Roberto Cestrensi, Heriberto Noruiu-
Radulfo Dunolmensi, Johanni Bathoniensi. [p. 268^b.]

R. C. A.D. 1107. *Professio Urbani Clamorgatensis.* Ego Urbanus s et a te consecrandus Clamorgatensis Ecclesiæ antistes, quæ in sita est, canonicam obedientiam tibi promitto, et omnibus soribus tuis tibi canonice succendentibus, o Anselme, Sanctæ ernensis Ecclesiæ Archiepiscopo, et totius Britanniæ Primas.
Prior. et Convent. Cant. No. 1; and *MSS. Cotton. Cleop. E. 1.*]

A.D. 1102, S. Magnus, son of Erlend the Orkneys, having been pressed by Barefoot first into an expedition against as far as Anglesey, and then into one Ireland, escaped from the fleet, on the into Scotland to the King (*Heimskringla*, *Magnus Barefoot*, c. xxv. III. 226 183, and *V. S. Magni*, c. viii. ap. *Pin-*
V. SS. Scot. pp. 398, 399) Melkolfus (*fagni*), and remained in hiding, partly land, partly "apud Episcopum quendam Britannia" (*ib.*), until he became Earl of the in 1103. Melkolfus must be meant Edm Canmore, but Edgar was really Scotland in that year: see *Grub. Eccl. Scotland*, I. 249. And "Britannia"

may mean Cumbria or Strathclyde.

^b So also, but omitting Maurice of London and Gundulf of Rochester, *Eadw. H. N.* IV. Robert Chester—Robert Lichfield. And similarly *Contin. Flor. Wig.*, *Sym. Dun.* 230, *Gervas.* 1660, *Stubbe* 1711, *Hoveden* 1107. See also *Brut y Tywysog.* (a. 1104, p. 80 ed. Williams—"Worgan," i. e. Morgan), and *Brut Gwent.* (a. 1104, p. 88 in *Arch. Camb.*, 3rd Series, X.—"Gwrvan"). If "Bishop Gwrgant," whose son Nicolas was made Bishop of Llandaff in 1150 (*Brut y Tywysog.* in an. 1147, p. 176 ed. Williams), is identical with Urban, then Urban was married as well as his predecessor and successor. He was apparently a Welshman, but not elected to the see by the Welsh princes.

1107 x 1112. Dispute raised by Urban of Llandaff against Wilfrid of S. David's respecting the boundaries of their dioceses^a.

ationed in a Bull of Honorius II. of 1129 (*Lib. Landav.* 51, 52), which see

below in its place. The controversy was settled by a Welsh jury against Urban.

A.D. 1109. Herveus the (non-Welsh) Bishop of Bangor driven from his see.

RICARDUS MONACHUS, *Hist. Eliens.*—Mittitur a Rege [Henrico] ad se cœnobium Hervæus Pangornensis Episcopus a suo Episcopatu olentiam ejectus, ut ibi de rebus Ecclesiæ ad tempus sustentandumec Rex plenius deliberasset quid de eo esset facturus. Est Pangor monasterium in Walliis etc. ... Hic cum Episcopatu retur Herveus, gentem efferam nimia austeritate tractabat; tantam in moribus eorum perversitatem, quam nemo facile

[NON-WELSH BISHOP DRIVEN FROM BANGOR.]

posset tolerare. Unde, quod Episcopali timori nullam servabat reverentiam, gladium bis acutum ad eos domandos exercuit, in crebro anathemate nunc propinquorum et aliorum hominum coercens multitudine. Nec minor fuit eorum contra eum rebelleri. Tanto periculo ei insistebant, ut fratrem ejus perimerent, si modo eum punituri si possent in eum manus injicere. Ex Episcopus ingruens infortunium, plurimisque suorum interfectis graviter vulneratis, videns quod anima sua quereretur, ut congrueret haberet defensores, ad Regis Angliae confugit patrocinium, utile secundum consecutus exsiliū. [ap. Wharton, A. S., I. 679. And see also Dux. G. R. 232, R. de Diceto 501, Eadmer. Hist. Nov. IV. with Seller's note, Gul. Malm. G. P. A., IV. in fin., and Wharton, A. S., I. 678.]

Hervé "deseruerat Bancornensem locum, ubi intronizatus fuerat, pro penuria victualium," according to Will. Malm., G. R. A., V. § 445; and "spe majorum divitiarum, causatus quod sibi et Walensibus non conveniret" (Id., G. P., IV. in fin.). He had sought, but failed, to be

translated to various sees, but especially to Liège A.D. 1107. As Bishop of Bangor he was at the Council of London Sept. 29, 1104, and at other places and times down to the consecration of Thomas Archbishop of York, June 1109.

II. Paschal II. to Anselm Archbishop of Canterbury.

Leaves Anselm
to determine as
he thinks fit
about Hervé's
translation.

A.D. 1102, Dec. 12, Beneventum.—PASCHAL. II. ad Anselmum Arch. Cant.—* * * Gualensis Episcopi causam sacris omnino canonibus obviare non nescis. Ceterum quia inter barbaros barbarice et stolide promotus est, in tuæ Fraternitatis arbitrio ponimus; sic tamen ut de cætero in ea regione hujusmodi non præsumatur animadversio. * * * Date Beneventi II. Id. Decembris. [ap. Eadm. Hist. Nov. III., ed. Gerberon. p. 63, Wilkins I. 380, Mansi XX. 1060.]

III. Anselm Archbishop of Canterbury to Henry I. King of England.

Refuses to assent
to the proposed
translation of
Hervé to Li-

A.D. 1106, Sept. 28 x 1107, Aug. 11^a.—ANSELM. ARCH. CANT. ad Henricum Anglorum Regem.—Suo carissimo domino Henrico, Dei gratia Anglorum Regi et Daci sieux. Northmannorum, Anselmus Archiepiscopus fidele servi- tium cum orationibus. Mandavit mihi Dignatio vestra per electum Wintoniensem, ut sibi scriberem utrum dominus Hervæus Episcopus Bancorensis possit constitui Episcopus in Ecclesia ^bLuxoviensi. Hoc utique facile fieri non intelligo. Sicut enim nullus Episcopus sacrari debet alicui Ecclesiæ sine assensu et consilio Archiepiscopi et aliorum Episcoporum totius provinciæ, ita qui sacratus est Episcopus non potest constitui in alia provincia Episcopus canonice sine con- silio et assensu Archiepiscopi et Episcoporum ejusdem provinciæ cum

[NON-WELSH BISHOP DRIVEN FROM BANGOR.]

ectoritate Apostolica, nec sine absolutione Archiepiscopi et Episcoporum provinciae in qua sacratus est. Quæ absolutio fieri nequit sine magna et communi consideratione et consilio eorum, sine quibus insecurari (ut dixi) non potuit: et quamvis Episcopatus ejus ita deatur destructus, ut in eo manere non possit. Omnipotens Deus misericordia vestra in hac et in aliis actionibus vestris. Amen. [S. Anselm. Hist. III. 126; Opp. p. 412.]

^a This letter must have been written after Sept. 1106, the date of the battle of Tenchebrai, before Aug. 11, 1107, the day of the consecration of the "elect" of Winchester (William de

Giffard), who brought the message to Anselm, to which the latter replies.

^b For *Laxoviensi* read *Lexoviensi* (sc. Lisieux): v. Picard ad loc.

IV. Paschal II. to Anselm Archbishop of Canterbury.

<sup>Translate Hervé
the first op-</sup> A.D. 1108, Nov. 21 (*Beneventum*).—PASCHALIS EPISCOPUS SERVUS SERVORUM DEI, Venerabili Patri Anselmo Cantuariensi Episcopo, salutem et Apostolicam benedictionem. Novit Fraternitas tua quod sicut ex Apostolica sententia omnis pontifex ex hominibus assumptus pro hominibus in his quæ ad Deum sunt constituitur. Frater vester iste Herveius, quem vita et scientia commendant, ob barbarorum immanitates quas in fratres ejus et alios Christianos exercuerunt, in Ecclesia, in qua constitutus est, Episcopale officium adimplere non potuit. Ne igitur officium sibi injunctum infructuosum remaneat, Dilectioni tuæ mandamus, rogantes ut ei attentionis provideas, et si quæ vacans Ecclesia eum vocaverit, ex Apostolicæ sedis autoritate in ea eum constituas, quatenus ibi Deo servire et Episcopale officium Domino largiente adimplere valeat: ne infructuoso silentio diu torpeat, qui vitæ cœlestis documenta in scientia et moribus portat. Interim autem in omnibus eum commendatum habeas, satis enim strenue et fideliter se apud nos in causis vestris studiosum exhibuit. Fraternitatem tuam incolumem per multa tempora virtus Divina custodiat. Dat. XI. cal. Decembris. [From *Hist. Eliens.*, b. III. c. 4; in *Browne Willis, Bangor, Append.* pp. 184, 185.]

V. Paschal II. to Henry I. King of England.

<sup>Translate Hervé
to any vacant
see.</sup> A.D. 1108, Nov. 21, *Beneventum*.—PASCHAL. II. ad Henricum Anglorum Regem.—Paschalis Episcopus servus servorum Dei etc. * * *. Novit præterea Gloria vestra dominum Hervæum Episcopum, quem vita et scientia commendat non modica, nimia barbarorum ferocia et persecutione de sede sua expulsum, et multa fidelium fratribus suorum cæde fuisse fugatum.

[FIRST NORMAN BISHOP IN WALES.]

Cujus ut scientia fructum qui non periit afferre, et vita bonum valeat
 Dei populo exemplum præbere; volumus et rogamus, si qua cum
 apud vos vacans Ecclesia vocaverit, ibi auctoritate Apostolica consti-
 tuatur, ne infructuoso diu silentio torpeat qui vitæ cœlestis documenta
 in scientia et moribus portat Dat. XI. kal. Decembris.^a [In
Selden ad Eadm. H. N. IV. p. 210, from *Hist. Eliens.*]

^a Dated 1108 by Jaffé; and certainly of same date with the preceding letter. See also *Wharton, A. S.*, I. 679. Herveus was translated to the new see of Ely after June 27, 1109 (*Eadm. Hist. Nor. IV.*), Anselm having died

April 21 of that year; but the latter had consented to the new see although hardly to the new Bishop (*Eadm. Hist. Nor. IV.* pp. 95, 96, 104; *Anselm. Epist. III. 182*).

A.D. 1111. Ewenny Abbey founded by William de Londres (*Bret., Gwent.*; and *Dugd. Mon. IV.* 523); before 1112, Kidwelly by Roger Bishop of Salisbury (*Dugd. ib. IV.* 65, No. 1); and 1113, Goldclive by Robert de Candos (*Id. ib. VI.* 1021); preceded apparently by a few years by the (also Norman) foundations of Pembroke (or Monkton), S. Dogmael's, and Brecon, respectively by Arnulf of Montgomery, Martin of Tours, and Bernard of Neuf-Marché (*Id. ib. III.* 259, *IV.* 128, 320).

A.D. 1115, Sept. 19. *Bernardus Bishop of S. David's (the first Norman prelate in Wales), appointed by Henry I. and consecrated by the Archbishop of Canterbury, professes canonical obedience to that see.*

I. EADM., *Hist. Nov. V.*—Clerici Meneuwensis Ecclesiæ, quæ sub patrocinio beati Andreæ et Sancti David in Walis fundata consistit, Episcopum sibi defuncto Episcopo suo Wilfrido a Rege Henrico postulavere: et electus est in hoc opus Bernardus quidam, capellanus reginæ, vir probus et multorum judicio sacerdotio dignus. Electus est autem Sabbato jejunii septimi mensis [apparently Sept. 18], et eodem die ad presbyteratum a Wentano Episcopo Willhelmo apud Suthwercham consecratus. De promotione vero pontificatus, quam mox in crastino fieri et Rex et alii plures optabant, cum ubi aptius fieri posset disquireretur, intulit Robertus Comes de Mellento supervacue de loco dubitari, dum constaret Episcopum tali eventu electum ex consuetudine in capella Regis debere sacrari, et hoc se probaturum si opus esset pronuntiat. Quod non æquum hominis dictum pater Radulfus parato animo ferre non valens, dixit eum hujusmodi allegatione leviter posse efficere, ut nec ibi nec alibi, nisi

[FIRST NORMAN BISHOP IN WALES.]

Cantuariz, pro quavis causa pontifex idem sacraretur. Sciret tamen **Comes ipse**, quia, postquam de capella tantum Regis dixit, nulla ratione se illum inibi consecraturum. Ad quæ Rex, ad Comitem **versus**, Nihil est, inquit, quod intendis. Nec enim ego aut quilibet alter potest Episcopum Cantuariensem aliquo modo constringere ut Episcopos Britanniæ alibi consecret quam velit ipse. Quapropter viderit: suum est: consecret Episcopum suum ubi voluerit. Proposuit itaque illum in ecclesia hospitii sui apud Lambetam consecrare; verum quia ipsi officio regina interesse volebat, postulatus ab ea sacravit ipsum in ecclesia beati Petri Westmonasterii XIII. Kal. Octobris [Sept. 19], accepta ab eo solita professione de subjectione et obedientia Ecclesiæ Cantuariensi et Episcopis ejus exhibenda. Huic consecrationi interfuerunt et cooperatores extiterunt suffraganei Ecclesiæ Cantuariensis, Episcopi videlicet hii, Willielmus Wintoniensis, Robertus Lincoliensis, Rogerius Serberiensis [Salisbury], Johannes Bathoniensis, Urbanus Glamorgacensis, Gilebertus Lumiensis [Limerick] de Hibernia. [pp. 116, 117. So also *Flor. Wig.* a. 1115, and *Gervas.* 1660.]

II. P. R. C. A.D. 1115.—*Professio Bernardi Walensis Episcopi.* Ego **Bernardus Ecclesiæ Sancti Andreæ et Sancti David**, quæ in Guualis est, electus, et a te, Reverende Pater Radulfe, sancte Cantuariensis Ecclesie Archiepiscopi et totius Britanniæ primas, antistes consecrandus, tibi et omnibus successoribus tuis tibi canonice succendentibus debitam et canonicam obedientiam et subjectionem me exhibiturum fore profiteor. [*Reg. Prior. et Convent. Cant.* 1; and *MSS. Cotton. Cleop. E. 1.*

III. BRUT Y TYWYSOG., *Gwent.*,
A.D. 1112.—Yr un flwyddyn y bu farw Griffri Escob Dewi; ac y gwnaeth y Brenin wr a elwid Berned Norman yn Escob yn ei le heb na chennad na chyfarch ysgolheigion y Cymry; ac yna colles Escob Dewi ei faint ac ai dug Escob Caint. [p. 96. in *Arch. Camb.*, 3rd Series, X.—See also the *Brut*, ed. Williams, in a. 1112, p. 118.]

The same year Grifri, Bishop of S. David's, died, and the King made a person called Bernard, a Norman, Bishop in his room, without the leave of or asking the Welsh scholars; by which the Bishop of S. David's lost his privilege, which was taken by the Bishop of Canterbury. [*ib.* p. 97.]

[CHAPTER ORGANIZED AT S. DAVID'S.]

a "Primus Francorum," according to *Gir. Camb.* (*Itin. Camb.* II. I, p. 856), and "primus ad hanc sedem Regia potestate translatus" (*Id. De Jure et Statu Menev. Eccl. Dist. II. Opp. III.* 152), and "reclamantibus clero Ecclesiae et populo nec non et ipso quoad licuit electo" (*Id. De Invest. II. I, Opp. III.* 49). "Usque ad illum (Wilfridum) Episcopi extiterunt Brittonici" (*Sim. Dun., Twyed.* 236; and *Flor. Wig.* in an. 1115). See also the *Annal. Menev.* ap. *Wharton, A.S.* II. 649. The "Welsh scholars"

are said (*Jones and Freeman, St. David's*) to have elected Daniel brother of Bishop Rhydderch, son of Bishop Sulien, to succeed Wilfrid (who died apparently in 1112, *Brut y Tywysog.* in 22.), the same who appears in the *Brut y Tywysog.* A.D. 1124 (1130 *Brut Gwent.*) as "arbitrator between Gwynedd and Powys," and as "Archdeacon Powys" — "Archdeacon of Powys" (pp. 152, 154, ed. Williams), and who died that year; but according to the *Ann. Menev.* ap. *Wharton*, and the *Ann. Camb.*, A.D. 1127.

A.D. 1114 x 1123^a. *Wales and Ireland claimed as within the Province of Canterbury.*

GUL. MALM., G. R. A., III.—Eboracensis Archiepiscopus habebit omnes trans Humbram Episcopos suae ditioni subjectos, . . . et omnes Episcopos Scotiæ et Orcadum; sicut Cantuariensis habet Episcopos Hiberniæ et Walarum. [Also in *App. ad Flor. Wig. Cbrex.*]

a The date conjecturally assigned to this work of Will. Malm.: see Hardy's Preface to his Works. But the assertion was hardly more true of Wales than of Scotland. Urban of Llandaff 107, and Bernard of S. David's 1115, appear continually as suffragans of Canterbury both at consecrations and at councils (see e. g. *Eadmer* passim), being the first Bishops of Welsh sees who

did so, and the first also whose Professions appear on the Profession Rolls of Canterbury. But the attempt to impose Bishop Herveus upon Bangor had failed; the see of S. Asaph was vacant, and had never been occupied by a Norman nominee; and Bernard himself after some years strove to throw off subjection.

A.D. 1115 x 1148. *Bishop Bernard establishes a body of Canons (but without a Dean) at S. David's^a.*

GIR. CAMB., De Jure et Statu Eccl. Menev., Dist. II.—Menevensem enim Ecclesiam rudem hic (Bernardus) prorsus et inordinatam inventit. Clerici namque loci illius, qui *Glaswyr* [= *Eglwyswyr*], id est, Viri Ecclesiastici, vocabantur, barbaris ritibus absque ordine et regula Ecclesiaz bonis enormiter incumbebant. Canonicos hic igitur primus instituit, et canonicas quanquam miseras nimis et minutas, utpote plus b militaris in multis quam clericalis existens, ordinavit. [*Opp. III.* 153, 154.]

a See above, p. 295, note b.—"Mox Papa quiescivit, utrum Decanum haberet Menevensis Ecclesia. Et cum responderet Giraldus quod personas non habebat Ecclesia illa praeter Archidiaconos quatuor" etc. (*Gir. Camb., De Jure et Statu Menev. Eccl., Dist. II. Opp. III.* 184,

writing of A.D. 1200.)

b The same Bishop, while "militaribus officiis," instituted by him, "X. terre carucatas, XX. vel XXX., largiretur," endowed his canonicates with one, two, or three, except one (given to his nephew) to which he gave XX. (*Gir. Camb., a.*)

[APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

A.D. 1119. October. *First Appeal of Urban of Llandaff to the Pope against the Bishops of S. David's and Hereford*^a.

^a See above, pp. 284, 303.

I. A.D. 1119. Oct. *Requisitio Urbani Landavensis Ecclesiae Episcopi versus Calixtum Papam apud Remis.*

Appeals to the Pope to help the impoverished see of Llandaff against the Bishops of Hereford and S. David's. *Venerabili Calixto Apostolico, et totius Christianitatis summo patrono, URBANUS LANDAUENSIS ECCLESIAE EPISCOPUS, fidele seruitium et orationes debitas. Ecclesia Dei, nostraque sub Deo et uobis, uestræ misericordiæ et pietati hanc dirigit epistolam; et suppliciter rogat, ut pro summo Rege Christo eam precipiatis diligenter uobis recitari et a uobis misericorditer exaudiri. A tempore antiquorum patrum, dilectissime pater et domine, sicut cyrografum sancti patroni nostri Teliaui testatur, hæc Ecclesia predicta, prius fundata in honore Sancti Petri Apostoli, aliarum omnium Ecclesiarum Gualizæ semper magistra extitit in dignitate et in omni priuilegio, donec tandem per sediciones et tot bellorum flagitia, et inueterato antecessore meo Herwoldo, et inde debilitato, Ecclesia cepit debilitari, et fere uiduata pastore, et annichilata indigenarum crudelitate, et inuasione superuenientis gentis Normannicæ. Semper tamen religiosi uiri ad seruendum in ea heserunt, tum propter Anglorum uiciniam (a quibus in ecclesiastico quidem ministerio nichil discrepabant, quia apud eosdem fuerant tam nutriti quam erudit;) tum etiam quod ab antiquis temporibus, id est, a tempore Eleutherii Papæ sedis Romanæ, Episcopus illius loci, et post aduentum Augustini in Britanniam insulam Dorobernensis Ecclesiae Metropolitani, eiusdem Archiepiscopo, simul et Regi Anglorum, semper fuerat subditus et per omnia obediens. Nouissime autem, Willelmo Rufo Rege regnante, maxima cleri parte iam deleta, XXIII. tamen canonicis Ecclesia fuerat munita, quorum inpresenti nulli præter duos in ea remanent; et in dominio Ecclesiae quattuor carrucæ, et quattuor libræ. Nec tantum in territoriis ablatis nunc Ecclesia desolata et dispoliata, uerum etiam in decimis ablatis sibi, et omnibus clericis totius Episcopatus, tam laicali potestate quam monachorum inuasione, quam etiam fratrum nostrorum Episcoporum, Herfordiæ uidelicet et Sancti Deui, territorii simul et parrochiæ grandi inuasione. Nunc precor uos ut patrem, uelut inermis armatum, et debilis fortem, quatinus Ecclesiae nostræ uobis commissæ*

[APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

sucurratis; ut Qui uos fecit, Ipse uos manuteneat, et post laboris terminum perducat uos ad perhenne solacium. Amen. [Lib. Lander. 83-85.]

* Miswritten "vicinia," in original MS.

II. A.D. 1119. Oct. 16. Soissons. *Privilegium of Calixtus II. n Bishop Urban.*

Decrees secure possession of his diocese, and in particular of certain churches in it, to the Bishop of Llandaff.

CALIXTUS EPISCOPUS, SERVUS SERVORUM DEI, ~~venerabilis~~
fratri Urbano, Landauensis Ecclesiae Episcopo, eiusque successoribus canonice substituendis in perpetuo. Pia postulatio voluntatis effectu debet prosequente compleri, quatenus et deuotionis sinceritas laudabiliter enitescat, et utilitas postulata uires indubitanter assumat.

Quia igitur Dilectio tua, ad sedis Apostolicæ portum confugiens, eius tuitionem deuotione debita requisiuit; nos supplicationi tuæ clementer annuimus, et beati Petri, sanctorumque confessorum Dubricii, Teliaui, Oudocei, Landauensem Ecclesiam, cui (Deo auctore) presides, in Apostolicæ sedis tutelam excipimus. Per presentis igitur priuilegii paginam Apostolica auctoritate statuimus, ut Ecclesia uestra cum sua dignitate ab omni secularis seruitii grauamine libera maneat et quieta. Quocunque uero concessione pontificum, liberalitate principum, oblatione fidelium, uel aliis iustis modis, ad eandem noscuntur Ecclesiam pertinere, ei firma in posterum et integra conseruentur. In quibus haec propriis duximus nominibus annotanda: Landauiam scilicet, cum territorio suo, ecclesiam Elidon, ecclesiam Sancti Ylarii, Sancti Nisien, Sancti Teliaui de Merthir myuor, Sancti Teliaui de Lannmergualt, Lann Ildut, Lann Petyr, Cula-Lann, Lann Cyngualan, Lann Teiliau Portulon, Lanteiliau Talypond, Lann Gemei, Lann Dodei, Cilcyuhinn, Cruchguernen, villam Lann Catgualatyr cum ecclesia Sancti Cyuiu, villam Sancti Tyuauc cum ecclesia, villam Henriu cum ecclesia, villam Merthir Teudiric cum ecclesiis, villam Sancti Oudocei cum ecclesia, villam Sancti Nuuien cum ecclesia, villam Tynysan cum ecclesia, villam Lann Cum cum ecclesiis, villam Lann Guern Cynuc cum ecclesia, villam Merthir Dincat cum ecclesia, Lanngarth, Sancti Teliaui de Porth Halauc, Sancti Teliaui de Cressinic, ecclesiam Sancti Cletauci, ecclesiam Sancti Sulbui, villam Penuei cum ecclesia, Lan Helicon, Lann Mihacgel maur, villam Cairduicil cum ecclesia, ecclesiam Sancti Catoci, Lann Coit, Talpont-Escop, Languonhoill, Ruibreinn, Caircastell, Penniprisc, Tref-Meibion-Ourdeuin, Trefmain, Tref-Meibion-Guichtrit, Tref Rita, Lanndinuul cum*

[APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

ecclesia, et cum decimis, oblationibus, sepulturis, territoriis, refugiis, et libera communione earum. Quæcunque præterea in futurum (largiente Deo) iuste atque canonice poterit adipisci, quieta ei semper et illibata permaneant. Decernimus ergo ut nulli omnino hominum liceat predictam Ecclesiam temere perturbare, aut eius possessiones auferre, vel ablatas retinere, minuere, uel temerariis uexationibus fatigare; sed omnia ei, cum parrochiæ finibus, integra conseruentur tam tuis quam clericorum et pauperum usibus profutura. Si qua igitur infuturum ecclesiastica secularisve persona, hanc nostræ constitutionis paginam sciens, contra eam temere uenire temptauerit, secundo tertioue commonita, si non satisfactione congrua emendauerit, potestatis honorisque sui dignitate careat, remque se Diuino iudicio existere de perpetrata iniquitate cognoscat, et a sacratissimo Corpore ac Sanguine Dei et Domini Redemptoris nostri Jesu Christi aliena fiat, atque in extremo examine districtæ ultioni subiaceat. Cunctis autem eidem Ecclesiæ justa servantibus sit pax Domini nostri Jesu Christi, quatenus et hic fructum bonæ actionis percipient, et apud dictum Iudicem premia æternæ pacis inueniant. Amen.

Ego Calixtus Catholicæ Ecclesiæ Episcopus^b. Datum Suessioni per manum Grisogoni, sanctæ Romanæ Ecclesiæ Diaconi Cardinalis ac Bibliothecarii, XVII. cal. Nouembris, inductione XIII., Incarnationis Dominicæ anno millesimo centesimo XVIII^o., pontificatus autem domini Calixti Secundi Papæ anno ^cprimo. [Lib. Landav. 85-88.]

^a The churches named extend from Llansillo (S. Sulbi = apparently S. Tyssilio) and Clodock (S. Clitawg's) in Ewyas, to Llanferwallt and other places in Gower. But no reason appears why they and none others are named, unless it be that they constituted the possessions of the see. There are separate records at various dates of the grant of most of them. They do not either cover the entire diocese, or mark its boundaries.

The list will be found further on twice repeated with both variations and additions.

^b In the MS. both this signature, and the seal (here omitted), are in facsimile.

^c Miswritten "prioris," in original MS.—It looks as if Urban had anticipated Bernard by going to the Pope at Soissons Oct. 16, both himself and Bernard being summoned to the Council at Rheims Oct. 20.

III. A.D. 1119. Oct. 16. Soissons. Calixtus II. to Ralph Archbishop of Canterbury.

Charges him to protect the Bishop of Llandaff ^{fratri Radulfo Cantuariensi Archiepiscopo}, salutem et Apo-

CALIXTUS EPISCOPUS, SERUUS SERUORUM DEI, *venerabilis*

against the other stolicam beni[uolentiam]. Sicut fratrum, quinam plenius two Bishops. id nouerunt, suggestione cognouimus, Landauensis Ecclesia ita bonis suis et per Episcopos et per laicos expoliata est, ut redacta pene in nichil videatur. Rogamus itaque sollicitudinem

[APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

tuam, et precipimus, ut ei super iis qui bona eius detinent iustitiam facias, et precipue super Episcopo Sancti Deui, et super Episcopum Herfordiæ, qui injuste terras et parochias eiusdem dicuntur Ecclesie obtinere. Dat. Suessioni, XVII. kal. Nov. [Lib. Landav. 88.]

IV. A.D. 1119. Oct. 16. Soissons. Calixtus II. to Clergy and Nobles of Llandaff diocese.

CALIXTUS EPISCOPUS, SERUUS SERUORUM DEI, *dilectis filiis*,
Charges them to *monachis, capellaniis, canoniciis, ^aWaltero Filio-Ricardi, Brianis,*
&c. to the see of Filio-Comitis, Willelmo Filio-Badrun, Roberto de Chandos,
Llandaff.

Gefrido de Broi, Pagano Filio-Johannis, Bernardo de Novo
Mercato, Guinbaldo de Badalon, Rogerio de Berkele, Guillelmo vice-comiti
de Cairti, Guillelmo filio Rogerii de Renni, Roberto Filio-Rogerii, Robert.
cum tortis manibus, et ceteris per Landauensem Episcopatum nobilibus, salu-
tem et Apostolicam beniuolentiam. Matris uestræ Landauensis Ecclesiae
ad nos querela pervenit, pro eo quod per vos bonis suis expoliata
et fere in nichil redacta sit. Unde nos, affectione debita con-
dolentes, presentes ad uos litteras destinamus; monentes ac preci-
pientes, ut terras, decimas, oblationes, sepulturas, et bona cetera, qua-
ut eidem Ecclesiae aut aliis de ipsius parochia ecclesiis nequiter
abstulisti et detinetis, seposita dilatione, reddatis. Iniquum est
enim ut filii matrem lacerent et illius bona diripiant, quam omnino
tueri et de suis debuerant facultatibus adiuuare. Sane si nostris
monitis obedire et predictam matrem uestram curaveritis adiuuare,
omnipotentis Dei et beati Petri et nostram poteritis gratiam opti-
nere. Alioquin nos (prestante Deo) in uos, tanquam in contemp-
tores et sacrilegii reos, sententiam quam uenerabilis frater noster
Vrbanus, Episcopus uester, canonica æquitate protulerit, confirmamus.
Dat. Suessioni, XVII. kal. Noueb. [Lib. Landav. 89.]

* Some of these names of Norman lords in Glamorgan can be identified: e.g. Walter Fitz-Richard, Brian Fitz-Count, William Fitz-Baderon, Robert de Chandos, Payne Fitz-John, Bernard of Neuf-Marché, Wynebald de Baalun. Badalon is

misprinted "Ludalou" in Rees, and Roger de Berkely (Berkrolles) is "Roger Berklos" in the *Gwentian Brut*. One "Will. de Reigni" witnesses a deed of A.D. 1220 (*Francois, Charters of Neath*).

V. A.D. 1119. Oct. 16. Soissons. Calixtus II. to Clergy and Laity of Llandaff diocese.

Charges them to *CALIXTUS EPISCOPUS, SERUUS SERUORUM DEI, *dilectis**
assist the see of filiis, clericis, monachis, et laicis, in Landauensis Ecclesia
Llandaff.

parochia constitutis, salutem et Apostolicam beniuolentiam. Venientem ad nos uenerabilem fratrem nostrum Vrbanum,

[APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

Episcopum uestrum, benigne suscepimus; et oppressionem uestrae Ecclesiae audientes, debita ei affectione compassi sumus; siquidem minuauit nobis matrem uestram Landauensem Ecclesiam usque adeo nonachorum quorundam, clericorum, necnon et laicorum inuasionis et rapinis attritam, ut in ea Episcopus manere vix possit. Quod profecto et nobis graue est, et ad uestrarum spectat periculum animatum. Vestram itaque uniuersitatem litteris presentibus uisitantes, nonemus atque precipimus, ut eundem fratrem nostrum affectione lebita diligatis, et debitam ei (tanquam patri et pastori uestro) reuentionam et obedientiam impendatis. Porro commissam sibi Ecclesiam, matrem uestram, sicut boni filii adiuuare, et ablatas ei possessiones et bona recuperare, secundum datam uobis a Domino facultatem uiriliter studeatis; aliis quoque ecclesiis Landauensis parochiæ debita persolventes, reuelationis et restaurationis eis maximum apponere procuretis. Per hoc enim, et omnipotentis Dei benictionem et gratiam, et remissionem uestrorum consequimini peccatorum. Dat. Suessioni, XVII. kal. Nov. [Lib. Landav. 89, 90.]

VI. A.D. 1119. Oct. 20-30. Urban present at the Council of Rheims^a.

Millesimo centesimo nono decimo anno Incarnationis 6th Council of Domini, Concilium Remense a Calixto Papa, et prelates, &c. sente Lodguino Franciæ Rege, cum presentibus centum faculis quinquies, tam Archiepiscoporum et Episcoporum quam tiam Abbatum, cum innumerabili copia clericorum et laicorum, nceptum est XIII. cal. mensis Nouembris; finitum uero IIII. cal. iusdem Nouembris; cui interfuit Urbanus, Landauensis Ecclesiæ Episcopus, et renouato priuilegio Ecclesiae ipsius cum omni dignitate sua, datum sibi fuit priuilegium illud sigillatum, cum litteris aliis alutatoriis Archiepiscopo, Regi, et populo. [Lib. Landav. 85.]

^a "Directi sunt ab Henrico Rege Anglorum ad ipsum concilium (Remense) Episcopi Angliae qui tunc temporis in Northmannia cum eo degebant, Willhelmus videlicet Exoniensis,

Ranulfus Dunelmensis, Bernardus Menevensis, et Urbanus Glamorganensis" (Eadmer, Hist. Nov. V.).

VII. A.D. 1119. Oct. 22. Rheims. Calixtus II. to Henry King of England.

CALIXTUS EPISCOPUS, SERUUS SERUORUM DEI, karissimo requests his protection for the in Christo filio Henrico illustri et gloriose Anglorum Bishop and see Regi, salutem et Apostolicam beniuolentiam. Venientem ad nos uenerabilem fratrem nostrum Vrbanum,

[WELSH BISHOP OF BANGOR CONSECRATED AT CANTERBURY.]

Landauensem Episcopum, uirum (uti accepimus) honestum ac religiosum, benigne suscepimus, et Landauensis Ecclesiæ tribulationibus affectione debita compassi sumus; eum itaque ad te cum litteris presentibus dirigentes, nobilitatem tuam rogamus, et obsecramus in Domino, ut eum pro beati Petri reuerentia, et honore et amore nostro, sicut regiam maiestatem condecet honorare, et ei commissam Ecclesiam (secundum datam sibi a Domino facultatem) defendere studeas adiuuare; quatenus a Deo et a beato Petro retributionem, et de peccatis tuis remissionem et indulgentiam consequaris. Datum Remis, XI. kal. Nouembris. [Lib. *Landav.* 88.]

A.D. 1120. April 4. *David, a Welshman from the Scotch Abbey of Wurzburg^a, elected by the Prince of Gwynedd, but consecrated at Westminster to the see of Bangor, professes canonical obedience to the see of Canterbury.*

CONTIN. FLOR. WIG. a. 1120.—Radulfus Archiepiscopus Cantuariensis, II. nonas Januarii [Jan. 4], feria prima, Angliam revertitur; et II. nonas Aprilis, Dominica die, apud Westmonasterium consecravit in pontificatum Bangornensis Ecclesiæ quendam clericum venerandum, David nomine, electum a principe Griffino, clero et populo Waliæ; cuius consecrationi interfuerunt Ricardus Episcopus Lundoniensis, Rotbertus Lincolniensis, Rogerus Særesbyriensis, Urbanus Glamorgatensis. [II. 74.]

ANN. ECCL. WIGORN. a. 1120.—Radulfus Cant. Archiepiscopus clericum quendam David nomine Walensem natione apud Westmonasterium consecravit ad Episcopatum Bangorensis Ecclesiæ. [ap. Wharton, A. S., I. 475.]

P. R. C. A.D. 1120.—*Professio David Pangorensis Episcopi.* Ego David, electus Dei gratia Pangornensis Episcopus, promitto canonicam subjectionem et obedientiam sanctæ Cantuariensi Ecclesiæ et tibi, Pater Radulfe, et omnibus successoribus canonice introductis. [Reg. Prior. et Convent. Cant. I; and MSS. Cotton. Cleop. E. I.]

^a "Iter illud ad Romanum" (the Emperor Henry V.'s expedition into Italy 1110, when Paschal II. compromised the question of investitures with him) . . . "David Scottus"—["Irensis quidam scholasticus," according to Orderic. Vi-

tal. X. I, vol. IV. p. 7.]—"Bangorensis Episcopus exposuit, magis in Regis gratiam quam historicum deceret acciduisse" (Gal. Malm. G.R.A. V.).

[SUPPOSED CANONIZATION OF S. DAVID.]

A.D. 1120. Before April 14^a. Restoration of Llandaff Cathedral commenced by Bishop Urban.

(Indulgence granted by Ralph Archibishop of Canterbury.)

RADULPHUS, DEI GRATIA CANTUARIENSIS ARCHIEPISCO-
 Indulgence to those who contribute to the restoration of Llandaff Cathedral.
PUS, omnibus Ecclesiae filiis, Francis et Anglis atque Gua-
ttribute to the lensibus, et cuiuscunque sint nationis hominibus, salu-
tem et benedictionem Dei et suam. Rogamus kari-
dinal.

tatem' uestram, ut oculis misericordiae respicere velitis indigentiam Landauensis Ecclesiae; confisi etenim de uestrarum elemosinarum auxilio eandem ecclesiam edificare disposuimus, ut ibidem populus Dei conuenire possit ad audiendum verbum Domini. Quicunque igitur ad edificationem predictae ecclesiae aliquid de suo impertiri pro karitate Dei uoluerit, sciat se nostrarum orationum atque beneficiorum esse partipem; sed et de onere penitentiae suæ, quod sibi a suis confessoribus impositum est, quartam partem ei, de misericordia Dei et potestate nostri ministerii confisi, relaxamus. [Lib. Landav. 83.]

* The letter had been received and the work was begun on that day. And the relics of Dubricius and of Elgar (Lib. Landav. 7) were removed from Bardsey, "verbo et assensu Radulfi et

assensu David Bancorensis Ecclesiae pontificis, et in presentia simul et Grifidi Regis Guenedocie et totius cleri et populi," &c., May 7, and deposited at Llandaff May 23 (Lib. Landav. 81).

A.D. 1123. May 25. Rome. Privilegium granted by Pope Calixtus II. to Bernard Bishop of S. David's on behalf of his See^a.

CALIXTUS EPISCOPUS SERVUS SERVORUM DEI ^bvenerando
 Decrees secure possession of his diocese and its property to Bishop Bernard of S. David's and his successors. **Bernardo Episcopo de Sancti David suisque successoribus substituendis in perpetuum. Justis votis assensum præbere justisque petitionibus aures accommodare nos con-**

venit, qui licet indigni justitiae custodes atque præcones in excelsa Apostolorum Principum Petri et Pauli spicula positi Domino disponente conspicimur. Tuis igitur, frater in Christo reverendissime Barnarde, justis petitionibus annuentes, Sancti Andreæ Apostoli et Sancti David Ecclesiam cui auctore Deo præsides sedis Apostolicæ auctoritate munimus. Statuimus enim universa, quæ regni nostri Henrici gloriosi Regis donatione sive aliorum fidelium largitione aut alia conquisitione ad eandem Ecclesiam juste pertinent, libera semper et illibata serventur; si qua vero ipsius Ecclesiæ bona vel ipsorum incuria vel quacumque violentia hostilitate

[PROPOSED TRANSFER OF TWO WELSH SEES TO YORK.]

ac vastitate ubilibet amissa noscuntur, omnino restituenda sancimus; ad hæc adjicientes decernimus, ut quæcunque imposterum liberalitate regum vel principum vel oblatione fidelium vestræ Ecclesiæ justæ atque canonice poterit adipisci, firma tibi tuisque successoribus et illibata permaneant; rectores sane vel ministri ejusdem Ecclesiæ personas terras et omnimodas possessiones et quælibet jura sua incircuosa libertate possideant, sicut unquam melius quorumlibet regum tempore possederunt, et sicut in sigillatis scriptis regiis continetur. Si quis autem decreto hujus nostri tenore cognito temere contrarie temptaverit, nisi secundo tertiove commonitus Deo et ejusdem Ecclesiæ vestræ Episcopo satisficerit, sciat se omnipotentis Dei et beati Petri Apostolorum principis indignatione plectendum et mucrone Sancti Spiritus feriendum.

Ego Calixtus Catholicæ Ecclesiæ Episcopus. Dat. Laterani per manum Aimerici sanctæ Romanæ Ecclesiæ Diaconi Cardinalis et Cancellarii, 8 kalend. Jun., indictione prima, Incarnationis Dominice a°. M^{mo}. C^{mo}. XX^{mo}. III^{to}., pontificatus autem domini Calixti Secundi Papæ anno quinto. [MSS. Harl. 1249, pp. 128, 129.]

* Godwin is the earliest traceable authority for the formal canonization of S. David, probably at this same time; and if by Calixtus II. (as Godwin says), then certainly 1119 x 1124. But it is strange, if he was really canonized in form, that no Bull, and not even an allusion to the subject, should occur in the S. David's Statutes, whence the document in the text is taken. Com-

pare the Llandaff contemporary proceeding respecting Dubricius. The Normanized Bishop, of both sees, added a new dedication, severally of S. Andrew and of S. Peter, to the native Saints S. David and S. Teilo, at this very period. So also S. Mary and S. Daniel at Bangor.

b 'Venerabili' in margin.

A.D. 1125. *Proposed transfer of S. Asaph and Bangor, with Chester, to the Province of York from that of Canterbury.*

STUBBS, *Act. Pontif. Ebor.*—[It was proposed among other things by the King and others, in the first year of Pope Honorius, that in order to end the strife between the Archbishops of Canterbury and York,] Cantuariensis Archiepiscopus de provincia sua magna Eboracensi Archiepiscopo tres Episcopatus concederet, Cestrensem, Bangorensem, et tertium inter hos duos medium sed pro vastitate et barbarie Episcopo vacantem^a. [Twysd. 1718.]

* There had been a Bishop of Llanelyw in 928 (*Howel Dda's Laws*), and another, called "Melanus," said to have been consecrated by a Bishop of S. David's who died A.D. 1071 (see above, p. 144). William of Brabant, murdered in Cardigan by Owen son of Cadwgan in 1107 (*Brut*, p. 102, ed. Williams), and called a "Bishop" by one MS. of that Chronicle, was of none

of the other Welsh sees, but being a Fleming from Rhos, could hardly have been of S. Asaph. Hen. Hunt., writing about A.D. 1135, omits the see in his list of Welsh Bishoprics; of which indeed he says, in general, that the Bishops of S. David's, Bangor, and Glamorgan, which he names, are "nullarum urbium Episcopi propter desolationem Wallie" (M. H. B. 693).

[FORM OF SUMMONS TO A COUNCIL HELD BY THE POPE'S LEGATE.]

25 x 1130. Chapter of S. David's said to have claimed Metropolitan Authority for that See^a.

ORIO PAPÆ CAPITULUM SANCTI DAVID.—Suo summo Dei gratia et universali Papæ Honorio, Conventus Ecclesiæ Sancti Sanctique David, et ejusdem Ecclesiæ tota Synodus, cum veneratione fidelissimam in Christo obedientiam. Auctoristræ excellentiæ...[Ut in præfatis jam epistolis factum, narratioria Archiepiscopatus Menevensis, quando et a quibus us; quomodo a Sampsone Archiepiscopo Dolensiam fuerit nec ex tunc reddita dignitas metropolitana: unde flagitant i ejusdem Ecclesiæ ut ea pristinæ dignitati suæ restitueretur.

Camb., De Invect. II. 10; Opp. III. 59, 60.]

Bernard himself held his peace it the death of his patron Henry I. in *Camb.* ib. I. p. 49). And the above is Chapter was only routed out of the archives, "fere deperdita et oblivioni" (*De J. et S. Men. Eccl. Dist. III.*, 187, 188), by Giraldus himself about 110. If genuine, it relieves Giraldus' om the imputation of having invented s about Archbishop Samson and Dol, he drove so hard some seventy years Giraldus likewise asserts, that Bishop who died 1112) not only "concessos Episcopos Wallie, et consecratus sis;" but also "convocabat synodos

Episcoporum, appellabatur ad ipsum, et crucem sibi præferebat" (*De Invect. II. 1, Opp. III. 49*); but in his Retractations (*Opp. I. 426*) he also expressly admits that all his statements about anything prior to the death of Wilfrid and accession of Bernard depend upon "famam publicam et opinionem magis quam historiæ cuiuspiam certitudinem." And the national feeling against Canterbury is confounded throughout by Giraldus with the supremacy of S. David's over Wales itself. The Latin additions to Howel Dda's Laws on the subject of S. David's metropolitanship (above, p. 282), belong to the thirteenth and fourteenth centuries.

). 1125. Urban of Llandaff summoned to a Council at London^a.

BISHOP LIB. LANDAV.—*Summonitio Willelmi Cantuariensis Archiepiscopi. — Willelmus Cantuariensis Archiepiscopus Urbano Landauensi Episcopo salutem. Litteris istis tibi notum facere volumus, quod Johannes, Ecclesiæ Romanæ Presbyter Cardinalis atque Legatus, legis ordinatione nostraque connuentia concilium celebrare dispositus Lundoniæ in Natuitate beatæ semper Virginis [Sept. 8]. Propterea precipimus, ut in prefato termino in eodem obis occurras cum archidiaconibus et abbatibus et prioribus locesios, ad definiendum super negotiis ecclesiasticis, et ad andum seu corrigendum quæ informanda vel docenda seu nda docuerit sententia conuocationis nostræ. [p. 47; and in , I. 408.]*

[ADJUSTMENT OF RIGHTS BETWEEN THE BISHOP, AND THE LORD, OF GLAMORGAN.]

^a John of Crema was appointed Papal Legate to England April 13, 1125 (*Bull. Honor. II. ap. Sim. Dun. in Twysd. 252, Wilkins I. 406*), having been previously detained in Normandy "a long while" waiting for the King's permission to enter England (*Sim. Dun.*); he was in England by April 12 (*Contin. Flor. Wig. II. 79*), went to hold a Scottish Council at Roxburgh first

(*Sim. Dun.*, and see *Wilkins I. 409*), and left the London Council to which the above summary refers, upon Sept. 9, 1125 (see *Contin. Flor. Wig. II. 80*, which corrects the confusion of date in *Sim. Dun.*).

^b "sua" is (wrongly) inserted here by *Flor. Wig.* (*Wilkins* also wrongly) omits "legis."

A.D. 1125. *Brief of John of Crema, Cardinal of S. Chrysogonus, on behalf of the restoration of Llandaff Cathedral.*

Confirms and enlarges the Indulgence of the Archbishop of Canterbury to those who assist in restoring Llandaff Cathedral.

LIB. LANDAV.—*Exhortatio Iohannis Presbiteri Cardinalem et Legati Romanæ Ecclesiæ, simul et Perdonatio ab eo dato omnibus auxiliator[ib]us Landauensem Ecclesiam.* — Frater Johannes sanctæ Romanæ Ecclesiæ Presbiter Cardinalis et Legatus, fidelibus omnibus per Angliam et Waliam constitutis, salutem et benedictionem. Ad Landauensem Ecclesiam ex debito nostræ legationis accedentes, et paupertate oppressam et bonis suis ac possessionibus expoliatam inuenimus. Veruntamen uenerabilis frater noster Urbanus, eiusdem loci Episcopus, ecclesiam ipsam reedificare a fundamentis incepit: quod sine elemosinarum uestrarum auxiliis non poterit consumare. Rogamus itaque uniuersitatem uestram, et remissionem uobis iniungimus peccatorum, ut locum ipsum beneficiis uestris et elemosinis iuuare et sustentare uelitis. Nos quoque in beneficium uos, et orationes matris nostræ Romanæ Ecclesiæ, suscipimus; indulgentiam, [quam] Cantuarienses Archiepiscopi fecerunt, Apostolica auctoritate firmantes. Preterea de habundantia sedis Apostolicæ XIVcim. uobis dies de uestra remittimus penitentia. Obedientes uos monitis nostris, gratia Diuina custodiat. [pp. 46, 47.]

A.D. 1126. *At Woodstock. Agreement between Robert Earl of Gloucester and Urban Bishop of Llandaff respecting the lands and privileges of the See of Llandaff.*

Agreement touching rights of property and jurisdiction between the Lord of Glamorgan and the Bishop of Llandaff.

LIB. LANDAV. — Anno ab Incarnatione Domini M°C°XX°VI° fuit hæc Concordia facta inter Urbanum Episcopum Landauensem, et Robertum Consulem Gloucesterie, de omnibus calumniis quas idem Episcopus habebat aduersus predictum Consulem et suos homines Llandaff. in Walis, et de illis terris quas ab Episcopo se non cognoscebant tenere. Idem Consul concessit Episcopo unum molen-

[ADJUSTMENT OF RIGHTS BETWEEN THE BISHOP, AND THE LORD, OF GLAMORGAN.]

dium quod Willelmus de Kardi fecit, et terram eidem molendino
pertinentem; et unam piscariam in Eley per transuersum ipsius flumi-
nis; et C. acras terre in maresco de inter Taf et Eley ad arandum,
ultra ad pratum, et ita quod caput earundem C. aclarum incipiat
iuxta dominicam terram ipsius Episcopi, et continuatim in longum
extendantur; et communem pasturam cum hominibus Consulis; et in
nemoribus Consulis, excepto ^bKybor, materiem ad opus ecclesiæ de
Landauo, et ipsius Episcopi, et clericorum suorum, et omnium homi-
num de feudo Ecclesiæ, et paisionem, et pasturam, Walenses Epi-
scopi cum Walensibus Consulis, et Normanni et Anglici Episcopi
cum Normannis et Anglicis Consulis, extra ^bKybor; et capellam de
^bStuntaf, et decimam ipsius uillæ, et terram quam Comes eidem
capellæ donat, unde sacerdos cum decima possit vivere; ita quod
parochiani ad Natale Christi et Pasca et Pentecosten uisitent ma-
trem ecclesiam de Landauo, et de eadem uilla corpora defunctorum
ferentur humanda ad eandem matrem ecclesiam. Et propter hæc
predicta quæ Consul Episcopo donat et concedit, remittit ipse Epi-
scopus et quietas clamat Consuli omnes calumpnias quas habebat
aduersus eum, et aduersus homines suos, de omnibus terris illis quas
ad feudum Consulis aduocabant. Et si aliquis hominum Consulis sua
sponte, sanus vel infirmus, uoluerit recognoscere se terram Ecclesiæ
tenere et se uelle eam reddere Ecclesiæ et Episcopo, et hoc coram
Consule, vel coram suo uicecomite vel Preposito de Kardi, re-
cognouerit, concedit Consul quod ipsam terram Ecclesiæ et Epi-
scopo reddit. Et Episcopus sic sui molendini de subtus ponte
Episcopi exclusam admensurabit, quod iter semper perium sit, ni
incremento aquæ uel fluctu maris impediatur; et Comes faciet destrui
exclusam molendini sui de Eley. Et homines Comitis, et quilibet alii,
uendant et emant cibum et potum apud Landauum, et ibi illos edant
et bibant, et nil inde portent tempore werræ; et omnes homines de
feudo Episcopi habeant quælibet commercia apud Landauum, ad uen-
dendum, et emendum, omnibus temporibus pacis. Et iudicia ferri
portabuntur apud Landauum; et fossa iudicialis aquæ fiet in terra
Episcopi propinquiori castello de Kardi. Et si aliquis hominum
Episcopi calumpniabitur hominem Consulis vel hominem baronum
suorum de aliqua re unde duellum fieri debeat, ipsorum curiis dabun-
tur uadimonia et tractabuntur iudicia; et in castello de Kardi duel-
lum fiat. Et si quisquam homo calumpniabitur hominem Episcopi
de re unde duellum fieri debeat, uadimonia in curia Episcopi dabuntur

[ADJUSTMENT OF RIGHTS BETWEEN THE BISHOP, AND THE LORD, OF GLAMORGAN]

et iudicia fient, et ipsum duellum in castello de Kairdi ^cfiet habeat Episcopus eandem rectitudinem de illo duello, quam si fieret apud Landauum. Et si duellum agitur inter solos h. Episcopi, in eius curia de Landauo tractetur, et fiat. Et ipsocus habeat suos prepositos Walenses in suo breui scriptum et testimonium Vicecomitis Consulis, et extramit et ipse Vicecomes Consulis habeat suum contrascriptum d Walensibus, et Episcopus habeat contrascriptum de Walensibus similiter. Et Consul clamat quietos Episcopo et homin: feudo suo denarios, et omnes consuetudines quas aduersus eos cniabatur. Hec Concordia facta fuit in presentia Regis H. hiis testibus,—Willelmo Cantuariensi Archiepiscopo, et G Rotomagensi Archiepiscopo, et Willelmo Wintoniensi Episc. Rogero Saresberiensi Episcopo, et Rann. Dunelmensi Episc. Johanne ^dLuxoniensi Episcopo, et Oino Ebroicensi Episcopo, et Cancellario, et Dauid Rege Scotie, et Rotrocho Comite de l et Rogero Comite de Warewic, et Briento Filio-Comitis, et Doilli, et Milone de Glocestr., et Edwardo de Salesberiis, et V Filio-Ricardi, et Pag. Filio-Johannis, et Richardo de Aquila, et I de Sigillo, et Uchtredo Archidiacono de Landauo, et Ysaac ca Episcopi, et Rad. Vicecomite de Kardi, et Pag. de Turberti. Rodb. Filio-Rogerii, et Ric. de Sancto Quintino, et Maur. de et Odone Soro, et Gaufr. de Maisi, apud Wodest. Et R. Come cartæ contrascriptum habet; testibus eisdem. [pp. 27–30.]

* This entry is in Saxon letters, and so far differs from the rest of the MSS.; but it is apparently (as transcribed) part of the original. Robert Consul (said to have been used as his surname, but like the parallel case of William "Marshal" Earl of Pembroke, it must have really arisen from his office) was a bastard son of Henry I. by Nest daughter of Rhys King of Deheubarth, was made Earl of Gloucester in 1109, and married Mabel daughter of Robert Fitzhamon, thereby becoming Lord of Glamorgan, and died 1147. He was the well-known Earl, who was the great supporter of the Empress Maud, his sister.

A Norman-French entry, among additions to the original MS. of the *Lib. Landav.*, copied also in Dr. James's *MSS. Collectanea* in the Bodleian Library, no. 24, pp. 127, 128, states, that "en le tens de ces XL. Eueskes auant nomes, en tens de Bretons, en tens de Engleys, en tens de Normans, ount les seignurages de Glomorgan eu la garde de la temporaute de Landaf uacant le see: sanz nule interrupcion pus ke la Eglyse de

Landaf fust primes funde," [i. e., co- memorandum, from the time of L again of Meurig; proceeding to ac Norman French, the entry of Bishop death as given in the *Lib. Landav.* continuing,] "Et le Conte Robert de ki adonkes fust seigneur de Glomorgan sa femme ke fust la fille Robert le aueit la garde de la temporaute de tout cele vacacion, com apertenant nure de Glomorgan, et dura la vacatic V. meys et VII. jours." &c. Robert died in 1107 (*Ann. Theotob.*, *Flor.* 1 Robert of Gloucester did not marry hi until 1109, and was therefore not Lo morgan until the latter year.

See also below under A.D. 1241.

^b Kybor or Cibwyr is the hundred morgan in which Llandaff is situated church," in marg. of one MS. for "close to Llandaff.

^c Miswritten "fient," in original M

^d So in original MS. = John Bishop

[SECOND APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

“Riconiensis”). In Rees' edition it stands as “Riconiensis,” not much amended by “Oxoniensis” of another MS. The names follow those of the Archdeacon and Chaplains, and some of the well-known names also precede them, are those of Norman pos-

sessors of lands in Glamorganshire (see above, p. 312, and the list in *Brut y Tywysog., Gwent.*, in an. 1088) : viz. Payne de Turberville, Robert Fitz-Roger, Richard de S. Quintin, Maurice de Londres, Odo Le Soore.

A.D. 1127. May 13-16. *Welsh Suit pleaded at a Council of Westminster under William Archbishop of Canterbury^a.*

Urban of Llandaff, present at this Council, were also his two opponents (*Contin. Flor. in an. 1127, II. 86*), renewed there his suit against the Bishops of S. David's and Here-

ford, but without success (*Lib. Landav. 50*).

See, for the council itself, below under the English Church in its proper place.

A.D. 1128. Feb.-April. *Second Appeal of Urban of Llandaff against the Bishops of S. David's and Hereford; viz. from the Council of Westminster A.D. 1127 to Honorius II.*

I. CONTIN. FLOR. WIG. in an. 1128.—*Urbanus Glamorgatensis seu Landavensis Episcopus, quia de quarundam rerum querelis, quas anno præterito in generali concilio super Bernardum Episcopum de Sancto David promoverat, non juste erga se agi persenserat, emensa festivitate Purificationis Sanctæ Mariæ, mare transiit, Romam ivit, Apostolico Papæ causam itineris certa attestatione suorum intimavit; injus idem Apostolicus votis ac dictis favit, et Regi Anglorum Henrico et Willelmo Archiepiscopo et omnibus Angliæ Episcopis litteras misexit, omnibus Apostolica mandans auctoritate ut justæ exactioni illius nemo obstaret in aliquo.* [II. 90; and in *Wilkins, I. 411.*]

II. LIB. LANDAV.—*De primo Itinere Landauensis Episcopi Urbani post iactam appellationem.* Millesimo centesimo uigesimo octavo Incarnationis Dominicæ anno, Urbanus Landauensis Episcopus Romam equisiuit cum clericis suis, inuitatis Episcopis Bernardo Minvensi Episcopo et Ricardo Herfortensi, cum facta ab eo appellatione in seno concilio, facta Lundoniz, presente Willelmo Cantuariensi Archiepiscopo. Et audita sua querimonia a beato Honorio Papa, et a Romano conuentu, rediit saisisitus de parochia Guhir, Cetgueli, Canrebican, et Ercycga; et ita inuestitus per manum Apostolicam, et lata b sibi in monumento inuestituræ baculo suo, et cum datis litteris Archiepiscopo W[illelmo], Regi Henrico, et parrochianis, simul et priuilegio. [p. 50.]

^a See above, pp. 284, 285.

^b So in original MS.

[SECOND APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

III. Honorius II. to Clergy and People of Llandaff.

A.D. 1128. April 18. Rome. — HONORIUS EPISCOPUS
 Commands Urban to their kind offices and due obedience.
 SERUUS SERUORUM DEI, *dilectis filiis clero et populo Lan-*
dauensi, salutem et Apostolicam benedictionem. Ve-

nientem ad Apostolicæ sedis clementiam uenerabilem fratrem nostrum Vrbanum Episcopum uestrum debita caritate recipimus. Ipsum itaque cum gratia nostra et litterarum nostrarum prosequutione ad uos remittentes, uniuersitati uestrae mandamus, quatenus eundem fratrem nostrum Vr[banum] Episcopum benigne recipiatis, et ei tanquam proprio pastori, et animarum uestrarum custodi, obedientiam et reuerentiam humiliter deferatis, et uelut Christi uicario pareatis. Ad recuperandas igitur possessiones et bona Landauensis Ecclesiæ quæ distracta sunt, unanimiter, uti boni filii, prebeatis consilium et auxilium. Datum Laterani, XIII. kal. Maii.

[*Lib. Landav.* 37, 38.]

IV. Honorius II. to Urban Bishop of Llandaff. Privilegium for his See.

Decrees possession of certain lands and parishes to the see of Llandaff. A.D. 1128. April 19. Rome. — HONORIUS EPISCO-

PUS SERUUS SERUORUM DEI, *uenerabili fratri Urbano Lan-*
dauensis Ecclesiae Episcopo, eiusque successoribus cano-
 nice promouendis in perpetuum. In eminenti Aposto-
 licæ sedis specula (disponente Domino) constituti, ex iniuncto nobis
 officio fratres nostros Episcopos debemus diligere, et Ecclesiis sibi
 a Deo commissis suam iustitiam conseruare. Proinde, karissime in
 Domino frater Vrbane Episcope, tuis rationabilibus postulationibus
 annuentes, beati Petri, sanctorumque confessorum Dubricii, Teliam, Oudocei, Landauensem Ecclesiam, cui (Deo auctore) presides, in
 Apostolicæ sedis tutela[m] excipimus. Per presentis igitur priuilegii
 paginam Apostolica auctoritate statuimus, ut Ecclesia uestra cum sua
 dignitate ab omni secularis seruitii grauamine libera maneat et
 quieta. Quecunque uero concessione pontificum, liberalitate prin-
 cipum, oblatione fidelium, uel aliis modis, ad eandem Ecclesiam iusti-
 et canonice pertinere noscuntur, ei firma in posterum et integra con-
 seruentur. In quibus hæc propriis nominibus duximus exprimenda:—
 •Landauiam, scilicet, cum territorio suo, ecclesiam Elidon, ecclesiam
 Sancti Hilarii, Sancti Nisien, Sancti Teliaui de Merthir minor,
 Sancti Teliaui de Lanngeruall, Sancti Petri, Sancti Ilduti, willam Lan-

[SECOND APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

gatqualatir cum ecclesia Sancti Ciuiu, uillam Sancti Tauauc cum ecclesia, uillam Henriu cum ecclesia, uillam Mertyr Teudiric cum ecclesiis, uillam Sancti Oudocei cum ecclesia, uillam Sancti Nuuien cum ecclesia, uillam Tanasan cum ecclesia, uillam Lann-cum cum ecclesiis, uillam Lannguerncinuc cum ecclesia, uillam Merthir-Dincat cum ecclesia, Lanngarth, Sancti Teliaui de Porth Halauc, Sancti Teliaui de Crisinic, ecclesiam Sancti Cletauci, ecclesiam Sancti Sulbui, uillam Penniuei cum ecclesia, uillam Sancti Teliaui de Talipont, Lannhelicon, Lannmihaggel maur, uillam Cair-Duicil cum ecclesia, ecclesiam Sancti Catoci, Lanncoit, Talpon-Escop, Lanngunhoill, Riubrein, Cair-castell, Penniprisc, Tref-Meibion-Ourdeuein, Trefmain, Tref-Meibion-Guichtrit, Tref-rita, Lanndineul cum ecclesia, Istrat Elei, Tref-ginhill, Tre-laur, Tref-crintorth, Tref-miluc, Carn-elfin, Merthir-Onbrit, Inis Marchan cum molendino et maritimis infra Taf et Elei, Inis-Bratguen, Tref-Gillic, Inis Peithan, Landilull, Pennonn, Lannsanfreit, Tref-Meibion-Ambrus, ecclesiam Pentirch, Merthir-Cuuliuer, Merthir-Buceil, duodecim acras quas Willelmus de ^bCantolo per uim possederat et tandem uestræ reddidit Ecclesiæ, Lanngemei, Lancingualan, Cilciuhin, Porth-tulon, Penniuei, Landotei, Culalan, Crucguernen, Guocof, Nant-baraen, Gulich, Luinelidon, Tref-bledgur Mab-aches, Tref-bledgint, Henriu-gunma, Merthir-Ilan, Lannmeir Pennros, Lanndipallai, Porthisceuin, Lannmihagel Liclit, Tref-iridiouen, Tnoumur, villam Lann-cinmarch cum prato et coretibus suis super Guai, et terram infra Castell-Guent, Penncelliguenuc, Cestill-Dinan cum silua et prato et maritimis; et^c Guorund, Penichen, Guonluuuc, Dui Guent, Euias, Istratour; cum decimis, oblationibus, sepulturis, territoriis, refugiis, et libera communione earum. Quæcunque preterea in futurum (largiente Deo) iustis modis poterit adipisci, quieta ei semper et illibata permaneant. Decernimus ergo, ut nulli omnino hominum liceat prædictam Ecclesiam temere perturbare, aut eius possessiones auferre, uel ablatas retinere, minuere, uel temerariis uexationibus fatigare, sed omnia ei cum parrochiæ finibus integra conseruentur, tam tuis quam clericorum et pauperum usibus profutura. Siqua igitur in futurum ecclesiastica secularisue persona, hanc nostræ constitutionis paginam sciens, contra ea temere uenire temptauerit, secundo tertioue commonita, si non satisfactione congrua emendauerit, potestatis honorisque sui dignitate careat, reamque se Diuino iudicio existere de perpetrata iniuitate cognoscat, et a sacratissimo Corpore ac Sanguine Dei et Domini Redemptoris nostri Iesu

[SECOND APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

Christi aliena fiat, atque in extremo examine districtæ ultioni subiaceat. Curctis autem eidem Ecclesiæ iusta seruantibus sit pat Domini nostri Iesu Christi, quatenus et hic fructum bonæ actionis percipient, et apud districtum Iudicem præmia æternæ pacis inninant. Amen. Ego Honorius Catholicæ Ecclesiæ Episcopus^b [Dat.] XIII. kal. Maii, indict. VI., Incarnationis Dominicæ anno M^oC^oXXVIII^o, pontificatus autem domini Honorii Secundi Pape anno quarto. [Lib. Landav. 31–33.]

^a See above, p. 310.

^b William de Cantelupe of Candleston near Merthyr Mawr.

^c viz. Gorwenydd, Penychen, Gwentwg, Dwy

Gwent, Ewyas, Ystrad-Dwr (the valley of the Dwr in Ewyas). See above, p. 285, note^c.

^d This signature, and the seal (here omitted), are in facsimile in the MS.

V. Honorius II. to William Archbishop of Canterbury and the English Bishops.

Has given judgment, in the absence of the other Bishops, in favour of Urban, but appoints next Lent to hear both parties if they appear.

A.D. 1128. April 19. Rome.—HONORIUS EPISCOPUS SERUUS SERUORUM DEI, uenerabilibus fratribus Willmo Cantuariensi Archiepiscopo, Apostolice sedis legato, et Episcopis per Angliam constitutis, salutem et Apostolicam benedictionem. Frater noster Vrbanus Languensis Episcopus, ad sedis Apostolice clementiam ueniens, se in conuentu et ante uestram præsentiam super Episcopis Bernardo Sancti Devi et ^a Ricardo Herfortensi de parrochia Episcopatus sui ab eis detenta querelam depositisse assenuit.

Ceterum fratres ipsi, nullum ei de querimonia sua responsum redentes, ordine transposito, eundem super aliis ceperunt impetere. Quod tam sacrorum statvit canonum quam legalibus sanctionibus obuium esse non extat ambiguum. In iudicio namque, et unius disceptatione negotii, reus (nisi per exceptionem) actor effici nequam potest. Ipse uero ordinem iudicii postulans, ut prius de his quæ obiecerat sibi rationabiliter responsum daretur, a tua discretione, frater Archiepiscopi, qui pro iudice residebas, expetiit. Quia uero quod optabat optinere non potuit, magnum sibi grauamen sentiens irrogari, Romanam audientiam, quæ oppressis commune suffragium est, appellauit; et prænotatos Episcopos B. R., ut in nostra præsentia, mediante quadagesima, suis responderent quærimoniis, inuitauit. Verum ipse nobiscum aliquandiu moratus est; inuitati uero, præfixo termino nec uenerunt nec responsales miserunt. Nos igitur, ex communi fratum nostrorum Episcoporum et Cardinalium delibera-

[SECOND APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

tione, audita super hoc duorum testium assertione, eum de parrochia unde conquestio fuerat, uidelicet, Ergin, Istratiu, Guhir, Cetgueli, Cantref-Bichan, salua iustitia ecclesiarum Herfortensis et Sancti Deuvi, inuestiuimus. Terminum uero tam Vrbano Landauensi Episcopo, quam B. R. Episcopis, mediantem quadragesimam statuimus; et tunc utraque pars, expositis suis in nostra præsentia rationibus, quod iustitiae ratio dictauerit, optinebit. Interim autem præcipimus, ut frater V. parrochiam illam, de qua disceptatio fuerat, integre, quiete, et absque alicuius contradictione optineat. Tu ergo, frater Archiepiscopi, supradictos Episcopos B. et R. parrochiam ipsam occupare, aut peruidere, uel per se uel officiales suos, nullo modo permittas. Dat. Laterani, XIII. cal. Maii. [Lib. Landav. 34, 35.]

* Richard Bishop of Hereford died Aug. 15, 1127 (*Contin. Flor. Wig. II. 88*): so that Urban, leaving England after Feb. 2, 1128, must have been aware of his death. The see was vacant until 1131.

VI. Honorius II. to Henry I. King of England.

Same with previous letter. A.D. 1128. April 19. Rome.—HONORIUS EPISCOPUS SERUUS SERUORUM DEI, *karissimo in Christo filio Henrico, illustri Anglorum Regi*, salutem et Apostolicam benedictionem. Frater noster Vrbanus, Landauensis Episcopus, ad Apostolicæ sedis clementiam se in conspectu Willelmi Kantuariensis Archiepiscopi grauatum fuisse asseruit. Cum enim de parrochia sua ab Episcopis, uidelicet Bernardo Sancti Deuui et Ricardo Herfortensi, detenta iustitiam quereret, optinere non potuit. Ideoque Romanam audientiam, quæ oppressis commune suffragium est, appellauit; et terminum eis præteritam mediantem quadragesimam, ut in nostra præsentia de predicta parrochia quod ratio dictaret sibi facerent, indixit. Ipsi uero uenire contempnentes, nec etiam responsales miserunt. Nos uero, habito fratrum nostrorum consilio, denotatum Vrbanum Episcopum de parrochia, unde causatio fuerat, salua iustitia Ecclesiarum Sancti Deuui et Herfortensis, inuestiuimus; futuram mediantem quadragesimam utrisque statuentes, ut tunc utraque pars, nostro conspectui præsentata, quod iustum fuerit ualeat optinere. Tua igitur Nobilitas ipsum fratrem V. Episcopum habeat commendatum; nec de parrochia, de qua eum inuestiuimus, nec de aliis, sibi iniuriam permittas, sed eum pro reuerentia beati Petri et nostra manuteneas. Dat. Laterani, XIII. kal. Maii. [Lib. Landav. 35, 36.]

[SECOND APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

VII. *Honorius II. to Clergy and Laity of the districts claimed by Llandaff.*

Same with two previous letters. A.D. 1128. April 19. Rome.—HONORIUS EPISCOPUS SERUUS SERUORUM DEI, clericis et laicis per parrochias Ergic, Istrativ, Gubir, Cetgueli, Cantrebicban, constitutis, salutem et Apostolicam benedictionem. Frater noster Vrbanus Landauensis Episcopus Bernardum Sancti Devvi et Ricardum Herfortensem Episcopos, ut præterita mediante quadragesima super parrochiis *prænotatis ad nostram responsuri uenirent præsentiam, inuitauit. Ipsi uero nec uenerunt, nec responsales suos miserunt. Nos ergo, ex deliberato fratrum nostrorum Episcoporum et Cardinalium consilio, supradictum VR. Landauensem Episcopum de prefatis parrochiis inuestimus; terminum uero tam B. et R. quam V. Episcopis proximam mediantem quadragesimam prefiximus, ut tunc utraque pars nostro conspectui præsentata, quod iustitiæ ratio dictauerit, ualeat optinere. Ideoque uobis mandando præcipimus, quatenus fratri nostro V. Landauensi obedientiam et reuerentiam deferatis. Dat. Laterani, XIII. kal. Maii. [Lib. Landav. 36.]

* Miswritten "pernotatis," in orig.

VIII. *Honorius II. to the Norman Nobles in Llandaff diocese.*

Exhorts them to pay all dues to the see of Llandaff, and to abstain from wrong and violence. A.D. 1128. April 19. Rome.—HONORIUS EPISCOPOS SERUUS SERUORUM DEI, dilectis filiis, monachis, capellani, canonicis, *Waltero Filio-Ric., Briano Filio-Comitis, Pagano Filio-Johannis, Miloni de Glocestria, Batru filio Will., Winbaldo de Badlon, Roberto de Candos, Ricardo filio Puntii, Roberto Filio-Martini, Roberto Filio-Rogieri, Mauritio filio Willelmi de Lundriis, et ceteris per Landauensem Episcopatum nobilibus, salutem et Apostolicam benedictionem. Fama referente comperimus, quod matrem uestram Landauensem Ecclesiam, contra honorem et salutem animarum uestrarum, ausu temerario expoliare et eam adnichilare præsumitis. Vnde paterno affectu compatiens, uniuersitati uestre per præsentia scripta mandamus atque præcipimus, ut quicquid in terris, decimis, oblationibus, sepulturis, et ceteris bonis, eidem Ecclesiæ aut aliis de ipsius parrochia ecclesiis iniuste tulistis et detinetis, absque mora restituatis. Si enim reprehendendi sunt filii, qui matrem carnalem inhonorant et ei iniuriam inferunt; multo

[SECOND APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

magis qui spiritualem molestant, et bona eius uiolenter deripiunt; et quod flagisiosum est et Christiano nomini inimicum, uenientes ad sanctorum limina et ecclesiarum dedicationes deprædari, affligere, et die etiam mercationis uenientium et redeuntium bona auferre, et quosdam interficere, ferali more non berubescetis. Ea propter vobis precipimus, quatenus a tantis flagitiis omnimodis desistatis, et præceptis uenerabilis fratris nostri Vrbani Episcopi humiliter pareatis. Quod si contemptores extiteritis, canonicam quam ipse in uos promulgabit sententiam (auctore Deo) confirmabimus. Dat. Lat., XIII. cal. Maii. [Lib. Landav. 36, 37.]

* See for most of these names above, pp. 312, 320. Milo of Gloucester had the lordship of Brecknock in right of his wife Sybil daughter of Bernard of Neufmarché. Richard de Pwys was lord of Cantref Bychan and Llandovery (*Dugd.*

Baron., I. 335). And Robert Fitz-Martin, founder of S. Dogmael's, was son of Martin of Tours, Lord of Cemaes (*Id. ibid.*, I. 729, and *Tanner, Not. Mon.*).

^b So in orig.

IX. Honorius II. to Urban Bishop of Llandaff.

A counter-complaint just made by an Archdeacon of S. David's against Urban. A.D. 1128. April 28. Rome.—HONORIUS EPISCOPUS SERUUS SERUORUM DEI, *venerabili fratri V[rbano] Lan-*
davensi Episcopo, salutem et Apostolicam benedictionem. Veniens ad nostram præsentiam Vuillelmus Archidiaconus Sancti Dauid aduersum in nostro conspectu querelam depositum, quia ecclesiam quandam, quam ei concesseras, et scripti tui pagina (prout asserit) confirmaueras, iniuste abstuleris. Vnde Fraternitati tuæ per præsentia scripta mandamus, quatenus ecclesiam ipsi restituas, aut inde sibi justitiam facias. Dat. Laterani, IV^{to}. cal. Maii. [Lib. Landav. 30.]

[April 18 and 19 were the Wednesday and Thursday before Easter Day in A.D. 1128. Midlent Sunday in 1128 was April 1, in 1129 March 24.]

A.D. 1128. Oct. 7. Letters of Honorius II. on behalf of Urban of Llandaff.

I. Honorius II. to William Archbishop of Canterbury.

LIB. LANDAV.—Oct. 7. Rome.—HONORIUS EPISCO-
 Assist Urban in his journey to Rome to prosecute his appeal. PUS SERUUS SERUORUM DEI, *uenerabili fratri W[illelmo] Cantuariensi Archiepiscopo, Apostolice sedis legato*, sa-
 lutem et Apostolicam benedictionem. Ex iniuncta nobis

[THIRD APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

a Domino Ecclesiæ Dei cura et prouidentia, singulis suam debent iustitiam conseruare. Ut controversia, quæ inter fratrem nostrum Vrbanum Landauensem Episcopum et Ecclesiam Sancti Devvi et Herfortensem agitata est, iuxta rationis et iustitiæ tramitem terminetur, proximam mediantem quadragesimam terminum indiximus. Ne ergo prædictus frater noster V. Episcopus aliquid in ueniendo ad nos aut in aliis rebus incommode uel detrimentum sustineat, Fraternitatis tuæ sollicitudo prouideat. Dat. Laterani, non. Octob.

[p. 38.]

II. Honorius II. to Henry I. King of England.

LIB. LANDAV. — Oct. 7. Rome. — HONORIUS EPISCOPUS SERUUS SERUORUM DEI, dilecto filio Henrico, illustri Anglorum Regi, salutem et Apostolicam benedictionem. Permit Urban to come to Rome to prosecute his appeal.

Vt liberius et sine querela serui Dei ualeant Diuinis uacare obsequiis, controuersiæ inter fratrem nostrum Vrbanum, Landauensem Episcopum, et Ecclesias Devvi et Herfortensem, agitate, terminum proximam mediantem quadragesimam indiximus. Quocirca Nobilitati tuæ mandamus, quatenus eidem V. Episcopo nullum in ueniendo ad nos aut rebus suis impedimentum aut incommode facias, neque ab aliis inferri permittas. Dat. Lat., non. Octob.

[pp. 38, 39.]

A.D. 1129. Neath Abbey founded by Rich. de Granavilla (*Francis, Charters of Neath; Brut, Gwent.*, in an. 1111).

A.D. 1129. April. *Further appeal of Urban of Llandaff to Honorius II. against the Bishops of S. David's and Hereford.*

* I. LIB. LANDAV.—*De secundo Itinere Landau. Episcopi V[rbani].*—In sequenti anno [1129] predictæ memoriæ Vrbanus Landauensis Episcopus, summonitus a beato Honorio Apostolicæ sedis Apostolico, cum priuilegiis suis et antiquissimis kartis, cum clericis et laicis affirmantibus iustum inuestituram de prædictis contra Ecclesias Herfordie et Minuensis, iuit Romam contra statutum terminum, medium quadragesimam uidelicet; et quia Episcopi illarum Ecclesiarum nec uenerunt nec responsales suos miserunt, iudicio Archiepiscoporum, Episcoporum, et Cardinalium Romanæ Ecclesiæ, prædictæ quinque

[THIRD APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

plebes adjudicatae sunt Vrbano Episcopo Landauensi, et omnibus successoribus suis, habendae in perpetuo; et cum datis sibi litteris Archiepiscopo, Regi, et parrochianis infra positis, simulque karta disceptionis, et priuilegio, cum gratia, et per misericordiam Apostolicæ dignitatis, praedictus uir reuersus est incolumis cum suis, his manutus, ad Ecclesiam suam cum gaudio. [pp. 50, 51.]

II. Honorius II. to Urban Bishop of Llandaff.

A.D. 1129. April 4. Rome.—HONORIUS EPISCOPUS

Decrees the disputed parishes to SERUUS SERUORUM DEI, Venerabili fratri Vrbano Landauensi Episcopo, salutem et Apostolicam benedictionem. the see of Llandaff in the absence of the other Bishops. Ad hoc in sancta matre catholica et uniuersali Romana

Ecclesia, quæ iustitiae sedes est, ab auctore omnium bonorum Deo cognoscimus constitutos, ut suam Ecclesiis omnibus iustitiam conseruemus; et siquid perperam gestum esse nouerimus, rationis consilio ad rectitudinis tramitem reducamus: quatenus et quæ corrigenda sunt, ordine iudiciario corriganter; et quæ recte statuta noscuntur, in sui uigoris robore perseuerent. Proinde uenerabilis frater Vrbane, Landauensis Episcope, anno præterito ad Apostolicæ sedis clementiam ueniens, te aduersus Episcopos Bernardum Sancti Dewi et Ricardum Herfortensem in præsentia fratrum nostrorum Willelmi Cantuariensis Archiepiscopi, Apostolicæ sedis legati, et Episcoporum Angliæ, de parochia Episcopatus tui ab eis detenta querelam deposuisse asseruisti. Ceterum quia tibi grauamen sentiebas inferri, eos proxima tunc mediante quadragesima ut ad nostram uenirent præsentiam tuis responsuri querimoniis inuitasti. Ipsi uero præfixo termino nec uenerunt nec responsales miserunt. Vnde communicato fratrum nostrorum consilio, duorum testium assertione suscepta, te de parochia unde conquestio fuerat inuestiuimus; salua tamen iustitia Ecclesiarum Herfortensis et Sancti Dewi. Terminum uero dedimus, et illis proximam tunc futuram mediantem quadragesimam statuimus, ut plenius cognita ueritate atque discussa, suam unicuique iustitiam seruaremus. Porro ipsi nec etiam illo termino uenerunt, nec personas quæ causam suam agerent ad nostram præsentiam direxerunt. Tu autem, frater Vrbane, statuto termino, paratus cum testibus nostro te conspectui præsentasti. Et nos, inuitatos aliquamdiu expectantes, sex testium iuramenta suscepimus: quorum duo, uidelicet quidam presbiter

[THIRD APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

Sapiens et Maius laicus, iurauerunt parrochiam illam de qua controve
uersia agitabatur, scilicet Guher, Cedgueli, Cantrebachan, Estrati,
Ergin, intra Landauensis Episcopatus terminos contineri (scilicet inter
fluuios T̄yui et Gui); et se uidisse Erualdum Episcopum, antecessorem
tuum, per quadraginta annos eandem parrochiam quiete et absque
interruptione canonica tenuisse. Alii uero quattuor, uidelicet Rober-
tus et Johannes presbiteri, Gulfredus et Adam diaconi, iurauerunt
patres suos, qui propter senium ad sedem Apostolicam uenire non
poterant, hoc idem iurasse, et ut in nostra iurarent præsentia prece-
pisse. Nos igitur, ex communi fratrum nostrorum Episcoporum et
Cardinalium deliberatione, prænominatam parrochiam, absque inqui-
tatione Ecclesiarum Herfortensis et Sancti Dewi uel alicuius alterius,
tibi et successoribus tuis perpetuo iure habendam possidendumque
censuimus.

Ego Honorius Catholicæ Ecclesiæ Episcopus. Dat. Laterani, II.
non. Aprilis, indict. VII., anno Incarnationis Dominicæ MCXXVIII.,
pontificatus autem domini Honori PP. Secundi anno Vo. [Liber
Landav. 39, 40.]

III. Honorius II. to William Archibishop of Canterbury.

Charges him to A.D. 1129. April 4 Rome.—HONORIUS Episcopus
enforce the above SERUUS SERUORUM DEI, Venerabili fratri W[illermo] Cap-
decre. *Walesi Archiepiscopo, Apostolice sedis legato, salutem*

*et Apostolicam benedictionem. Fratribus nostris, Bernardo Sancti
Dewi et Ricardo Herfortensi Episcopis, mediantem quadragesimam
terminum statuimus, ut ad nostram uenirent præsentiam, et si quid
aduersus Vrbanum Landauensem Episcopum de parrochia, unde con-
trouersia inter eos agitata fuerat, se habere confiderent, quod dictaret
iustitia optinerent. Ipsi uero nec uenerunt, nec qui pro eis agerent
personas miserunt. Nos ergo, communicato fratrum nostrorum Epi-
scoporum et [Cardinalium] consilio, testium, quos frater noster Vrba-
nus produxerat, iuramenta suscepimus: qui, tactis sacro-sanctis Euangeliis,
firmauerunt illas quinque plebes, uidelicet Guher, Chedueli,
Cantrebachan, Estrateu, Erchin, infra Landauensis Episcopatus ter-
minos contineri, scilicet inter fluuios Gui et T̄yui; et se uidisse
Herwaldum Episcopum, antecessorem Vrbani, per XL. annos easdem
plebes quiete absque ulla interruptione canonica tenuisse. Ideoque,
ex canonica censura, nos ei et successoribus suis prænominatam*

[THIRD APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

parrochiam perpetuo habendam adiudicauimus. Vnde Fraternitati
rogando mandamus, quatenus quod iudicatum est a sancta
Romana Ecclesia facias obseruari, et de praedictis quinque plebibus
nullam ei patiaris iniuriam irrogari. Dat. Laterani, II. non. Aprilis.
[*Lib. Landav.* 44, 45.]

IV. *Honorius II. to Henry I. King of England.*

Same with previous letter. A.D. 1129. April 4. Rome.—HONORIUS EPISCOPUS SERUUS SERUORUM DEI, *Venerabili Henrico, Anglorum Regi*, salutem et Apostolicam benedictionem. Fratribus nostris, Bernardo Sancti Dewi et Ricardo Herfortensi Episcopis, mediantem quadragesimam terminum statuimus, ut ad nostram uenirent præsentiam, et siquid aduersus Vrbanum Landauensem Episcopum de parrochia, unde controuersia inter eos agitata fuerat, se habere confidenter, quod dictaret iustitia optinerent. Ipsi uero nec uenerunt, nec qui pro eis agerent, miserunt. Nos ergo, communicato fratum nostrorum Episcoporum et Cardinalium consilio, testium quos frater noster Vrbanus produxerat iuramenta suscepimus: qui, tactis sacro-sanctis Euangeliis, firmauerunt illas quinque plebes, uidelicet Guher, Cetgueli, Cantrebachan, Estrateu, Ergic, infra Landauensis Episcopatus terminos contineri, scilicet fluvios Guy et Tyui; et se uidisse Hergualdum Episcopum, antecessorem V[rbani], per XL. annos easdem plebes quiete et absque ulla interruptione canonica tenuisse. Idemque, ex canonica censura, nos ei et successoribus suis prænominationam parrochiam perpetuo habendam adiudicauimus. Vnde Fraternitati tua rogando mandamus, quatenus quod iudicatum est a sancta Romana Ecclesia facias obseruari, et de praedictis quinque plebibus nullam ei patiaris iniuriam irrogari. Dat. Laterani, II. non. Aprilis. [*Lib. Landav.* 45, 46.]

V. *Honorius II. to Clergy and Laity of the districts claimed by Llandaff.*

Charges them to obey the above decree. A.D. 1129. April 4. Rome.—HONORIUS EPISCOPUS SERUUS SERUORUM DEI, *dilectis filiis, clero, populo, per parochias Gabir, Cetgueli, Centrebichan, Istrateu, Ergic, constituto*, salutem et Apostolicam benedictionem. Nos, ex canonica censura, uenerabili fratri nostro Vrbano Landauensi Episcopo, et successoribus eius, praedictas quinque plebes, de quibus inter

[THIRD APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

ipsum et Bernardum Sancti Dewi et Ricardum Herfortensem Episcopos contentio fieret, perpetuo habendas adiudicauimus. Ideoque universitati uestræ mandando precipimus, quatenus ei, tanquam proprio pastori, et animarum uestrarum custodi, obedientiam et reuerentiam humiliter deferatis. Dat. Laterani, II. non. Aprilis. [Lib. London, 46.]

VI. Honorius II. to Urban Bishop of Llandaff. Privilegium for bis See.

Privilegium to A.D. 1129. April 5. Rome.—HONORIUS EPISCOPUS
see of Llandaff. SERUUS SERUORUM DEI, Venerabili fratri Urbano Landauensi Episcopo, eiusque successoribus canonice substituendis in perpetuum. In eminenti Apostolicæ sedis specula (disponente Domino) constituti, ex iniuncto nobis officio fratres nostros Episcopos debemus diligere, et Ecclesiis a Deo commissis suam iustitiam conseruare. Proinde, karissime in Domino frater Vrbane Episcopo, tuis rationabilibus postulationibus annuentes, beati Petri, sanctorumque confessorum Dubricii, Teliawi, Oudocei, Landauensem Ecclesiam, cui (Deo auctore) praesides, in Apostolicæ sedis tutelam excepimus. Per presentis igitur priuilegii paginam Apostolica auctoritate statuimus, ut Ecclesia uestra cum sua dignitate ab omni secularis seruitii gravamine libera maneat et quieta. Quæcunque uero concessione pontificum, liberalitate principum, oblatione fidelium, uel aliis modis, ad eandem Ecclesiam iuste et canonice pertinere noscuntur, ei firma in posterum et integra conseruentur. In quibus hæc propriis nominibus duximus exprimenda; ^aLandauiam scilicet, cum territorio suo et parrochia, uidelicet, Cantrebachan, Chedueli, Guoher, Estrateu, Ercincg, Guorund, Penechenn, Gunluuuc, Diuent, Euias, Estrateu. Fines vero Landauensis Episcopatus hi esse dicuntur: ab hostio Tym, in mare, sursum usque ^biblain, deinde ad Pen-douluinhdlic, ad ^cblain Huisc, ad ^dMynid Du, ad ^eblain Turc, usque ^fTaui sursum usque Cagleis; deinde Halunguernen ad ^gblain Peurdin, deorsum usque Ned, sursum usque Meldon, ad Gauannauc, ad Deri Emreis, ad Cechenchi, ad ^hblain Frutiguidon, usque Taf Maur, usque ⁱychimer, sursum ^jRiticambren, ad Haldu, ^kdi nant Crafnant, ar bit usque Husc, ^ltrui Huis di Chilitris, ^mdir Alt Luit, ⁿdi lecb Bicblit, ^oi Pinnmarch, ^pdi Guornoid, ^qdi Ritan, ^rdi banner Dinmarchtan, ^sdi Oligabr, ^tdi Bronn Cateir-Neweiu, ^udi Guerinou, ^vdi Guarthaf Buck-dir-Mincul, ^wdir Pridell, ^xdi Halruua, ^ydi Mois y-Bard, ^zNant-i-Bard, in bit usque Dour, ^{aa}in bit usque Guormiu, ^{bb}in bit

[THIRD APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

usque *biblair*; deinde ad Cair-rein ad *blain* Taratyr, per longitudinem usque Guŷ, et per longitudinem fluminis Gui ad mare Hafren, deinde ad hostium fluminis Tŷwi, ubi Landauensis Episcopatus parrochia incipit. Confirmamus etiam uobis *ecclesiam* Elidon, ecclesiam Sancti Hilarii, Sancti Tussien, Sancti Teliawi de Merthyr Mymor, Sancti Teliauui de Languergualt, Sancti Petri, Sancti Ilduti, uillam Lann-catgualatir cum ecclesia Sancti Cŷuiu, uillam Sancti Tauauc cum ecclesia, uillam Henriu cum ecclesia, uillam Merthir Theoderici cum ecclesiis, uillam Sancti Oudocei cum ecclesia, uillam Sancti Nuuien cum ecclesia, uillam Tanasan cum ecclesia, uillam Lann-gum cum ecclesiis, villam Lannguerncŷnuc cum ecclesia, uillam Merthir Dincat cum ecclesia, Lanngarth, Sancti Teliawi de Porthalauc, Sancti Teliawi Crissinic, ecclesiam Sancti Clitauci cum pertinentiis suis, ecclesiam Sancti Sulbui cum pertinentiis suis, uillam Penniuei cum ecclesia sua, uillam Sancti Teliauui de Talipont, Lann-helicon, Lannmihaggel Maur, villam Cairduicil cum ecclesia, ecclesiam Sancti Catoci, Lanncoit, Talpon-Escop, Languonhoill, Riubrein, Caircastell, Penniprisc, Tref-Mebion Ourdeuein, Trefmain, Tref-Meibion Uchrit, Tref-rita, Tref-dinneul cum ecclesia, Estrat Elei, Tref-gŷnhil, Tref-laur, Tref-cŷrintord, Tremiluc, Carn-elfin, Merthir-onbrit, Ynys Marchan cum molendino et maritimis infra Taf et Elei, Ynys Bratguen, Trem-gyllicg, Ynis Peithan, Lantylull, Pennonn, Lann-Sanbregit, Tre-meibion Ambrus, ecclesiam Penntyrrch, Merthir Cibliver, Merthir Buceil, duodecim acras quas Willelmus de Cantelou Landauensi Ecclesiæ reddidit, Lann-gemei, Lann-cingualan, Cilciuhinn, Porth-tulon, Penniuei, Landotei, Culalann, Cruc-Guernen, Guocob, Nantbaraen, Gullich, Luinelidon, Tref-bledgur-mab-aches, Tref-bledgint, Henriugunua, Merthir-Ilan, Lannmeirpennros, Lann-dipallai, Porthisceuin, Lannmihagel Liclit, Trefridiouen, Tnoumur, villam Lancinmarc cum prato super Gui et coretibus suis, et terra infra Castell Guent, Penncelliguenhuc, Cestell-Dinan cum silua et prato et maritimis, cum decimis, oblationibus, sepulturis, territoriis, refugiis, et libera communione earum. Quæcunque præterea in futuro prefata Ecclesia (largiente Deo) iustis modis poterit adipisci, quieta ei semper et illibata permaneant. Decernimus ergo, ut nulli omnino hominum liceat eandem Ecclesiam temere perturbare, aut eius possessiones auferre, uel ablatas retinere, minuere, uel temerariis vexationibus fatigare, sed omnia ei cum parochiæ finibus integra conseruentur, tam tuis quam clericorum et pauperum usibus profutura. Siqua igitur in posterum

[THIRD APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

ecclesiastica secularisque [persona], hanc nostræ constitutionis p[ro]positum
nam sciens, contra eam temere uenire temptauerit, secundo tertio
commonita, si non satisfactione congrua emendauerit, potestatis h[ab]itur
norisue sui dignitate careat, reamque se Diuino iudicio existere de
perpetrata iniquitate cognoscat, et a sacratissimo Corpore et Sanguine
Dei et Domini Redemptoris nostri Iesu Christi aliena fiat, atque in
extremo examine districtæ ultioni subiaceat. Cunctis uero eider
loco iusta seruantibus, fiat pax Domini nostri Iesu Christi, quatenus
et hic fructum bonæ actionis percipient, et apud districtum Iudicium
præmia æternæ pacis inueniant. Amen. Amen. Amen.

Ego Honorius Catholicæ Ecclesiaz Episcopus i. Dat. Laterani per
manum Aimerici Sanctæ Romanæ Ecclesiaz Diaconi Card. et Cancell,
non. Apr., Indict. VII., anno Incarnationis Dominicæ MCXXVIII,
pontificatus autem domni Honori Papæ Secundi anno V. [Liber
Llandav. 41-44.]

^a See above, pp. 310, 322. The districts here enumerated are, in order, Cantref Bychan, Kidwelly, Gower, Ystradyw, Ergyng, Gorwenydd, Penychen, Gwentwg, Dwy Gwent (the two Gwents), Ewyas, Ystrad-Dwr (the valley of the Dwr, part of Ewyas).

^b = "to its source." And so below, "blaen Twrch" = "the source of the Twrch," "blaen Taratyr" = "the source of the Taratyr," &c.

^c Miswritten "Tywi" in Rees.

^d Scil. "Ffrwd y Gwyddon." And above, Ned = the Neath, Meldon = the Mellte.

^e = Cymer.

^f = Rhed-y-Cambre.

^g Scil. according to Rees's translation,— "to the brook Crafnant, along it to the Usk, through

Usk to Cili, over the Alt Lwyd, above Byddin, to Penmardd, to Guoronoid, to Rhed-y-Cambre, to the middle of Dinmarchlan, to Ol-y-Gair, to Bron-y-Gadair, upwards to the spring of the Guerinou, to the top of Bwch-y-Fingl, to the Brydell, to Halruma, to Nant-y-Bardd, along Nant-y-Bardd to the Dwr, along it to the Gwernwy, along it to its source." These boundaries are repeated here from a rather fuller account of them in the Lib. Llandav. 126, 127; and are those summarized above on p. 283, note ^a.

^h See above, pp. 310, 322.

ⁱ This signature, with the seal (here omitted), occurs in the original in facsimile.

VII. Honorius II. to Urban Bishop of Llandaff.

Bishop Bernard A.D. 1129. April 27. Rome.—HONORIUS EPISCOPUS
has appeared: SERUUS SERUORUM DEI, Venerabi[li] fratri Urba[n]o Llandaff[ensi]
the cause will Episcopo, salutem et Apostolicam benedictionem.
be heard Oct. Post tuum a nobis discessum, uenerabilis frater noster
18 of next year (1130). Bernardus, Episcopus Sancti Dauid, ad nostram præsen-
tiam ueniens, litteras a fratribus nostris G. Cantuariensi Archiepi-
scopo, et aliis Angliae Episcopis, a Rege, et quibusdam Baronibus, in
quibus continebatur controversia[m], quæ inter te et Wilfridum pre-
decessorem eius de terminis parochialibus olim agitata est, per qua-
draginta VIII. testes (XXIV or. uidelicet de tua parochia et uiginti

[THIRD APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

tuor de sua) fuisse decisam, præsentauit. Duo uero de illis IV^o., qui se hoc iurasse asserebant, et alios qui se hoc uidisse audisse dicebant, ante nostrum et fratum nostrorum conspec-
i produxit. Vnde ualde mirati sumus. Uerum ne mutare ali-
d leuiter uideamus, quod ab eis dictum est diligenter attendimus;
ut ueritatem plenius nosceremus, fratum nostrorum Episcoporum
Cardinalium consilio, festiuitatem beati Luce proximi futuri anni
ninum tibi et præfato B. Episcopo præfiximus. Eapropter tibi
ndando præcipimus, quatenus, occasione remota, prædicto termino
i instrumentis quæ a nobis habuisti, et rationibus quas habes,
nostram presentiam sibi uenias responsurus; ut, ueritate plene
iperta, sua cuique iustitia conseruetur, et pacem utraque Ecclesia
stante Domino consequatur. Ad hoc de pago Ewias, et terra
labont, de quibus inter uos olim agitabatur contentio, nichil-
inus uenias respondere paratus. Dat. Laterani, v. cal. Mai^a.
b. Landav. 51, 52.]

This, and both copies of the letter No.
,, are written in subsequently but in a
ar hand, and on blank spaces. The see
hereford was still vacant, April 4 and 5,

1129, were the Thursday and Friday before
Palm Sunday. Midlent Sunday of that year
was March 24, and April 27 was the Saturday
after Low Sunday.

VIII. Honorius II. to Urban Bishop of Llandaff.

irms a grant A.D. 1129. June 16. Rome. — HONORIUS EPISCO-
and to the PUS SERUUS SERUORUM DEI, Venerabili fratri Vrb. Landa-
y of Mon-
y in Somer- uensi Episcopo, salutem et Apostolicam benedictionem.
ire.

Winebaldus de Baeluna terram de Carlione monachis de-
nte Acuto pro animæ sue remedio dare disposuit. Ideoque
ternitati tuæ mandamus, quatenus ipsam terram præfatis mona-
s, saluo tuæ Ecclesiæ iure, concedas. Dat. Laterani, XVI. cal.
i. [Lib. Landav. 30, 51^a.]

Repeated in the MS.. Dated "cal. Julii"
istake on p. 30. For Winibald de Baalun,
bove, p. 311. And for the monastery of

Caerleon itself, *Dugd. Mon. V.* 727; founded
A.D. 1179, *Brut*, ed. Williams, p. 230.

A.D. 1131. ANN. MENEV.—Dedicatio Ecclesiæ Sancti David. [ap.
arton, *A. S.*, II. 649. So *Ann. Camb.*, in an. 1131.]—Basingwerk
bey founded by Ralph Earl of Chester [*Cron. S. Werb.*, ap. *Dugd.*
z., V. 261.]

[FINAL APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

A.D. 1130-1133. *Further and Final Appeal of Urban of Llandaff against the Bishops of S. David's and Hereford.*

I. *Innocent II. to Clergy and Laity of the disputed districts.*

Renews Honorius' injunction to obey the Bishop of Llandaff. A.D. 1130. Feb. 25. Rome. — INNOCENTIUS EPISCOPUS SERUUS SERUORUM DEI, *dilectis filiis clero et populo paroecias Gober, Chedueli, Cantrebackan, Estrator, Endaff. gin, constitutis, salutem et Apostolicam benedictionem.*

Quemadmodum prædecessor noster felicis memorie, PP. Hon., uobis per scripta sua mandauit, ut uenerabili fratri nostro Urbano Landauensi Episcopo obediretis, ita et nos quoque uobis mandamus, ut ei tanquam patri et Episcopo uestro obedientiam et reuerentiam humiliter deferatis. Dat. apud Palladium^a, V. cal. Martii. [Lib. Landav. 53, 54.]

^a i. e. Palatium.

II. *Innocent II. to Bernard Bishop of S. David's.*

Urban has three years' grace for personally appearing at Rome. A.D. 1130. Mid Lent^b. Rome (?). — INNOCENTIUS EPISCOPUS SCOPUS SERUUS SERUORUM DEI, *Venerabili fratri Bernardo de Sancto David, salutem et Apostolicam benedictionem.*

Venerabilis frater noster Urbanus Landauensis Episcopus, pro obtainenda iusticia Ecclesiae suæ, bis cum multa fatigacione ad sedem Apostolicam peruenit. Postmodum uero a prædecessore nostro felicis memorie Papa Honorio, ut proxima festiuitate Sancti Lucæ ad sedem Apostolicam de parochialibus terminis tibi responsurus ueniat, euocatus est. Verum, sicut ipse per litteras et nuntios significauit, egritudine, senectute, et inopia ualde grauatus est, ideoque præfato termino se non posse uenire asseruit. Nos igitur ei compassi, inducias ei Romam ueniendi, ab hac media quadragesima usque ad tres annos, habito fratrum nostrorum consilio, indulsimus. Eo igitur termino, de ^bLannteliau Maur cum pertinentiis suis, et de Lannteliau Pimpseint Caircaiau, et de Lannteliau Mainaur cum pertinentiis suis, et de Lann-toulidauc *ig* Cairmirdin, et de Lanntelian Penntuin, et de Lannteliau Pennlitgart, et de Lanteliaui Cil Retin in Emblin, et de Lannisann cum pertinentiis suis, et de Brodlann, et de Lanngurfrift, quæ omnia iuris Landauensis Ecclesiae (sicut ipse asserit Episcopus) esse uidentur, ante nostram præsentiam uenias respondere paratus. [Lib. Landav. 54, 59, 60.]

^a March 9, 1130. Innocent fled from Rome in May or June 1130.

^b All these places are in Caernarvonthshire or

Pembrokeshire, on the S. David's side of the Tywi. For Llandeulydog "in Caermarthen,"—now in Pembrokeshire,—see above, p. 280.

[FINAL APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

III. *Cardinal John of Crema to Urban Bishop of Llandaff.*

Stay at home at present. A.D. 1130. June or July, between Rome and Genoa (?). —*V[rbano] Venerabili Landauensi Episcopo, FRATER JOHANNES^a SANCTÆ ROMANÆ ECCLESIAE PRESBITER CARDINALIS,* salutem et orationem. Quod pro causa uestra dominus Papa Regi Anglorum nichil scripsit, hoc est, quia fauorem eius ad plenum nondum obtinuit. Neque nuntius Episcopi Sancti Dauid domino Papæ locutus est, nec de sua causa mentionem aliquatenus fecit. Utile consilium nostrum est, ut in parochia uestra remanentes, ad nos hiis diebus non accedatis, donec certius aliquid de domino Papa et Rege audiatis. [Lib. Llandov. 56.]

^a John of Crema, Cardinal of S. Chrysogonus. Innocent fled from Rome shortly after his election, but before June 20, 1130, on which day he was at Pisa. And John of Crema, who was one of his adherents, probably left Rome at the same time, and certainly was

at Genoa Aug. 12 with Innocent (*Innoc. Epist. XII.*), and thenceforth in his French progress. This letter and the next seem to have been written after the flight from Rome. Henry I. accepted Innocent only Jan. 13, 1131 (see below).

IV. *Gregory, Cardinal SS. Sergii et Bacchi, to Urban Bishop of Llandaff.*

Promises and re- A.D. 1130. Probably like date and place with the quests help. preceding letter.—*GREGORIUS^a SANCTÆ ROMANÆ ECCLESIAE DIACONUS CARDINALIS, V[rbano] Landauensi venerabili Dei gratia Episcopo,* salutem et bene ualere. Scire uestram uolumus amicitiam, quam non minimum pro uobis iam laborauimus; et uestram sicut boni amici causam sicut manutenuimus, modis omnibus quibus possumus manuteneimus, et in antea faciemus^b. Vos itaque mihi uti uestro karissimo amico plurimum indigenti subuenite, ut quando ad uestras deuenerimus partes, uel per uos uel per uestrum legatum sic nobis serviatis, quatenus nostrum semper retinere seruitum possitis. Vale. [Lib. Llandov. 56.]

^a Gregorius Cardinal SS. Sergii et Bacchi, one of Innocent's supporters, was also with him at Genoa. Innocent himself, elected Pope Feb.

14, 1130, had been Cardinal Gregorius S. Angelii.

^b So in orig.

V. *Innocent II. to Henry I. King of England.*

Protect Urban. A.D. 1130. Aug. 12. Genoa.—*INNOCENTIUS EPISCOPUS SERUUS SERUORUM DEI, karissimo in Christo filio Henrico illustri Anglorum Regi,* salutem et Apostolicam benedictionem. Honor Dei

[FINAL APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

est et salus populi, si principes, quibus sunt iura regni a Deo concessa, Ecclesias diligent, et ab iniuriis ecclesiasticas personas defendant. Nobilitatem igitur tuam rogamus et exhortamur in Dominum suum quatenus venerabilem fratrem nostrum V[erbanum] Landauensem Episcopum manuteneas, nec ipsi nec Ecclesiae sibi commissae iniurias nec aut grauamen inferri permittas. Dat. Januæ, II. idus Augusti. [Lib. Landav. 55, 57, 58.]

VI. Innocent II. to William Archibishop of Canterbury.

Do not consecrate Robert de Bethune, Prior of Llantony, to the see of Hereford without Ur-

A.D. 1130. Aug. 12. Genoa.—INNOCENTIUS EPISCOPUS SERUUS SERUORUM DEI, *venerabilis fratri Willi-
mo] Cantuariensi Archiepiscopo*, salutem et Apostolicam benedictionem. Equitati et iusticiæ conuenire cognoscitur, ut qđ a prælatis suis honorari et benigne tractari desiderat, subiectis suis nullum grauamen, nullam iniuriam contra rationem irrogari contendat. Frater siquidem noster V. Landauensis Episcopus aduersus te conqueritur, quod quibusdam parrochianis suis de Urceneuelde, in quos ipse anathematis sententiam promulgaverat, ab Herefordensi Ecclesia communicari permittis. Propterea quendam Priorem suum, sibi familiarius adherentem, qui ad Episcopatum Herefordensem (prout idem Episcopus asserit) impudenter anhelat, in eadem Ecclesia quæ suis excommunicatis communicat, Episcopum ordinare conaris. Ideoque Fraternitati tuæ per præsentia scripta mandamus, ut nullam ei iniuriam uel molestiam inferas, nec parrochianis suis ab ipso excommunicatis communices, uel absolvias, nec clericum suum, eo inuito, promoueas. Dat. Januæ, II. idus Augusti. [Lib. Landav. 55.]

* Leg. Præterea.

VII. Innocent II. to Urban Bishop of Llandaff.

Do not hinder R. de Bethune in the matter of the see of Here-

A.D. 1131. January 17. Chartres.—INNOCENTIUS EPISCOPUS SERUUS SERUORUM DEI, *venerabili fratri Urbano, Landauensi Episcopo*, salutem et Apostolicam benedictionem. Herfortensis Ecclesia, proprio uiduata pastore, Rotbertum] Priorem de Lantoene, religiosum et litteratum (prout fertur) uirum, unanimi uoto et communi assensu, uti accepimus, sic in Episcopum et pastorem elegit. Sed quum ad tam sacrum opus et animarum saluti necessarium idoneæ personæ exquirendæ sunt diligenter

[FINAL APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

trahendæ, per Apostolica scripta Fraternitati tuæ mandando præcimus, quatenus præfatum R. Herfortensi Ecclesiæ libere ad regimen sius concedas; et ut idem electoribus suis præbeat assensum, sibi iungas. Ad hæc quum, sicut ad aures nostras perlatum est, R. Herfortensis Episcopus, aduersus quem de parochialibus terminis conquebaris, antequam Romam uenires, rebus humanis exceptus est; præcipimus tibi, ut præfatæ Herfortensi Ecclesiæ, quemadmodum uiuente Ricardo Episcopo tenuerat, parochiam suam restituas, et usque dum Episcopus ibidem consecretur, absque inquietatione tenere permittas. Postmodum uero controuersia, quæ inter uos est, ordine iudicario decidatur. Non est enim consentaneum rationi, ut si Episcopus ad iudicium uocatus morte præuentus est, eius occasione Ecclesia aliquid sustineat detrimentum^b. Dat. Carnot, XVI. cal. Februarii. [Lib. Landav. 61.]

^a Henry I. "apud Carnotum ultro manus det" to Innocent as against the antipope (W. Malm., H. N., I.) January 13 (Orderic. Vital. VIII.).

^b See above, p. 325; and also W. de Wycumb,

Vit. R. Betun, c. XI. (in Wharton, A. S., II. 305). Robert was consecrated to Hereford June 28, 1131. Llantony it would seem was then claimed for Llandaff diocese.

VIII. Innocent II. to William Archbishop of Canterbury.

Protect Urban's rights until the EPISCOPUS SERUUS SERUORUM DEI, *venerabilibus fratribus* *sunt is decided.* W[illelmo] Cantuariensi Archiepiscopo eiusque suffraganeis Episcopis, salutem et Apostolicam benedictionem. Venerabilis frater noster Urbanus Landauensis Episcopus, qui modo ad nostram deuote venit præsentiam, studiosi de more pastoris pro utilitate Ecclesiæ sibi commissæ, quamvis ætas et egritudo resisterent, plurimum cognoscitur laborasse; veruntamen, inspecto eo quod ei de parochialibus terminis a prædecessore nostro sanctæ recordationis Papa Honorio iudicatum est, quia utriusque Ecclesiæ iustitiam plenius cognoscere desideramus, adhibito fratrum nostrorum consilio, nichil innouauimus. Per præsentia igitur scripta Fraternitati uestræ rogando mandamus, quatenus ipsum utpote religiosum uirum honoretis ac diligatis; et ne interim de parochia illa, super quam B. de Sancto Dauid aduersus eum conqueritur, aliquam immunitiōnem sustineat, sed in pace possideat et quiete, prudentia uestræ discretionis efficiat. Ad hæc nichilominus Dilectionem tuam, frater Archiepiscopi, deprecamur, quatenus, pro caritate beati Petri et nostra, clericis suis Vchtredeo Archidiacono, et Isaac, bonam uoluntatem tuam et gratiam

[FINAL APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

reddas. Dat. apud Sanctum Quintinum, II. idus Martii. [Lib. Landav. 58, 62.]

IX. Innocent II. to Bernard Bishop of S. David's.

Suit to be determined before the SCOPUS SERUUS SERUORUM DEI, uenerabili fratri B[ernard] Pope Oct. 18, 1131. Do not molest Urban meanwhile. A.D. 1131. April 7. Compiègne.—INNOCENTIUS EPISCOPUS SERUUS SERUORUM DEI, uenerabili fratri B[ernard] Episcopo Sancti Dewi, salutem et Apostolicam benedictionem. Ut pax Ecclesiis tribuatur et sua cuique iustitia conseruetur, proximam beati Luce festiuitatem tibi et uenerabili fratri nostro Vrbano Landauensi Episcopo terminum constituimus, quo, utrisque conspectui nostro præsentatis, contouersia, quæ de parochialibus terminis inter uos agitatur, finiretur. Uerum postea ipse litteris suis et nuntiis nobis significauit, archidiaconos tuos eum de possessione parochiarum, de quibus aduersus eum questus es, uiolenter eieceris. Ne igitur ei litis extendenda occasio præbeatur, per præsentia scripta tibi mandamus, quatenus in possessione parochiarum absque molestatione reducas; ut possessor constitutus, præfixo termino ualeat tibi iudiciario iure respondere. Dat. Compendii, VII. idus Aprilis. [Lib. Landav. 58, 59.]

X. Innocent II. to Urban Bishop of Llandaff.

Same as beginning of previous letter.

A.D. 1131. May 11. Periers^a.—INNOCENTIUS EPISCOPUS SERUUS SERUORUM DEI, uenerabili fratri Vrbano Landauensi Episcopo, salutem et Apostolicam benedictionem. Desiderium nostrum est Ecclesiis Dei pacem tribuere, et siqua inter eas contouersia est, ordine iudiciario terminare. Quia igitur inter te et fratrem nostrum B. Episcopum Sancti Dauid de iure parochiarum Goher, Chedueli, Cantrebachan, Istrateu, et Heuias, contouersia agitatur, Fraternitati tuæ mandando præcipimus, quatenus proxima beati Luce festiuitate nostro te conspectui representes; eidem fratri nostro B. Episcopo, tam de præfatis parochiis quam de villa ^bTalybont, omni occasione seposita, respondere paratus. Dat. Pireriic^c, V. idus Maii. [Lib. Landav. 56, 57, 60, 61.]

^a Periers on the Andely, which enters the Seine a little above Rouen, lies between Rouen, where Innocent was May 9 and 10 (see Jaffé), and Beauvais, where he was May 19, 1131 (Innoc. Epist. XLV., XLVI.) Pitres, which is near the junction of the Andely and the Seine, lay out of Innocent's road. And

Perrai on the river Sarthe (= Pîterism in Le Prevost's Index to his edition of Ordericus Vitalis) is far away and out of the question.

^b Llandeilo Talybont, in Gower.

^c This letter is twice entered in the MSS. In the second copy it is dated "Pireti."

[FINAL APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

XI. *Innocent II. to William Archibishop of Canterbury (?)*.

Protect Urban A.D. 1131. May 26. *Compiègne*.—INNOCENTIUS EPI-
against Rabel SCOPUS SERUUS SERUORUM DEI, *uenerabili fratri Vrbano*^a
de Tankerville. *Landauensi Episcopo*, salutem et Apostolicam benedic-
tionem. *Quemadmodum tua nouit Dilectio*, fratribus nostris Vrbano
Land. et Bernardo Sancti Dauid Episcopis, pro controuersia quæ
inter eos agitatur, proximam beati Luce festiuitatem terminum con-
stituimus. Ceterum idem frater noster Vrbanus Episcopus, directis
ad nos nuntiis, aduersus Rabel Camerarium de Tancaruilla questus
est, quod eum de possessione uillæ ^b*Sancti Teliawi de Lannerwalt*
uiolenter eiecit. *Quocirca sollicitudini uestræ mandamus*, quatenus,
inuenta oportunitate, super hoc karissimum filium nostrum H. Regem
adeas, ut *Landauensi Ecclesiæ* non patiatur iniuriam irrogari sed
sua ei faciat iura restitui. Dat. Compendii, VII. cal. Junii. [Lib.
Landav. 57.]

^a An evident mistake (in the orig. MS.) for (probably) William Archibishop of Canterbury.

^b The place meant is Llandeilo Ferwallt in Gower.

XII. *Innocent II. to Urban Bishop of Llandaff.*

The suit to be decided at the Council of Rheims, Oct. 18, A.D. 1131. August 12. *Auxerre*.—INNOCENTIUS EPI-
SCOPUS SERUUS SERUORUM DEI, *uenerabili fratri Vrbano*
1131. *Landauensi Episcopo*, salutem et Apostolicam benedictio-
nem. Religiosorum animus quietem postulat; quoniam,
dum in diuersa rapitur, ad contemplationis requiem pertingere non
ualebit. Expedit igitur, frater karissime, ut cuius iuris sint parro-
chiales termini, super quibus inter te et Bernardum Episcopum Sancti
Dauid controuersia est, plene cognoscas. Ad concilium itaque, quod
Remis proxima festiuitate beati Luce (præstante Domino) celebraturi
sumus, omni occasione seposita uenias, præfato Episcopo de parro-
chialibus terminis responsurus; ut quid iuris Ecclesiæ tuæ sit, sapien-
tium et religiosorum uirorum consilio et iudicio decidatur; et demum,
ueritate comperta, pax et tranquillitas Landauensi Ecclesiæ (Diuina
suffragante gratia) tribuatur. Satius enim est eandem litem sine
multa fatigatione in Remensi Concilio dirimi, quam Romæ multis
expensis et laboribus terminari. Dat. Altisiodori, II. idus Augosti.
[Lib. *Landav.* 63.]

[FINAL APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

XIII. *Innocent II. to Urban Bishop of Llandaff.*

A.D. 1131. November 21. *Troyes.* — INNOCENTIUS

Suit referred to
three Archbi-
shops in Eng-
land, Urban not
having been pre-
sent at the Coun-
cil of Rheims.
EPISCOPUS SERUUS SERUORUM DEI, *venerabili fratri Ur-*
bano Landauensi Episcopo, salutem et Apostolicam bene-
dictionem. Ut lis et controuersia, quæ inter te et
fratrem nostrum B. Episcopum Sancti David de parro-
chialibus terminis agitatur, finem acciperet, et utraque

Ecclesia de cætero conquiesceret, festiuitatem beati Luce, qua ad
nostram uenires præsentiam eidem Episcopo de sua querimonia
responsurus, tibi terminum constituimus. Prædictus autem frater
noster Bernardus Episcopus, clericorum et laicorum caterua sti-
patus, eodem termino nostro se conspectui optulit, agere præparatus;
veruntamen corporali egritudine detentum non posse [te] venire, tres
sacramentales, qui a tua parte fuerant delegati, tactis sacro-sanctis
euuangeliis firmauerunt. Nos igitur, utriusque Ecclesiæ inopiz et
laboribus prouidentes, negotium hoc uenerabilibus fratribus nostris
W. Cantuariensi, T. Eboracensi, et Hug. Rotomagensi, Archiepiscopis,
in regno Angliæ pertractandum commisimus. Placet autem nobis,
ut, si fieri potest, inter te et præfatum Bernardum Episcopum per
eorum consilium et deliberationem pax et concordia reformatur.
Præcipiendo ergo tibi mandamus, ut, omni occasione seposita et
absque apellatione, proxima Dominica qua legitur, "Ego sum pastor
bonus," cum litteris et priuilegio prædecessoris nostri (felicis memo-
riæ) PP. Honorii, et aliis instrumentis, ac superstitibus testibus,
quos ante ipsius præsentiam produxisti, eisdem te fratribus repræ-
sentes; quatenus ipsi et tuas et prædicti fratris nostri Bernardi
Episcopi rationes audire, et plenius intelligere, et quod perceperint
nobis ualeant intimare. Quod si subterfugeris, et te præsentare et
agere contempseris, cauendum est ne dampnum de absentia tua susti-
neas, illumque possessorem et te petitorem constituamus. Dat.
Trecis, XI. cal. Decembris. [Lib. *Llandav.* 63, 64.]

XIV. *Innocent II. to Urban Bishop of Llandaff.*

A.D. 1132. February 13. *Beaujeu^a.* — INNOCENTIUS

Appear before
the three Arch-
bishops on the se-
cond Sunday after
Easter.
EPISCOPUS SERUUS SERUORUM DEI, *venerabili fratri Ur-*
bano Landauensi Episcopo, salutem et Apostolicam bene-
dictionem. Quemadmodum per alia tibi scripta man-

[FINAL APPEAL OF BISHOP OF LLANDAFF TO THE POPE.]

dauimus, ita Fraternitati tuæ iterato mandamus, quatinus in Dominica qua legitur, "Ego sum pastor bonus," ad præsentiam uenerabilium fratrum, W. Cantuariensis, T. Eboracensis, H. Rotomagensis, Archiepiscoporum accedas, et allegationes tuas *cis* absque trepidatione aliqua diligenter exponas. Nos siquidem causam tuam illis discutiendam commissimus, et nobis reseruauimus terminandam. Non igitur super hoc Discretio tua moueatur, quin te in Ecclesiæ tuæ iustitia paternæ prouisionis intuitu (auctore Domino) manutenerem curabimus; et iure suo eam priuari nullatenus permittemus. Dat. Belioci^b, idibus Februarii. [Lib. Landav. 60, 65.]

^a Innocent was at Cluny Feb. 2—Feb. 12, 1132 (*Innoc. Epist. LXXIX.-LXXXVI.*), and at Beaujeu (Bel-ioci) near Macon and a little

south of Cluny Feb. 22 in that year (*Mansi, XXI. 409*).

^b In orig. MS., "helioci."

XV. *Innocent II. to William Archbishop of Canterbury.*

Give Urban's A.D. 1132. March 7. Valence.—INNOCENTIUS EPICLERKS free access to him until the time appointed. SCOPUS SERUUS SERUORUM DEI, uenerabili fratri *W[illelmo] Cantuariensi Episcopo Apostolicæ sedis legato*, saluted. tem et Apostolicam benedictionem. Fratrem nostrum Vrbanum Landauensem Episcopum in causa sua, quæ in tua et aliorum præsentia debet tractari, tam suorum clericorum quam et aliorum amicorum egere consilio et auxilio, non ^aextat ambiguum. Proinde Dilectioni tuæ per Apostolica scripta mandamus, quatenus clericos eius, donec causa fine debito terminetur, in pace dimittas, et ire ad iudicium non compellas. Dat. Valentiae, non. Martii. [Lib. Landav. 62, 63.]

^a "excitat," in orig. MS.

Council at London on the second Sunday after Easter, April 24, 1132.

XVI. ANN. WAVERLEI. a. 1132.—Anno 32 Hen. Regis post Pascha fuit magnum placitum apud Londoniam, ubi de pluribus et maxime de discordia Episcopi Sancti Davidis et Episcopi de Llandaff de finibus parochiarum suarum tractatum. [223 Luard, from *Hen. Hunt. VII.*, 385 Savile: and in *Wilkins, I. 412.*]

Council at London on Feb. 8, 1133.

XVII. A.D. 1133. HEN. HUNT. VII.—Ad Caput Jejunii fuit conventus apud Londoniam super Episcopos Sancti Dauidis et Clamorgensis; et, etc. [385 Savile].

[S. DAVID'S FIRST CLAIMS OF METROPOLITANSHIP.]

XVIII. HEN. HUNT., VII. a. 1134^a.—Obiit Lauendensis Episcopus in via Romæ pro causa sua tam diu agitata. [385 Savile.]—GUL. MALM., *Hist. Nov.*, I. 7.—Anno tricesimo primo^b regni Henrici contentio inter Bernardum Episcopum Menevensem et Urbanum Landavensem de jure parochiarum, quas idem Urbanus illicite usurpaverat^c, æterno fine sopita est: tot enim ad curiam Romanam appellationibus, tot itinerum expensis, tot causidicorum conflictibus, multis annis ventilata, tandem aliquando morte Urbani apud Romanam soluta vel potius decisa est: nam et Apostolicus, æquitate rei perpensa, religioni et justitiæ Menevensis Episcopi qua decebat sententia satisfecit. [699 Hardy.]

^a Matt. Paris also (73 Wats) dates Urban's death, "in itinere Romano," in 1134.

^b Read "secundo." The reference is to the council of April 24, 1132, and Henry's

32nd year was from Aug. 5, 1131, to Aug. 4, 1132.

^c Ann. de Margan, a Glamorganshire abbey, use the same words (13 Lard).

A.D. 1135^a. *Bernard of S. David's applies to Innocent II. for a Pall.*

Innocentio Papæ BERNARDUS EPISCOPUS. Innocentio Dei gratia sanctæ Romanæ et universalis Ecclesiæ summo Pontifici, Bernardus Sancti Andreæ Sanctique David vicarius indignus, humilis subjectionis obsequium cum orationibus assiduis. ... [Apud clementem judicem pallium expetit a Papa pro Ecclesia sua Menevensi.]—[ap. Gir. Camb., *De Invect. II.* 7; Opp. III. 58.]

^a Bernard waited twenty years after his consecration, viz. until Henry I.'s death, before personally applying for metropolitan authority (*Gir. Camb.*, *ib.* I.; *Opp. III.* 49). Hen. Hunt. (*H. A.*, I., *M. H. R.* 693) so far leaps to a

conclusion, writing in or about this very year 1135, as to say that "tempore nostro recepit Episcopus S. David pallium a Papa," &c.; adding, however, "sed statim tamen amissit."

A.D. 1136. BRUT Y TYWYSOG^a.—Yny llwydyn honno y bu uarw Ieuan arch-Offeirat Llan Badarn. [p. 160, ed. Williams.]

In that year died Ieuan arch-priest of Llanbadarn.

^a See above, p. 298, note^a; and below under A.D. 1145 and 1175. The Glamorganshire Welsh monasteries disappear with the 12th century (see below under A.D. 1150); and

for Whitland, see A.D. 1143. Llanbadarn appears to have retained its Welsh character longer. See also below in Append. D. for Ieuan.

[WELSH BISHOP OF BANGOR CONSECRATED BY ARCHBISHOP OF CANTERBURY.]

A.D. 1140. *Mewrig, elected by the Welsh, but consecrated to Bangor by the Archbishop of Canterbury, against the will of Owen Gwynedd and his brother Kadwallader, then princes of Gwynedd, objects to swear allegiance to the King of England.*

I. CONT. FLOR. WIG. a. 1139.—Quoniam vero instabant solennes dies Dominici Adventus [3 Dec.], Rex [Stephanus] Wigornam rediit; ubi quidam clericus, vir eximiae religionis, Mauricius nomine, electus a clero et a populo Bangornensis Ecclesiae, comitantibus illum præsulibus Rotberto Herefordensi et Sigefrido Cicestrensi, in castello Regi præsentatur, attestantibus illum canonice electum præsulatu fore dignum. Quod et Rex concessit. Persuasus a pontificibus ut Regi fidelitatem faceret, respondit, hoc se nullatenus posse facere. ‘Vir,’ inquit, ‘magnæ religionis apud nos est, quem pro spirituali patre teneo, et prædecessoris mei David archidiaconus extitit, qui hoc juramentum mihi facere inhibuit.’ Ad hæc illi, ‘Quod nos egimus, causa rationis exigit ut agas.’ At ille, ‘Si vos magnæ auctoritatis viri hoc egistis, nulla mora sit mihi id idem faciendi.’ Jurat et ille fidelitatem Regi. [II. 121, 122.]

II. Owen and Kadwallader Princes of North Wales to Bishop Bernard.

Meet us at Aberdyvi, Nov. 1, to oppose the Canterbury claimant of the see of Bangor.

A.D. 1140. *Bernardo Episcopo OENEUS ET KADWALLADERUS PRINCIPES NORWALLIAE.* Bernardo Dei gratia Menevensi Episcopo Oeneus Rex Walliæ et Kawalader salutem et omne bonum. Notum sit vestræ potestati...[Conqueritur quendam hominem, Mauricium Episcopum nomine, S. Danielis Ecclesiam non per ostium sed ut fur aliunde intrasse; Bernardumque invitat, ut cum Anaraud^a filio Grifini in festo Omnis Sanctorum ad ostium Devi se conferat ut deliberationem de istis cum eo agat.] —[ap. Gir. Camb., *De Invect.* II. 9; Opp. III. 59.]

^a Anarawd, son of Gryffyth ap Rhys, prince of South-Wales, was son-in-law to Kadwallader.

III. P. R. C.—*Professio Mauricii Bangornensis.* Ego Mauricius ad regimen Ecclesie Bangornensis electus, et a te, reverende pater Theobalde, sancte Cantuariensis Ecclesie Archiepiscopi et totius Britanniae primas, per gratiam Dei, antistes consecrandus, tibi et omnibus successoribus tuis tibi canonice succendentibus debitam subjectionem et

[WELSH BISHOP OF BANGOR CONSECRATED BY ARCHBISHOP OF CANTERBURY.]

canonicam obedientiam per omnia me exhibiturum fore promittit.
[*Reg. Prior. et Conv. Cant. I.*; and *MSS. Cott. Cleop. E. 1.*]

* Maurice and Uchtryd of Llandaff were consecrated 1140 (*Contin. Flor. Wig. II.* 124, and *Gervas.* 1665). The Professions of both are

verbatim the same. The latter was a man with a family (*Brut y Tywysogion* in a. 1173, p. 212, ed. Williams).

A.D. 1143^a. *Jurisdiction exercised by Archibishop Theobald over Uchtryd Bishop of Llandaff.*

I. GILB. FOLIOT ABBAS GLOCEST. *ad Theobaldum Cant.*

The Bishop of Llandaff too ill to appear. May his cause with the Priory of Goldclive be put off?

Archiepiscopum.—Patri suo et domino Cantuariensi Dei gratia Archiepiscopo et totius Angliae primati T[heobaldo], frater G[ilbertus] Glocestriæ dictus abbas, pie velle quæ Dei sunt et actu semper implere. Sublimitati vestræ, domine, pro amicis supplicare compellimur, qui nec

pro nobis audiri digni satis invenimur. Plus tamen eligimus apud patrem de pietate corripi, quam apud fratres de spreta charitate damnari. Ad vestram vocatus audientiam dominus Landaviensis multipliciter se causis excusat, hinc difficultatem itineris, inde suspectas adversarium insidias, et præ cæteris sui corporis infirma prætendens. Inde vero nuper redeuntes fratres nostri, de quorum fide et veritate non ambigimus, de ipsius infirmitate contestantur. De lecto itaque ægritudinis suæ tum etiam per nos supplicando postulat, ut cause præsentis actio usque ad vestrum redditum differatur; sic tamen ut res ipsa, quæ in controversia est, a fratribus de Goldclive interim inconsusse possideatur. Qua in re, si nec majestatem vestram minui nec fratrum vestrorum justitiam impediri videritis, petitioni huic anno, nos sicut in cæteris omnibus sic et in hoc ipso per omnia gratiæ debitores efficeretis. Glorificetur in vobis Deus, vestrique corona meriti semper augeatur in Domino Jesu Christo, dilecte pater.

[*Epist. XLVI.*]

The Archbishop consents.

II. ID. *ad Uctredum Landaviensem Episcopum.*—Patri suo

et domino venerabili Landaviensi Dei gratia Episcopo, frater G[ilbertus] Glocestriæ dictus abbas, salutem et dilectionem. De vestra erga nos benignitate certo rerum argumento non dubium, si gratiam mentis non æquamus, tamen in quo possumus, vobis obsequi parati sumus. Litteras itaque domini Archiepiscopi vobis mittimus, ut attendatis ex his, quid vobis factu opus sit; et quod agendum videritis,

[JURISDICTION OF CANTERBURY OVER LLANDAFF.]

enti cura adimpleatis. Oportet enim, sicut scripsistis, ut possessem, de qua contenditis, monachis de Goldclive usque ad redditum ini Archiepiscopi inconcusse demittatis, eisque pacem interim de ro observetis. Sicque faciendo, et judicem poteritis habere prom, et cum ad causam accingi oportuerit, melius poterit refor- negotium. Valete. [Ib. XLVII.]

III. Id. ad Priorem et Fratres de Goldclive.—Frater G[ilbertus] Glocestriæ dictus abbas, dilectis in Christo fratribus domino Priori de Goldclive cæterisque fratribus, salutem et dilectionem. Paci vestræ et quieti sollicite idens, dominus Archiepiscopus vobis istud per me denuntiat, rosequendæ causæ, quam adversus dominum Landaviensem habe- nac vice operam non detis. Placuit enim Serenitati ejus, ut actio usque ad octavas Epiphanie vel ad redditum ejus deinceps diffe- ; sic tamen ut possessio, quæ in controversia est, a vobis interim inconcusse possideatur. Dominus enim Landaviensis, sicut scripto estatur, hoc idem annuit, et vobis interim pacem se per omnia iturum (Isai. xxvi.) compromittit. Valete; et paternæ circa vos as reddentes affectioni, ejus per omnia consiliis acquiescite. [Ib. III.]

olot was abbat of Gloucester 1139-1148, d Bishop of Llandaff 1140-1147, and at council of Winchester 1143 (*Thorn. in Towyd.*). Several letters of the former are addressed to Uchtryd (Epistt. VIII. XXI. XLV. LVII. LXI. LXXI., and see Epist. XVI.; CCXVIII. belongs to Bishop Nicolas his successor). Theobald went to the Council of Winchester in March 1148, and on his return was sent from England, and was absent abroad

most part of the year. But besides that this would be too late for Uchtryd's Episcopate, the absence in the text seems to have been both a voluntary journey and at a different time of the year. The only other recorded journey abroad of Archbishop Theobald (after he went for his pall in 1139) was in 1143 "ante Natale" when he followed Henry of Winchester to Rome "de legatione acturi" (*Hen. Hunt. 225*).

A.D. 1143. *Gilbert of S. Asaph consecrated by the Archibishop of Canterbury at Lambeth^a.*

ERVAS., *Cron.*—Hoc anno [1143] sacravit Theobaldus Cantuariensis Archiepiscopus Gilebertum Laneluensis Ecclesiæ electum apud bethe, ^baccepta prius ab eo professione, astantibus et cooperanti- Roberto Londoniensi Episcopo et Ascelino Rofensi Episcopo. [sd. 1359.]

the letter of the chapter of S. David's, hereafter under A.D. 1145, really intends by the "Richard" therein mentioned, and

if their (very onesided) statements are at all to be trusted, then he must have been elected by the clergy of S. Asaph, to be presented to the Bishop

[FIRST NORMAN BISHOP OF S. ASAPH.]

of S. David's for consecration, but with the consent, as of the Earl of Chester, so also of King Stephen; whose captivity (Feb. 2—Nov. 1141) is there said to have delayed such consecration and to have given Theobald of Canterbury the opportunity of arrogating it to himself. On the other hand, Owen Gwynedd captured the castle of

Mold in Flintshire in A.D. 1144, and must have been in full possession of S. Asaph and his neighbourhood both then and for some time previously.

^b Gilbert's Profession is not entered upon in the Canterbury Rolls, although his commendation is endorsed upon them.

A.D. 1143. *Cistercians introduced into Wales.*

ANN. MENEV.—*Ducti sunt monachi ordinis Cisterciensis, qui nō
sunt apud Albam Landam, in West-Walliam per Bernardum Episcopum,
qui dedit eis locum apud Trefgarn in Denglethesa.* [ap. Wharton,
A. S., II. 649.]—CHRON. S. WERBURG.—*Fundata est Cwmhyre
Wallia, filia Blanchland.* [ap. *Dugd. Mon.* V. 458.]

^a “Deuglethef” (*Ann. Camb.* in a. 1144). Viz. Trefgarn in the cantref of Daugleddau, in the middle of Pembrokeshire. The new-comers must have almost immediately moved to Whit-

land: see *Brut*, ed. Williams, in a. 1146, and *Dugd. Mon.* V. 591. Cwm Hir was in Radnorshire. For Kymmer in Merioneth, see *A. S.* 1198.

A.D. 1144. May 14. *Lucius II. to Bernard of S. David's.*

His legates shall inquire into the S. David's claim to metropolitanship.

LUCIUS EPISCOPUS SERVUS SERVORUM DEI, ^{venerabilis} fratri Bernardo Episcopo S. Davidis, salutem et Apostolicam benedictionem. Fraternitatis tuæ literas debitas benignitate suscepimus; et quod de dignitate Ecclesie tuæ tam in ipsis quam in aliis, quæ super hoc ad sedem Apostolicam missæ sunt, diligenter attendimus. Verum quoniam, peccatis exigitibus et pravorum hominum superabundante malitia, ejusdem Ecclesie dignitas longo elapso tempore ab ipsa alienata et ad alias Ecclesias translata est, certum quid inde statuere ad præsens consilium non habemus. Disponimus quidem per Dei gratiam legatos nostros pro Ecclesiarum negotiis ad partes illas in proximo dirigere, quibus eadem causam per antiquos homines et authentica Ecclesiæ tuæ scripta indicare curabis; et nos, per eos veritate plenius cognita, quod ad honorem Dei statuendum fuerit, maturiori habito consilio statuemus. Datum Laterani, II. id. Maii. [ap. *Gir. Camb.*, *De Invect.* II. 3, and *De Jure et Status Menev. Eccl.*, *Dist.* III.; *Opp.* III. 52, 53, 187: and in *Wharton*, A. S., II. 549.]

A.D. 1145. *Chapter of S. David's to Eugenius III. respecting the metropolitanship of S. David's.*

They allege in. *Eugenio Papæ CAPITULUM SANCTI DAVID.*—*Dei gratia*

[S. DAVID'S CLAIM OF METROPOLITANSHIP.]

vice beati Petri digne sublimato, capitulum S. Andreæ
Apostoli sanctique David confessoris, cum omnibus sibi
commissis, ad vitæ pascua feliciter pervenire.

Magnam nobis spem, magnumque solamen instan-
tium jam tribulationum, idoneæ vestræ personæ in Apostolicam
dem ab Ecclesiæ rectoribus provisa sapienter electio contulit.
Non enim latet nos, pater, etsi magno terrarum spatio remotos, qua-
pientia, quaque industria, quibusque vitam ornamenti institueritis,
semplumque vitæ melioris fueritis. His itaque confisi, anchoram in
ortu et non in pelago figentes, quod nos aliquanto jam tempore
omordit decernimus amodo non tacere.

Constat enim præfatam Ecclesiam esse metropolim totius Walliæ,
que de causa ipsam propriam maximam provinciam nostram appellari inter cæteras regni Britanniæ provincias, atque ipsius Walliæ
Episcopos suffraganeos esse nostræ Ecclesiæ, quippe qui et profes-
sionem, ut stabilitum est a sanctis patribus, facere Archiepiscopo
nostro consueverant, et ad Episcopalem gradum eadem ratione ab
eodem omnino promoti sunt. Quos autem novimus in Ecclesia
nostra dignitate præfata perfui, vobis manifestari dignum ducimus.
Nostræ siquidem memoriae Joseph hujus sedis Archiepiscopus ad
pontificalem gradum promovit prius Morgleis, et post eum Duvan,
Bangorensem; item Julianus noster ad eundem gradum instituit
Revedun Bangorensem; Bedwd vero noster ordinavit Melanum
Laneluensem. Item simili modo Joseph Archiepiscopus noster He-
waldum Landavensem ad ministerium pontificale promovit. Sicque
sempre a tempore Breiensis synodi, collectis ibi totius Britanniæ
sanctis patribus, enervata quorundam hæreticorum Pelagianæ hæresis
pravitate per beatum David in eadem synodo, atque ob hoc concessum
ei privilegio ibidem, universæ provinciæ totius cleri atque principum
consensu, hocque confirmante Romano pontifice, et ad confirmationem acceptæ dignitatis pallium ipsi præsenti David cum duabus
mis suffraganeis Theliao atque Paterno tradente. Quo pallio decorata
est Ecclesia nostra a tempore beati David usque ad tempus beati
Sampsonis, qui nostræ sedis aliquamdiu pontifex, tandem flavam
pestem fugiens, et pallium cum cæteris pontificalibus ornamenti
secum deferens, ad Armoricos applicuit, et in Dolensi monasterio
honorifice susceptus permansit. Ex tum vero nostra Ecclesia, hosti-
litate Saxonum et Anglorum et post Normannorum oppressa, pallium
recuperare non valuit; sed tamen, ut diximus, metropolitana digni-

[S. DAVID'S CLAIM OF METROPOLITANSHIP.]

tate et ministerio non vacavit, seriatim totis temporibus usq; annos aliquot regni Henrici Regis Anglorum, Wilfrido tum poris nostræ sedis Archiepiscopo, qui multa perpessus a Norma hostilitate, ab hominibus tandem Arnulfi de Monte Gomerici c per XL. dies ab eisdem detentus est. Post hunc successit nardus, vir magnæ religionis, quem elegimus in metropolit antistitem ad Ecclesiam nostram, quæ sedes et caput est i et maximæ provinciæ totius Britanniæ; qui sine ulla cont tione et calumnia consecratus est. Contra quod Theobaldus, Cantuariensis, in tres personas de nostris partibus manus i misit, et ad Episcopi gradus eosdem illicite promovit: Hen scil. Landavensem, pene illiteratum, qui præter reliqua vita detestanda sanctimoniali palam dicitur abuti. Item Maur Bangorensem, qui virgam et annulum furtim ab ecclesia subt simili modo promovit. Ricardus vero in Lanelvensi Ec electus a ministris Ecclesiæ cæteroque clero, cum literis Re Comitis terræ, metropolitano nostro B[ernardo] ad consecrandu destinatus. Sed ejus nimirum consecrationis termino per capti regis Stephani necessario dilato, Cantuariensis eum, sicut et cæ præsumptorie promovit.

Pro his ita gestis misericordiæ vestræ clementiam implor quatinus^b Ecclesia nostræ ostensæ dignitatis jure fini liceat beni sime jubere dignemini....[Adstruunt in fine se ipsos Romam ven si Ecclesiæ suæ sæpe oppressæ et spoliatæ pateretur inopia.]—Gir. Camb., *De Invect. II. 6*; Opp. III. 56–58: and see also *De F. Statu Menev. Eccl., Dist. III.*, ib. 187, 188.]

^a Eugenius III. became Pope Feb. 18, 1145, and this letter was evidently written, not only before Bernard's appeal to the Pope of March 1148, but shortly after Eugenius' accession. Giraldus therefore, or whoever copied it, must have written "Henry" by mistake for "Uch tred" of Llandaff (there was a Henry of Llandaff 1193), and "Richard" for "Gilbert" of S. Asaph (there was a Richard at S. Asaph 1154–1161). Up to 1145, Theobald had conse-

crated three Welsh Bishops and thre Maurice of Bangor and Uchtred of L both in 1140, and Gilbert of S. Asaph in and his next Welsh consecrations were in March 14, 1148, Nicolas of Llandaff, ar 19, 1148, David of S. David's, Bernard successor. For the Bishops in the earli of the letter, see above, p. 144.

^b This sentence stands thus in Brewerton.

A.D. 1145. BRUT Y TYWYSOG.^a
—Y wlwyd yn rac wyneb y bu uarw Sulyen vab Richmarch mab y Seint Padarn mab maeth yr Eglwys, a gwedyd hynny athro

The ensuing year died S son of Rhyddmarch, son to S darn, adopted son of the Ch and afterwards an especial tea a man whose science was ma

[SULLEN OF LLANBADARN.]

inic gwr oed ac aeduet y
'dyt, ymadrodwr dros y ge-
l, a dadleuwr kymedrodwyr,
ychwr amryuaelon genedloed,
a o vrodyeu eglwyssolyon ar
ydolyon, y decuet dyd o galan
ref^b: gwedy kymryt iach-
wl benyt ar y gyssegredigaeth
a chymyn Corff Crist ac
ac aghenn. [pp. 166, 168,
Williams.]

^a See also above, p. 344.^b 12th cal. November, according to another reading.

D. 1145. BRUT Y TYWYSOG.,
it.^a—Ynghylch hynn o amser
aeth llawer o Saeson, a nife-
i mawrion o'r Cymry ym
erindawd i Gaer y Salem oni
d diffyg yn fawr o fod heb-
t. [Arch. Camb., 3rd Series,
18.]

æ Brut (p. 166, ed. Williams) in an.
—Ynghylch hynn o amser
aeth llawer o Saeson, a nife-
i mawrion o'r Cymry ym
erindawd i Gaer y Salem oni
d diffyg yn fawr o fod heb-
t. [Arch. Camb., 3rd Series,
18.]

a speaker on behalf of his nation,
a pleader among arbitrators, the
peacemaker of several nations, the
ornament of ecclesiastical and ci-
vil decisions, on the 10th day of
the calends of October^b, after un-
dergoing salutary penance in his
consecrated body, and taking the
communion of the Body of Christ,
and extreme unction. [ib. pp.
167, 169.]

About this time many of the
English, and great numbers of the
Welsh, went on pilgrimage to
Jerusalem, whose absence was se-
verely felt. [ib. 119.]

rusalem.—“In that year some pilgrims from
Wales were drowned on the sea of Greece, in
going with the cross to Jerusalem.”

D. 1147. CHRON. IN EXCHEQ. DOMESDAY, *in an.*—Fundata est ab-
de Margan a Roberto Comite Gloucestriæ. [ap. Dugd. Mon.
I.; printed also in Arch. Camb., 3rd Series, VIII. 274. And so
Ann. de Margan, 14 Luard.]—The priories of Caerdiff and Caer-
hen were also founded about this year or shortly before; the
er by Robert of Gloucester (Dugd. Mon. IV. 632, VI. 431).

D. 1147. BRUT Y TYWYSOG.—
wydyn rac wyneb y bu uarw
rut Escob Llan Daf, gwr
r y volyant ac amdiffynnwr
glwysseu, gwrthwynebwr y
lon, yny berfeith heneint.
yny ol ynteu y bu Escob
l uab Gwrgant [Escob]. Yny

The ensuing year died Uch-
tryd Bishop of Llandaff, a man of
high praise, the defender of the
Churches, and the opposer of his
enemies, in the fulness of age.
And after him came Bishop Ni-
chol son of Bishop Gwrgant. In
that year Bernard Bishop of Me-

[S. DAVID'S CLAIM OF METROPOLITANSHIP.]

vlwydyn honno y bu uarw Bernart Escob Mynyw yny dryded vlwydyn ardec ar hugeint oe Escobawt,—gwr enryfed y volyant a dywawlder a santeidrwyd oed,—wedy diruawryon lafuryeu ar vor a thir, wrth beri y Eglwys Vynyw y hen rydit. Ac yny ol ynteu y dynessaawd yn Escob Dauyd uab Geralt archdiagawn Keredigywawn. [p. 176, ed. Williams.]

BRUT Y TYWYSOG., *Gwent.*, in an. 1146.—Yr un flwyddyn y bu farw Uchtryd Escob Llan Daf, gwr mawr ei dysg a'i ddwyfoldeb, efe a wnaeth drefn ar y Suliau a'r gwyliau, a gwyliau mabsant, a'u cynnal yn olychwydawl lle nas gwnelid hynny o fod ac arfer; ac yn ei le ef y gwnaed Nicolas ab Gwrgant yn Escob yn ei le ef. [Arch. Camb., 3rd Series, X. 118.]

* Bernard died 1148; see below, p. 355.

A.D. 1148. *Appeal of Bernard of S. David's to Eugenius III. at the Council of Rheims for metropolitan authority.*

I. *Bishop Bernard to Simeon Archdeacon of Bangor.*

Give evidence for S. David's at Rheims, March 21, 1148.

A.D. 1148. Before March.—BERNARDUS EPISCOPUS Simeoni Archidiacono Bangorensi [Post titulum cuius invitat Papam ad concilium, quod] Remis celebra-

turus est in media Quadragesima ad ^aLetare Jerusalem, ut per te manifesta fiat ibidem veritas dignitatis Ecclesiae nostræ, quæ tibi plenissime et indubitanter est cognita. Dedecorosum erit enim et præcipue dolendum, si sublimitas regni Britannici, tantis temporibus in honore habita, nunc in novissimis ancilletur, et mater tua sublato titulo libertatis captivetur, et Cantuariensium ludibrio sive libidini perpetualiter deputetur. [ap. Gir. Camb., *De Invest. II.* 8; Opp. III. 59.]

* 4th Sunday in Lent, March 21, 1148.

nevia died^a, in the thirty-third year of his Episcopacy,—a man of extraordinary praise and piety and holiness,—after extreme exertions upon sea and land^b towards procuring for the Church of Menevia its ancient liberty. And after him David, son of Gerald, Archdeacon of Ceredigion, succeeded as Bishop. [ib. p. 177.]

The same year Uchtryd Bishop of Llandaff died, a man of great learning and piety. He regulated the Sundays, holidays, and Saints' days, and caused them to be observed with religious services where that had not been done willingly and customarily; and Nicholas son of Gwrgant was made Bishop in his room. [ib. 119.]

[S. DAVID'S CLAIM OF METROPOLITANSHIP.]

II. *Robert Bishop of Bath to Pope Eugenius III.*

Testificet, that Bernard professed obedience to Ralph of Canterbury who consecrated him, and named as suffragan to him and to William and to Theobald his successors. Bernard's predecessors also believed to be subject to Canterbury.

A.D. 1148. March 21. *Rheims.* — TESTIMONIUM RUBERTI BATHONIENSIS contra Bernardum Episcopum de S. David qui a subjectione Cantuar. resilire voluit. Reverendissimo Domino ac Patri E[ugenio] Dei gratia summo Pontifici, Sanctitatis suæ servus R. eadem gratia Bathoniensis Ecclesiæ humilis minister, salutem cum debita obedientia. Cum in omnibus veritati standum sit, ibi præcipue veritatis testimonio innitendum est ubi ipsa maxime periclitetur. Unde cum nunc de periculo et diminutione matris nostræ Cantuariensis Ecclesiæ agi audiamus, cui frater noster et coepiscopus Bernardus de S. David debitam ex professione subjectionis obedientiam subtrahere velle dicitur, non sine periculo nostro veritatem tacere posse videmur. Confidentes igitur et securi in conspectu Majestatis vestræ attestamur, quod retroactis temporibus inconvulsum stetisse audivimus et nostris deinceps illibatum stetisse cognovimus. Prædicta itaque Metropolis nostra cum in multis et magnis dignitatibus præ cæteris regni nostri Ecclesiis a temporibus Beati Augustini Anglorum apostoli multipliciter effluerit, a nobis antehac auditum non est, quin prædicti Bernardi prædecessores præfatæ Metropolitanæ sedis Archiepiscopis suffraganei obedienter exstiterunt et ab eis denique consecrati et illis scripto professionis obligati fuerunt. Ut autem ad tempora moderna et ad hunc ipsum Bernardum redeamus, ipse per impositionem manus Radulphi Cantuariensis Archiepiscopi promotus fuisse, et scripta professione quæ adhuc in eadem Ecclesia permanere dicitur obligatus teneri, dignoscitur. Postmodum vero, per nostram scilicet promotionem, istum ad vocationem B[eati] Wilhelmi Cantuariensis Archiepiscopi frequenter venire, et ejus canonice jussionibus tanquam unum ex cæteris suffraganeis suis obedienter et sine contradictione obtemperare, meminimus et vidi mus. Iste denique est, qui a venerabili domino Alberico Hostiensi Episcopo, tunc Apostolicæ sedis legato, ad patris nostri Theodbaldi, qui nunc eidem Cantuariensi Ecclesiæ Deo auctore præsidet, consecrationem evocatus, tanquam suffraganeus et minister atque cooperator nobiscum adstitit. Eapropter cum eodem et pro eodem Archiepiscopo nostro Sanctitati vestræ supplicantes exoramus, ne

[S. DAVID'S CLAIM OF METROPOLITANSHIP.]

suggestioni s^epe dicti Bernardi, quae ex fabulosa antiquitate si ex antiqua fabulositate fundamentum et initium sumit, aut accommodetis, sed prætaxatam matrem nostram in dignitatum si rum statu incolumem servetis. Bene valeat Paternitas vestra Christo, Domine Pater. [MSS. Cotton. Cleop. E. i.]

III. Eugenius III. to Theobald Archibishop of Canterbury.

Decides against Bernard personally, but appoints Oct. 18, 1149, for ascertaining the rights of the see of S. David's. A.D. 1148. June 28. Meaux.—Venerabilis frater noster Bernardus Episcopus Sancti Davidis ad nostram præsentiam veniens, Ecclesiam S. Davidis olim metropolim fuisse viva voce asseruit, et eandem dignitatem sibi a nobis restitui suppliciter postulavit. Cum autem circa petitionem istam invigilans diu in curia nostra commoraret; tu, frater Archiepiscopi, tandem eo præsente ex advocatione consurgens, in præsentia nostra adversus eum querelam deposui quod debitam tanquam proprio metropolitano obedientiam subiisset, tibique inobediens et rebellis existeret; cum a prædecessore tuo tanquam a proprio metropolitano consecratus esset, et viva voce et scripto Cantuariensi Ecclesiæ professionem fecisset, et in multis postea, tanquam alii suffraganei, tibi obedisset et astitisset. vero consecrationem negare non potuit, sed professionem se fecerat et obedientiam exhibuisse omnino negavit; quod tu audiens cunctos testes in medium produxisti testimonium perhibentes, quod in illis videntibus et audientibus, post consecrationem suam et viva voce et scripto Cantuariensi Ecclesiæ professionem fecisset.

Nos igitur, auditis utriusque partis rationibus et diligentius quisitis, et testibus tuis studiose examinatis, communicato fratre nostrorum consilio, juramenta eorum recepimus; et ut ipse Episcopus tibi, tanquam proprio metropolitano, obedientiam et reverentiam ebeat, justitia dictante, præcepimus. Verum quoniam singulis Ecclesiæ et ecclesiasticis personis suam dignitatem et justitiam volumus servare, beati Lucæ festivitate proximi sequentis anni tibi et diem præfiximus, ut tunc præsentibus partibus de dignitate Ecclesiæ Sancti Davidis et libertate sua rei veritatem cognoscamus; et si justum fuerit, auctore Domino, exinde statuamus. Datum Me 3 kalend. Julii. [ap. Gir. Camb., De Invect. II. 2; and De Jam Statu Menev. Eccl., Dist. II.; Opp. III. 51, 52, 180, 181: as "ex regi Eugenio Papæ:" also in Hoveden, p. 454.]

[SUBJECTION OF S. DAVID'S TO CANTERBURY.]

A like Bull, *mutatis mutandis*, was sent to clergy and laity of S. David's; *Gir. Camb.*, *Jure et Statu Menev. Eccl., Dist. III.*; *Opp. III. 187.* Jaffé dates Eugenius's letter in 1147, probably on the erroneous supposition that Bernard died in that year.

IV. GIR. CAMB., De Invect. II. I.—*Cum dies partibus super liber-*
te et dignitate Menevensis Ecclesiæ præfixus fuisse, morte præ-
sentus a ultimus [Bernardus] non processit. [*Opp. III. 50.*]

Bernard died 1148 (*Ann. Theobal. and*
in Excheq. Domest. 13th cent. in Arch.
3rd Series, VIII.), which is plainly cor-

rect. David his successor was consecrated Dec.
 19, 1148.

D. 1148. Dec. 19. Canterbury. *David a consecrated to the See of*
S. David's by Norman authority and with special profession of submission
to Canterbury.

I. GERVAS., Act. Pontif. Cantuar.—Theodbaldus ... hos sacravit Epi-

pos, David Menevensem. [*Twysd. 1665.*]

II. Id., Chron. in an. 1147.—Quartodecimo kal. Januarii Theodbaldus Cantuariensis Archiepiscopus sacravit Robertum Lincolniensis Ecclesiæ electum, et David Menevensem, ad altare Christi Cantuariæ, astabat et cooperantibus Hilario Cicestrensi, Gileberto Herefordensi, Walterio Roffensi, et Patricio Lunicensi de Hibernia. [*ib. 1365.*]

III. VITA DAVID. II. EPISC. MENEV.—Cum seniores Ecclesiæ et major et sanior pars capituli alium virum discretum et honestum elegissent, venientes ad Archiepiscopum Theobaldum paucos de capitulo seduxit ut ... David eligerent; et tam ipse quam sui corrupti pecunia electionem canonice factam cassarunt; et eum sub quo securus posset [Theobaldus] carpere somnos, in Episcopatum consecravit, sumpta ab eo sufficiente cautione ne quæstionem de dignitate Ecclesiæ Menevensis in vita sua moveret. [*in fin. Gir. Camb., Opp. III. 431.*]

IV. GIR. CAMB., De Jure et Statu Menev. Eccl., Dist. II.—Successit Bernardo David, Menevensis Ecclesiæ canonicus et de Keirdigan archidiaconus, orto quidem in electione schismate grandi; canonicis nempe Walensicis modis omnibus purum Walensem et impermixtum habere volentibus et talem exigentibus, Francis autem et Anglis a diverso dictum archidiaconum, ingenuis de gente utraque natalibus ortum, per canonicam electionem obtinentibus. [*Opp. III. 154.*]

V. P. R. C. Professio David Menevensis Episcopi.—*Quia per inobe-*

[SUBJECTION OF S. DAVID'S TO CANTERBURY.]

dientie culpam a Paradisi gaudiis exulamus, per obedientie meritum et virtutem ad eadem necesse est gaudia revertamur. Itaque ep[iscop]o David, ad regimen Menevensis Ecclesie electus, et a te, reverende pater Theobalde, sancte Cantuariensis Ecclesie Archiepiscopo et totius Britannie primas, consecrandus ex more Episcopus, quemadmodum obedientie debitum mihi a meis subditis exhiberi volo, ita tibi tuisque successoribus canonice substituendis, et matri nostrae Cantuarensi Ecclesie, in omnibus et per omnia canonice subjectionis et obedientie reverentiam profiteor, et proprie manus signo confirmo. † ‡. [Reg. Prior. et Convent. Cant. I.; and MSS. Cotton. Cleop. E. i.]

* See above under A.D. 1147.

A.D. 1148 x 1161^a. *Jurisdiction exercised by Archbishop Theobald over Nicholas Bishop of Llandaff.*

Prays Theobald to be reconciled to the Bishop of Llandaff. GILBERTUS EPISC. HEREFORD. ad Theobaldum Cantuar. Archiepiscopum.—Patri suo et domino T[heohaldo] Cantuariensi Dei gratia Archiepiscopo, G[ilbertus] Herefordiensis Ecclesiæ minister, post iram misericordiæ reminisci. Si adversus dominum Landaviensem aliquantulum mota est

tranquillitas vestra, tanto sublimitati vestræ humilius supplicandum est, quanto adversus prædictum Episcopum justiore causa motam esse cognoscimus. Sufficiebat enim ad sublevandam causam suam contra adversarium suum appellatio, et si vobis per omnia debitam observasset reverentiam. Quod si minus factum est, improbitati procul dubio Landaviensium clericorum, non ipsius Episcopi malitiæ aut ingratitudini, imputandum est. Opus enim manuum vestrarum ipse est, et plantatio vestra; quem si de justa forte causa conteritis, opus quidem manuum vestrarum conteretis, et quem plantavit dextera vestra, evelletis. Absit hoc a vestra gloria, nec tale sortiatur laus vestra dispensum, ut quem semel inter amicos ascripsistis, ab aditu gratiæ vestræ eliminatum tam facile proscribatis. Venit quidem ad vos in humilitate et mansuetudine, nil sapiens altum adversum vos, sed quidquid actum sit a vobis, tantum totum quod bonum dominum, quod pius patrem decet, expertens et exspectans. Absit autem ut dies mentis vestræ sic convertatur in tenebras, ut ira in vobis aut gratiæ præjudicet, aut naturam evacuet; quin in paterno pectore sit intus apud vos, qui pro filio pulset et exoret et exaudiatur, affectus. Si quid igitur apud vos nostra potest supplicatio, si (quod tristes dicimus) a

[WELSH BISHOP ACTING IN DIOCESE OF BATH.]

corde vestro propter inanem causam non prorsus excidimus, Episcopum vestrum suscipiatis in gratia, et paci et honori ejus provideatis, ne patrem alibi querere compellatur, sed totum quod pium est, quod modestum, se apud vos reperisse glorietur. Ad pedes vestros in prece hac corde prosternimur, quos supplicando libentius ipsi manibus amplectimur. Provideat itaque, si placet, vestra discretio, ne nobis postulata negando, preces nostras amodo muto claudatis silentio. Bene valere vos optamus in longa tempora, in Christo dilecte Pater.

[*Epist. G. Foliot. XCI.*; v. 17. Giles.]

* Foliot was Bishop of Hereford 1148-1163, Theobald died 1161. Of Foliot's letters, CCXLIX. and probably CCXVIII. are addressed to Bishop Nicholas.

A.D. 1148 x 1161. *Episcopal Acts of the Bishop of Llandaff in the Diocese of Bath.*

I. Indulgence to those who visit the Church of Bath on the Feast of the Exaltation of Holy Cross^a.

NICHOLAUS DEI GRATIA LANDAUENSIS EPISCOPUS *uniuersis sanctæ matris Ecclesiæ filiis* salutem. Eis debet Dominicæ Crucis maxime prodesse misterium, qui sinceriōri deuotione Ipsius uenerantur honorem, et in statutis solemnitatibus ad consequendam ueniam peccatorum a Saluatore Crucifxo conueniunt. Ea propter, de Diuina confisi misericordia, omnibus, qui Exaltatione Sanctæ Crucis Bathoniensem ecclesiam fideli deuotione uisitauerint, peccatorum, de quibus corde contrito confessi sunt, XX. dierum indulgentiam facimus, et omnium beneficiorum Landauensis Æcclesiæ participis eos esse concedimus. Valete. [C. C. C. *Cant. MSS. CXI.*, fol. 54.]

* On this occasion, Archbishop Theobald, Robert Bishop of Bath and Wells (who had just dedicated a new cross at Bath), and Mark Bishop of Cloyne (possibly Bishop O'Dubery, ob. 1159, whose Christian name is not given; possibly Maurice of Tuam, ob. 1150; possibly Muriertach of Clonmacnoise, about 1152, ob. 1188), issued similar indulgences. (ib.)

II. Indulgence to those who visit the Oratory of S. Werburga, S. John, and S. Katherine, near Bath.

Uniuersis Sancte Dei Ecclesiæ fidelibus NICHOLAUS DEI GRATIA ÆCCLESIAE LANDAUENSIS HUMILIS MINISTER, salutem et orationes. Nouerit Discretio uestra, petitione domini Petri Prioris et totius Conuentus Bath. Æcclesiæ et aliarum religiosarum personarum, et Archidiaconorum eiusdem Episcopatus, me dedicasse Oratorium quiddam in suburbio prefate ciuitatis in honore Sanctæ Werburgæ Uirginis et

[BOUNDARIES OF S. DAVID'S AND LLANDAFF.]

Sanctorum Johannis Euangelistæ et Katerine Virginis et Martynis, quorum altaria ibi habentur. Precibus etiam predictorum uirom prouocatus, et fidelium deuotione ipsum locum cum magna veneratione frequentantium roboratus, de Dei misericordia et Spiritus Sancti gratia confidens, ad singula predictorum preciosorum Sanctorum solempnia XX. dierum relaxationem de penitentia sua confessis indulsimus, ut deuotio fidelium ibi augeatur, et Deus noster ab omnibus et per omnia benedicatur. Ualeat in Domino Dilectio uestra. [ib.]

A.D. 1148 x 1163. *Renewal of disputes^a between Sees of S. David's and Llandaff.*

Asks David Bishop of S. David's to meet (Nicholas) Bishop of Llandaff at Hereford to settle disputes.

GILBERTUS HEREFORDIENSIS EPISCOPUS *ad David Men-*
vensem Episcopum.—G[ilbertus] Dei gratia Herefordiensis Episcopus venerabili fratri et amico David Menevensi Episcopo salutem et dilectionem. Quam jucundum, quam sit utile pacis et concordiae bonum, facile dignoscitur, si ex contentione et discordia quanta damna proveniant, diligentius attendamus. Nam si motus varios, et quæ nos premunt undique bella, attendimus, patet liquido quam sit periculose Ecclesiæ onus super onus assumere, et præter extera quæ premunt, intestina sibi prælia commovere. Inde est, quod si placet vobis consiliis nostris acquiescere, sollicite daremus operam inter vos et dominum Landaviensem pacis modum aliquem invenire. Quod quia facile non est nisi in locum simul tres conveniremus, precamur locum nobis designari, quo convenientibus nobis possit inter nos de vestra pace tractari. Quod si ad hoc Herefordiam delegeritis, die quacunque ad hoc statuetis, aderimus; nec apud dominum Landaviensem cessabunt preces nostræ, quoisque et ipsum adesse faciamus. Noverit autem Dilectio vestra nos in eundem hunc modum domino Landaviensi scripsisse, et placitum utriusque vestrum et rescriptum exspectare. Valete. [Epist. G. Foliot. CXXXIX. ; v. 183.]

^a Possibly the old dispute about boundaries, which certainly lingered on as between the Welsh dioceses and Hereford until 1236 (see under that

year). Archenfield is mentioned incidentally by Foliot (Epist. LXIV.) as at that time in Hereford diocese.

A.D. 1150. *Sanctuary restored in Llandaff Diocese.*

BRUT Y TYWYSOG., Gwent., an.
1150.—Cylch yr un amser y

About the same time Nicholas son of Gwrgan, Bishop of Teilo,

[RIGHT OF SANCTUARY IN DIOCESE OF LLANDAFF.]

nnes Nicolas^a ab Gwrgan, Es-
Teilaw, adgyweiriaw nawdd
eglwysi a dorred er yn amser
tin ab Gwrgan, ac y doded yn
vair eu nawdd cyssefin i eg-
'si Llan Daf, a Llan Carfan, a
n Illdud, a Llan Doche, a Llan
gan, a Chaer Llion, a Chaer
ent, ac i'r eglwysi eraill her-
id a fu gynt; ac y deddfwyd
rdd a weddai i'r mynachlogydd
wyddion, hyd onid aeth rhan
r o blwyf Teilaw yn nawdd
eglwysi, ac y bu achaws hynny
yddwch ym Morganwg yn am-
nac un mann arall yng Nghym-
a gwedi hynny adgyweiriwyd
eglwysi a fwriesid i lawr, ac y
iaed newyddion lle nad oedd
blaen, ac o hynny gwell yn
eu tiroedd, ac nid cystal yn
fel, gwyr Morganwg a Gwent.
[Arch. Camb., 3rd Series, X. 122.]

Nicholas is mentioned by the same Chroni-
cian. 1147) as making peace between the

was desirous of reestablishing the
sanctuary of the churches that had
been neglected since the time of
Iestin son of Gwrgan; and their
original sanctuary was restored to
the churches of Llan Dav, Llan
Carvan, Llan Illtud, Llan Doche,
Llan Fagan, Caer Llion, and Caer
Went, and to the other churches
as they formerly obtained; and
fitting sanctuary was assigned to
the new monasteries, so that the
great part of the see of Teilo
acquired the sanctuary of the
churches, which occasioned greater
quietness in Morganwg than in
any other part of Wales. After
that, the churches that had been
demolished were reconstructed,
and new ones founded, by which
the men of Morganwg and Gwent
became better agriculturists than
soldiers. [ib. 123.]

grandsons of Iestyn and William Earl of Gloucester son of Earl Robert.

D. 1151. BRUT Y TYWYSOG.
bu uarw Simon Archdiagon
teilawc gwr mawr y enryded
leilygdawt. [p. 180. ed. Wil-
lis.]

Simon Archdeacon of Cyveiliog,
a man of great reputation and
worth, died. [ib. 181.]

D. 1151. BRUT Y TYWYSOG.,
nt.—Ynghylch hynn o amser
farw Einion mebydd Celynoc
r, doethaf o ysgolheigion
nedd. [Arch. Camb., 3rd Se-
X. 124.]

About this time Einion Arch-
deacon of Clynnog the Great died,
the wisest of the scholars of Gwy-
nedd. [ib. 125.]

[GEOFFREY OF MONMOUTH BISHOP OF S. ASAPH.]

A.D. 1152. Feb. 24. Lambeth. Geoffrey of Monmouth consecrated to the See of S. Asaph by the Archbishop of Canterbury.

REG. ECCL. CHRISTI CANTUAR.^a—Anno ab Incarnatione Domini MCLI. Theobaldus, Cant. Archiepiscopus et totius Angliae Primas etc., VII. cal. Martii sacravit Galefridum electum Ecclesiae Sancti Asaph in Episcopum apud Lamhetham, accepta prius ab eodem secundum consuetudinem scripta de subjectione et obedientia sibi exhibenda professione, præsentibus et comministrantibus sibi suffraganeis Willelmo Norwicensi Episcopo et Waltero Roffensi: ordinavit autem ad presbyterum eundem precedenti Sabbato, i. e. XV. cal. Martii, apud Westmonasterium. [ap. Wharton, *De Episc. Asser.* 305.]

BRUT Y TYWYSOG., *Gwent.*, in a. 1152.—Yn yr un flwyddyn y gwnaethpwyd Galfrai ab Arthur (offeiriad teulu Wiliam ap Rhobert) yn Escob, eithr cyn ei fyned yn ei ansawdd efe a fu farw yn ei dy yn Llan Daf, ac a cladded yn yr eglwys yno. Gwr ydoedd ni chaid ei ail am ddysg a gwybodau, a phob campau dwyfawl. Mab maeth oedd ef i Uchtryd Archescob Llan Daf, a nai mab brawd iddaw, ac am ci ddysg a'i wybodau y doded arnaw febyddiaeth yn eglwys Teilaw yn Llan Daf lle y bu ef yn athraw llawer o ysgolheigion a phenfigion. [Arch. Camb., 3rd Series, X. 124.]

In the same year Galfrid, son of Arthur (family priest of William son of Robert^b), was made Bishop; but he died in his house at Llandaff, before he entered on his functions, and was buried in the church there. He was a man whose like could not be found for learning and knowledge and all divine excellencies. He was a foster-son of Uchtryd Archbishop of Llandaff, his uncle by the father's side; and for his learning and excellencies an archdeaconry was conferred upon him in the church of Teilo at Llandaff, where he was the instructor of many scholars and chieftains^c. [ib. 125.]

^a The Profession Rolls at Canterbury (v. Wharton, as above), the *Gwentian Brut.*, and the *Ann. de Warerlei*, establish the correct date as above, viz. 1152. In *Gervas.* (*Troyesd.* 1367) it is 1159. *M. Paris* (84) has merely 1151: so also *Diceto*. The form of Geoffrey's Profession is the common one at the time, and identical with those of Bernard, Uchtryd, &c., but different from that of David of S. David's. Geoffrey's successor at S. Asaph,

Richard, was consecrated (by Theobald) in 1154 (*Gervas.* ap. *Troyesd.* 1665, and *P. R. C.*), so that the "Geoffrey Bishop of Llandaff," who died in that year "at mass" (*Brut y Tywysog.* in an. 1154, pp. 184, 185, ed. Williams), was obviously Geoffrey of S. Asaph, i. e. the well-known Geoffrey (archdeacon) of Monmouth. But that he never went to his see, was probably from other causes than his early death, seeing that we

[DEDICATION OF CHURCHES TO THE BLESSED VIRGIN.]

find him witnessing in 1153 the compact between Stephen and Henry (*Brompton ap. Twysd. 1039, Gervas. ib. 1375*).

^b William Earl of Gloucester, who succeeded his father Robert (Geoffrey's first patron), in the lordship of Glamorgan among other things, in 1147. For the "offeiriad teulu," see above, pp. 224-232.

^c Godwin, confusing Geoffrey with Godfrey of S. Asaph (1160-1175), relates (it does not appear upon what authority) that William of Newbo-

rough was elected to the see of S. Asaph upon its avoidance by Geoffrey but rejected, and that hence arose the vehement attack made by him upon Geoffrey in his History. Unfortunately for this supposition, William, being born in 1136 (Cave), was only eighteen years old at Geoffrey's death. Possibly he may have desired to fill Godfrey's vacancy in 1175, but there is no authority forthcoming for the assertion beyond Godwin's statement.

A.D. 1155. *Dedication of Churches to the Blessed Virgin.*

BRUT Y TYWYSOG. in an.—Ny
bu bell wedy hynny yny gysse-
grwyt eglwys Vair ymeiuot. [p.
184, ed. Williams.]

* See above under A.D. 717. The earliest traceable dedication however to the B. Virgin in

It was not long after that before the church of S. Mary^a was consecrated at Meivod. [ib. 185.]

Wales, according to Rees as there quoted, was by Eadgar at Bangor A.D. 973.

A.D. 1162. *Descendants of the last Welsh Bishops.*

BRUT Y TYWYSOG. in an.—Yn
y ulwyddyn honno y bu uarw
Keduor uab Daniel archdiagon
Keredigywawn. Ac yna y bu
uarw Henri ab Arthen goruchel
athro ar holl gyffredin yr holl
yscolheigion^a. [p. 198, ed. Wil-
liams.]

* See above, p. 298. This appears to be the last mention of Bishop Sulgen's family.

In that year died Cedivor son of Daniel, archdeacon of Cardigan. And then died Henry son of Arthen, the supreme teacher in general of all the scholars^a. [ib. 199.]

A.D. 1163^a. May 19. *Tours.*—David of S. David's "ad Turonense concilium vocatus erat" by Alexander III. (*Gir. Camb., De Jure et Statu Menev. Eccl., Dist. II.; Opp. III. 155*), as one of the suffragans of Canterbury, all of whom (except the Bishops of Winchester, Lincoln, and Bath) were present there with Archbishop Becket (*R. de Diceto, ap. Twysd. 535*).

* A letter of "Frater R. Sancti Asaph de R. Presbyter," to Alexander III. on behalf of the canonization of Edward the Confessor, is in the *Spicul. Liberianum, II. 753, Florent. 1864*, of which the date is there given as after the solemn

translation of Oct. 13, 1163. The Bull of Canonization of Edward is in *Wilkins, I. 434*, dated at Anagnia Feb. 7, 1161; to which year the letter obviously belongs.

[BISHOP OF S. ASAPH DRIVEN FROM WALES.]

A.D. 1164. *Strata Florida founded.*

BRUT Y TYWYSOG., in an.—
Yn y ulwydyn honno, drwy gennat Duw ac annac Ysprit Glan, y doeth koueint o vyneich y Ystrat Flur gyntaf. [p. 202, ed. Williams.]

In that year, by the permission of God and the inspiration of the Holy Spirit, came a convent of monks first to Strata Florida. [ib. 203.]

* So also the *Chron. S. Werburg.* according to *Dugd. Mon. V. 632.*

A.D. 1164-1167. *Godfrey of S. Asaph driven from his Diocese.*

I. *Becket Archbishop of Canterbury to Godfrey Bishop of S. Asaph.*

Return to your [c. A.D. 1165.] THOMAS ARCHIEPISCOPUS CANTUARIENSIS see or resign it. *Godefrido Lanlevensi Episcopo.*—Apostolicis sine contradictione et mora parendum est institutis, et cum omni celeritate et diligentia mederi convenit languoribus et periculis animarum. Inde est quod mandatum Apostolicum exequentes Fraternitati vestrae mandamus, quatenus juxta præceptum domini Papæ redeatis ad Ecclesiam cui vos præfecit Dominus, aut ipsam resignando curam ejus cedatis alteri qui auctore Deo præesse valeat et prodesse. Alioquin Ecclesiam illam non sustinebimus ulterius pastore proprio viduari, sed ordinationi illius juxta quod in mandatis accepimus intendemus. Valete. [S. Thom. Epist. CXXVI. a; III. 279.]

II. *The same to the same.*

Keep to your [c. A.D. 1166.] IDEM ad eundem.—Vestra Fraternitas igitur own Bishopric. norare non debet, quod privilegium meretur amittere, qui concessa sibi abutitur potestate. Vos autem, sicut accepimus, in alienis Episcopatibus Ecclesiarum vacantium alienas oves solvere præsumitis et ligare; et petitione laicorum, aut aliorum quibus sacramentorum dispensatio non incumbit, ecclesias dedicatis, et exercetis alia quorum non accepistis ab Apostolica sede vel matre vestra Cantuariensi Ecclesia potestatem. Quod tanto credibilius videtur, quanto certius constat vos sine speciali mandato Romani pontificis dudum (quod minime licebat), quantum in vobis fuit, absolvisse excommunicatos nostros, non observato tenore literarum domini Papæ. An hoc recte feceritis, vestra Discretio providebit; quoniam oportebit super his reddere rationem. Nam persistentes in scelere et voluntate peccandi qui Ecclesiarum bona diripiunt et iis incubant violenter, nec ipse

[BISHOP OF S. ASAPH DRIVEN FROM WALES.]

Petrus coram Deo posset absolvere. Ne ergo cujuscumque instinctu de cætero similia præsumatis, prohibemus in virtute obedientiæ, in periculo dignitatis et ordinis, ne curam pastoralem et Episcopale officium extra proprium Episcopatum ulterius exerceatis; sed ea sitis potestate contenti, quam vobis Ecclesia contulit in ordinatione vestra. Hoc autem vobis non interdicimus, quin ad preces coepiscoporum vestrorum, quibus communicare licuerit, vices eorum cum necessitas exegerit in rebus licitis impleatis; sed vos ab Ecclesiarum vacantium et Episcoporum qui excommunicati sunt officio præcipimus abstinere, et curam pastoralem exercere quatenus facultas adfuerit in proprio Episcopatu. [ib. CXXVII.^a; III. 280.]

^a These letters were written after Godfrey was driven from S. Asaph, which was probably 1164, when Owen revolted: and the second of them apparently after Ascension Day 1166.

Godfrey was Abbat (or rather Administrator) of Abingdon Oct. 31, 1165 (*Hist. Mon. de Abingdon.*; II. 235 Stevenson).

III. MATT. PARIS., VV. S. Albani *Abbatum*, in an. 1165.—Venerabilis Godefridus Episcopus de Sancto Asaph, petente Abate Roberto, in basilica S. Albani ad majus altare in Coena Domini chrisma confecit, et oleum sanctum quod per beati Albani parochias de more distributum est, eodem Episcopo nullatenus vices Episcopi Lincolnensis gerente in aliquo. Idem quoque Episcopus in capella infirmariæ ordines postea fecit generales, et postea multotiens^a. [82, Wats.]

^a The same Bishop also dedicated several altars in various churches in S. Alban's. See also M. Paris, *Hist. Angl.* in an. 1165; p. 104 Wats: and Diceto, *Imag. Hist. ap. Twyed.* 539.

IV. HIST. MON. DE ABINGDON., A.D. 1165.—HENRICUS REX ANGLIÆ ET DUX NORMANNIÆ ET AQUITANIAÆ ET COMES ANDEGAVIÆ, omnibus tam clericis quam laicis tenentibus de *Abbatia Abbendonensi*, salutem. Præcipio quod intendatis Godefrido Episcopo, cui commendavi abbatiam de Abbendona, tanquam abbati, de omnibus quæ pertinent ad ipsum abbatiam, et faciatis ei fidelitatem et servitia, ita plenarie et integre sicut facere solebatis prædecessoribus suis; et nisi feceritis, vicecomites in quorum bailliis estis, vos justient donec faciatis. Teste Johanne Decano Saresberiensi, apud Westocam. [II. 234, 235.]

V. JOANN. SARESBER., *Epist. CCXXVIII.* December A.D. 1167.—Illi autem [sc. a Thoma excommunicati], simulantes se in mortis periculo constitutos, quia oportebat eos ex mandato domini Regis

[BISHOP OF S. ASAPH DRIVEN FROM HIS DIOCESE.]

nunc transfretare, nunc in Walliam proficiisci, a quodam Episcopo Wallensi, utriusque juris prorsus aut fere ignaro, Lanaluensi scilicet qui monasterium Abendonensem utpote quæstuosius pro Episcopo receperat de manu Regis, absolutionem impetraverunt. [II. q. 3. Giles.]

VI. R. DE DICETO, *De Archiep. Cant.*—[Rich. de Lucy, Richard archdeacon of Poitiers, Jocelyn de Bailleul, Alan de Neville, excommunicated by Becket at Vezelay on Ascension Day 1166,] postmodum mandato Cardinalium Johannis Neapolitani et Willelmi Papiensis, absoluti a Godefrido Episcopo S. Asaph. Alanum Londoniensis absolvit Episcopus, etc. [ap. Wharton, *A. S.* II. 689^a.]

* See also *Diceto*, ap. *Troyed.* 359, 540: and below under A.D. 1175. Godefridus was consecrated and made profession to Theobald in 1160 (*Gervas.* ap. *Troyed.* 1665, and *P. R. C.*). From 1164 to 1169 Gwynedd was in successful revolt under Owen, and S. Asaph was held by the Welsh

(*Brut y Tywysog*. in ann.). The legates (appointed January 1167) were Odo Cardinal de S. Nicolai in carcere Tulliano, and William Cardinal Presbyter S. Petri ad Vincula (see *Jugl.*). Possibly a previous commission included Cardinal John of Naples.

A.D. 1165–1169. *Fruitless attempts of Archibishop Becket to impose a Bishop on the See of Bangor.*

I. *Owen Prince of Gwynedd to Archibishop Becket.*

Permit a Bishop to be consecrated to Bangor elsewhere than by the Archbishop of Canterbury, but professing obedience to him: to which however you have no right but only our free consent.

[c. A.D. 1165.] OWENI WALLENSIS ad Thomam Cantuariensem. Religiosissimo Dei gratia sanctæ Cantuariensis Ecclesiæ Archiepiscopo Thomæ, suo patri spirituali, O. Walliarum Rex, suus spiritualis in Domino filius, debitam ac voluntariam in Christo obedientiam.—Vestræ, Pater mi venerande, discretionis auribus insonuit, quanta sui juris detrimenta post mortem Episcopi nostri Mauritii nostra passa fuerit Ecclesia^a. Unde et magno timore perculti trepidamus, ne, quia nobis incumbit necessitas curam et sollicitudinem hujus Ecclesiæ gerendi, Deus nostræ negligentiaz ista imputet. Nostis quoque, quantum nos immeritos oderit Rex Angliæ, ita ut nostro honori et in ecclesiasticis et sacerdotalibus negotiis pro posse deroget, in quo vestri exsilii damnosam sentimus absentiam. Sed quoniam in tali statu non estis, quo super hac re nostræ indgentiaz consulere valeatis, vestram deprecamur obnixe clementiam, quatenus, cum sic amodo esse nequeamus, nostrum alibi Episcopum ordinandi licentiam tribuatis, tali tamen interveniente conditione, quod sanctæ Cantuariensi Ecclesiæ et vobis exhibeat obedientiam, ac

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

vestræ manus impositione consecratus fuisse. Et bene nostræ petitioni debetis satisfacere, quia non jus aliquod nos cogit vobis subjici, sed voluntas, quæ semper durabit immobilis, nisi in vobis emanserit, quo minus perseveret. Quod si nos de obedientia, si hoc contingit, suspectos habueritis, securitatem faciemus quam velitis. Et sicut archidiaconus noster David vestra in omnibus præcepta requiritur, sic et nos omnes faciemus. At unum tamen sciatis, quod amplius sic esse non valemus. Voluntatem itaque vestram super his mihi litteris vestris renuntietis. [ap. *Foliot. Epist. D*; VI. 302, Giles.]

* Meurig, Bishop of Bangor, died Aug. 12, 1161. Becket fled, Oct. 1164, and became legate April 24, 1166. This letter and No. II. appear to come between the two last dates.

II. Archbis**ishop** Becket to Owen Prince of Gwynedd.

^{Refuses: will send a messenger.} [c. A.D. 1165.] THOMAS CANTUARIENSIS ARCHIEPISCOPUS OWENO REGI WALLIE. Gratias vobis plurimas referimus, quod inter bellorum discrimina, et hostilem inimicorum inquisitionem, Ecclesiæ Dei, sicut ex litteris vestris didicimus, curam et diligentiam impendere non omittitis. Verum non mediocriter insedit animo illud, quod in litteris vestris legimus; videlicet ubi dictum est, quod ex jure non debeat nobis subjici Ecclesia de Bangor: licet hoc ob dilectionem, qua vobis tenemur, dissimulemus. Quod autem postulastis, ut nostro assensu et licentia in Ecclesia eadem ab alio quam a nobis Episcopus consecretur, omnino non acquiescimus nec aliquando acquiescemos. Mittemus vobis nuntium nostrum, aut certe aliud, quod litteris modo nolumus commendare, sicut per præsentium latorem vobis mandamus. Interim autem vobis mandamus, ut per vestram diligentiam prædicta Ecclesia honoresque Ecclesiæ in pace permaneant, nec aliqua fiat electio, vel honorum Ecclesiæ transmutatio. Quod si fieret, nos in irritum ducemus. [S. Thom. Epist. CLXXXIX.; III. 388, Giles.]

III. David Archdeacon of Bangor to Archbis**ishop** Becket.

^{Thanks Becket for giving him the custody of Bangor sede vacante, and laments his exile.} [c. A.D. 1165.] BANGORENSIS ARCHIDIACONUS^a ad Thomam Cantuariensem. Quanta mentis exultatione, quanta animi jucunditate nostra privetur Ecclesia, tam pii patris orbata præsentia, nec stylo notare nec verbis exprimere valemus; sic quippe cuncta in vobis relaxabat misericordia, quod nihil inultum omittaret justitia. Et licet omnes de vestro damnum patiantur exilio, nos tamen majori super omnes

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

affligimur incommodo: præsentes quippe nos pio mentis affectu venerabamini, et inimicorum insidias in absentes illatas frustrabamini. Deus autem pro his vos abunde remuneret, cum nostræ imbecillitatæ digna retribuendi sit ablata facultas. Quod nisi locorum distantia nos a jucunditate vestræ præsentia sejungeret, nostri erga vos animi affectum clarius sentiretis, tum nostri copiam vobis exhibendo, tum nostram vobis, ut domino, substantiam offerendo. De hoc autem, quod nobis indignis Ecclesiarum regimen dignati estis remittere, Deum super hoc trahimus in testimonium nos omnem, quam potius, adhibuisse diligentiam, et vestris in omnibus obediisse preceptis; quod et de cætero faciemus. Et quod vestræ de Ecclesia regenda sollicitudini visum fuerit, nobis litteris vestris remandate. [ap. *Foliot. Epist. CCCCXLIV.*; VI. 207.]

* David. The Alexander who was Becket's chaplain in 1166, became archdeacon of Bangor subsequently: see *Gir. Camb. Leg. & Remq. A. 29*; in *Wharton, A. S., II. 429*.

IV. *Archbishop Becket to David Archdeacon of Bangor.*

Elect no Bishop [c. A.D. 1165.] THOMAS CANTUARIENSIS ARCHIPEL without Becket's SCOPUS *Bangorensi Archidiacono*. Grate suscepimus litteras cognizance. Restraining A. de dilectionis tuæ, et gratias inde tibi referimus. Sed hæc Chargis. esse poterit summa occasio, qua tibi majores et ubiores gratiarum actiones referre habebimus, si te circa pacem Ecclesiæ Dei et clericorum disciplinam sollicitum audierimus. De eligendo vero Episcopo hæc tibi et fratribus tuis mandamus, ne de aliquo fact electio vel nominatio, donec visis litteris nostris et nuncio consilium nostrum super hoc negotio audieritis. Nos enim, prout Dominus concesserit, ad pacem Ecclesiæ Dei et vestram modis omnibus studium adhibere curabimus. Audivimus clericos vestros ad alienas provincias ordinationis causa migrare; quod utrum verum sit scire cupientes, per fidelitatem, qua nobis teneris, præcipimus, ut nos inde certos reddas. De præsentium autem latore, qui ad vos per multa pericula venit, hæc tibi mandamus et præcipimus, ut ecclesiam suam et decimas plenarias eum in pace habere facias, et ab injuriis et violentiis, quas ei decimarum causa infert *Arthurus de Chargis, immunem facias, eumque de cætero ab ejus inquietatione cessare compellas. Quod si facere contempserit, infra Purificationem beatæ Mariæ suam nobis præsentiam satisfacturus exhibeat. [S. Thom. Epist. CXIII.; III. 261.]

* Possibly Arthurus de Bardsey, who was Dean of Bangor 1162, according to Br. Willis.

See the next letter, which has "Burgis," for obviously the same person.

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

V. *Archbishop Becket to Arthur [probably Dean of Bangor].*

*Appar Feb. 2, to
summer for seek-
ing a metropoli-
tan in Ireland in-
stead of Canter-
bury.*

^a [c. A.D. 1165.] THOMAS CANTUARIENSIS ARCHI-
EPISCOPUS *Artburo de Burgis et complicibus suis.* Relatum
est nobis, Arthure, te in nos pariter et Ecclesiam Can-
tuariensem, matrem tuam, gravissime et sine meritis
delinquisse. Tu enim, ut nobis suggestum est, cum tuis complicibus
in Hiberniam ire præsumpsisti; et ibidem falsa prædicatione tuorum
et tua machinatus es, ut clerici et Episcopi Gwalliæ ordines et
sacramenta reciperent quasi a novo metropolitano sibi in Hibernia
constituto. Veraciter scias, quoniam immoderate deliquisti machi-
nando talia, et veniendo in damnum Cantuariensis Ecclesiæ, matris
tuæ. Et idcirco mandando tibi præcipimus, et in periculo ordinis
tui et beneficiorum tuorum tibi firmiter injungimus, ut tu cum Lau-
rentio et Jacobo et Hucteridio in Purificatione beatæ Mariæ nostro
te conspectui repræsentes, satisfactus Deo, et nobis, et Ecclesiæ
Cantuariensi, matri tuæ, super his et aliis, quæ tibi objicientur.
[S. Thom. Epist. CLXV. ; III. 347.]

- The above three letters obviously precede Nos. VI. and VII., and follow Nos. I. and II.

VI. *Archbishop Becket to Pope Alexander III.*

*Appoint a Bi-
shop for the see
of Bangor.*

[A.D. 1165.] THOMAS CANTUARIENSIS *ad Papam
Alexandrum. * * ** De Wallensibus, et Oweno, qui se
principem nominat, Domine, provideatis, quia dominus
Rex super hoc maxime motus est et indignatus. [S. Thom. Epist. L. ;
III. 128.]

VII. *Pope Alexander III. to the Clergy of Bangor.*

*Elect a Bishop
within two months.*

A.D. 1165. Dec. 10. *Lateran.*—ALEXANDER EPISCO-
PUS SERVUS SERVORUM DEI *dilectis filiis universis clericis in*
Episcopatu Bangorensium constitutis, salutem et Apostolicam
benedictionem. Si quanta detrimenta et incomoda Ecclesiis ex
destitutione pastoris soleant provenire, consideratione sollicita pensa-
retis, Ecclesia vestra tanto tempore prælato nullatenus caruisset, quanto
ipsam audivimus destitutam fuisse. Unde, quoniam nostrum est de
universis Ecclesiis curam et sollicitudinem gerere et earum destitu-
tioni paternæ considerationis oculo providere: universitati vestræ per

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

Apostolica scripta præcipiendo mandamus, et in virtute obedientie vobis injungimus, quatinus juxta mandatum et consilium venerabilis fratris nostri Cantuariensis Archiepiscopi aliquam personam idoneam et honestam vobis in pastorem et Episcopum infra duos menses post harum susceptionem pari voto eligere studeatis; sub cuius regimine Ecclesia vestra tam spiritualibus quam temporalibus, cooperante Domino, proficiat incrementis. Electum vero jam dicto Archiepiscopo praesentetis, ut ipse, si expedire cognoverit, electionem ejus confirmet, et eandem congruo tempore studeat promovere. Alioquin cum quem memoratus Archiepiscopus vobis assignaverit, omni occasione et appellatione cessante, in magistrum et Episcopum recipiatis et ei reverentiam et obedientiam debitam studeatis humiliter exhibere.

Præterea quoniam in archidiaconatu memoratæ Ecclesiæ vestre filium patri quasi hæreditario jure successisse audivimus, et eundem archidiaconatum sine prænominati Archiepiscopi auctoritate vel conscientia obtinere, nos quod taliter exinde factum est irritum esse decernimus, et hoc auctoritate Apostolica omnino cassamus*. Dat. Lat., IV. id. Dec. [S. Thom. Epist. CCLXXVII. ; II. 91, 92.]

* Misprinted by Giles, cessamus.

VIII. Pope Alexander III. to Archibishop Becket.

Compel the Bangor clergy to elect a Bishop or elect one yourself. A.D. 1166. Jan. 29. Lateran. — ALEXANDER EPISCOPUS SERVUS SERVORUM DEI venerabili fratri Thome Cantuariensi Archiepiscopo, salutem et Apostolicam benedictionem. Si quanta detrimenta et incommoda Ecclesiis ex destitutione pastoris soleant provenire, Bangorensis Ecclesiæ clericis sollicita consideratione pensarent, Ecclesia illorum tanto tempore prælato nullatenus caruisset, quanto ipsam audivimus pastore viduatam fuisse. Unde quoniam nostra interest de universis Ecclesiis curam et sollicitudinem gerere et eorum destitutioni paternæ considerationis oculo providere, fraternitati tuæ per Apostolica scripta præcipiendo mandamus, quatinus memoratos clericos diligenter convenias et instantius studeas commonere, ut in aliquam personam idoneam et honestam cum consilio tuo pari modo convenient, et eam sibi in pastorem et Episcopum infra duos menses postquam literas nostras susceperint, eligere non postponant. Quod si ad mandatum nostrum et commonitionem tuam non fecerint, tu iis aliquem, qui pontificali officio idoneus reputetur, infra tres menses

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

post harum susceptionem provideas, quem in patrem et pastorem recipiant, et cui reverentiam et obedientiam debitam sine omni contradictione, tanquam prælato suo, impendant. Dat. Lat., IV. Feb. [S. Thom. Epist. CCXXII., IV. 36.]

IX. Pope Alexander III. to Clergy and Laity of Bangor.

Same with No. A.D. 1166. Feb. 9. Lateran.—ALEXANDER EPISCOPUS VII. SERVUS SERVORUM DEI *dilectis filiis Canonicis et universo clero et populo Bangorensis Ecclesiae*, salutem et Apostolicam benedictionem. Quia ex defectu pastoris gravia consueverunt animarum pericula provenire, et ex hoc sacris Dei Ecclesiis plurima incommoda et detrimenta contingere, universitatem vestram, sicut per alia scripta monuimus, ita nunc per iterata scripta monemus atque mandamus, quatinus (si nondum convenistis) in aliquam personam honestam, idoneam, et literatam pariter conveniatis, et eam in Episcopum vestrum communiter eligatis: electum quoque venerabili fratri nostro Cantuariensi Archiepiscopo consecrandum representare curetis. Nos enim, si de persona idonea canonicam jam electionem fecistis, eam ratam habemus; et quicquid inde predictus Archiepiscopus statuerit, ratum curabimus et firmum habere. Dat. Lat., V. id. Feb. [S. Thom. Epist. CCLXXVI., IV. 90.]

X. Archbishop Becket to the Archdeacon and Canons of Bangor.

Appear by Mid-lent, to answer a like charge to that laid against A. de Burgis (or Bardsey), and to elect a Bishop.

[A.D. 1166. *Before Lent.*]—THOMAS CANTUARIENSIS ARCHIEPISCOPUS *Archidiacono et Canonicis Bangorensibus*, salutem quam meruerunt. Perlatum est ad aures nostras, vos in Deum, et nos, et Ecclesiam Cantuariensem, matrem vestram, gravissime et sine meritis deliquisse. Quia, sicut nobis assertum est, machinamentis Arthuri et sociorum suorum consilium pariter et assensum vestrum in damnum Cantuariensis Ecclesiae, quæ mater vestra est, unanimiter præbuistis. Nec, ut credimus, tam detestabile factum, tam nefandum facinus aliquatenus factum fuisset, nisi vos consilium et assensum in eo dedissetis. Sed tibi, David, loquimur: a memoria tua non debuit ullatenus excidisse, quod noster juratus es, similiter et Cantuariensis Ecclesiae; nec tu aut canonici Bangornensis Ecclesiae debuissent consensisse, ut Episcopus Ecclesiae suæ, si quis tamen ibi esset, in Hiberniam ivisset,

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

et ibidem sacramentum receperissem, quasi a novo metropolitano tibi constituto. Et idcirco mandando tibi præcipimus, et in periculo beneficiorum et ordinis injungimus, ut tu cum filio tuo, et tribus ~~aut~~ quatuor de majoribus et potioribus personis Ecclesiæ, mediante quadagesima nostro te conspectui repræsentes, responsurus et satisfacturus de his et aliis, quæ tibi objicientur. Nihilominus universitati vestræ præsentium significatione præcipiendo mandamus, et in periculo beneficiorum et ordinis vestri vobis injungimus, quatenus infra præscriptum terminum vos nobis repræsentetis. Nos enim de Episcopi vestri electione vobiscum tractabimus. Prohibemus etiam vobis Apostolica auctoritate et nostra, ne de electione Episcopi interim aliquid faciatis, aut quemquam eligatis. [S. Thom. Epist. CXIV., III. 262.]

* The absence of the title of legate seems to refer Nos. X. XI. to the beginning of A.D. 1166.

XI. *Archbishop Becket to the Archdeacon and Canons of Bangor.*

You are absolved from any oath to elect Owen's nominee. Elect ours forthwith. [A.D. 1166?*] IDEM ad eosdem. — Quia Ecclesiæ liberam esse decet, et præsertim in electionibus celebrandis obtinere debet unanimitas fratrum, non violentia potestatis, vos a juramento, quod contra bonos mores et sacrorum canonum disciplinam Owenus Wallensis princeps dicitur extorsisse, ut nullum scilicet vobis in Episcopum nisi de ipsius eligeretis arbitrio, dominus Papa clementer absolvit; præcipiens ut quem vobis assignaverimus, omni appellatione et contradictione postposita, pontificem recipiatis. Inde est quod universitati vestræ in virtute obedientiæ præcipiendo mandamus, quatenus juxta quod vobis nuntii nostri intimaverint mandatum Apostolicum cum omni diligentia exsequamini; scituri quod si neglexeritis, in personas vestras anathematis, et in Ecclesiam et loca quæ inhabitatis interdicti sententiam, auctore Domino, proferemus. Valete. [S. Thom. Epist. CXV., III. 263.]

* See note to preceding letter.

XII. *Archbishop Becket to David Archdeacon of Bangor.*

Appear within four months to elect a Bishop of Bangor. [A.D. 1166 or 1167?*] — THOMAS DEI GRATIA CANT. ARCHIEP. ET APOST. SEDIS LEGATUS David dicto Archidiacono Bangorensis Ecclesiæ, salutem et cordis oculos

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

salubriter aperire. Mater tua, Bangorensis Ecclesia, ab annis multis
 luget proprio viduata pastore; et qui eam consolari debuerant, acer-
 batores inimici facti sunt inter angustias. Quorum tu præambulus et
 signifer esse diceris ab his, qui et matris Ecclesiæ miserias inge-
 nescunt et bona illius inabusus filiorum et filiarum suarum queruntur
 case conversa; et quod intolerabilius est, ordinationem Ecclesiæ tuis
 machinationibus lacrymabiliter asserunt impediri. Unde, quia tantæ
 præsumptionis excessus ulterius dissimulare nec possumus nec debemus,
 tibi in virtute obedientiæ præcipiendo mandamus, quatenus ad nos,
 omni excusatione cessante, juxta mandatum Apostolicum infra quatuor
 menses post harum susceptionem litterarum accedas, nostris monitis
 et præceptis in Domino pariturus, aut exinde, si neglexeritis, officio
 et beneficio ecclesiastico irreparabiliter privandus, et si nec sic
 resipueris, Satanæ tradendus in interitum carnis. Siquidem Apo-
 stolicum nos oportet implere mandatum, et naufragantis Ecclesiæ
 periculis maturius subvenire. Te monitis obtemperantem in bene-
 placito suo gratia Dei custodiat. [S. Thom. Epist. CXII., III. 260.]

* Apparently written at some little interval after Nos. X. XI., certainly after April 1166: probably in the end of 1166 or beginning of 1167.

XIII. Pope Alexander III. to Henry II. King of England.

Desist from keeping Bishoprics in your own hands. A.D. 1168 (?) a. Oct. 9. Beneventum. — ALEXANDER EPISCOPUS SERVUS SERVORUM DEI Henrico illustri An- glorum Regi, salutem et Apostolicam benedictionem.

* * * * * Accepimus quod præter alia in Lincolniensi, Bathoniensi, Herefordensi Episcopatibus, quos vacantes et pastorum solatio destitutos in manibus tuis tenes, necnon in Bangorensi et Lanelviensi, liberam electionem, sicut deceret, fieri fastu quodam et majoris potentiae terrore prohibeas, etc. [S. Thomæ Epist. CCCIII.; IV. 124, 125.]

* The three English sees were vacant from February 1167. Godfrey of S. Asaph had fled from that see in 1164 or 1165, but held it nominally until 1175 (see below under that year).

The above letter seems probably written more than merely a few months after the former sees first became vacant, and if so, then in 1168. Jaffé dates it 1167 x 1169.

XIV. Pope Alexander III. to Archibishop Becket.

Proceed to strong measures against Owen and Arch-deacon David. [A.D. 1169^{a.}] Feb. 24. Beneventum. — ALEXANDER PAPA Thomæ Archiep. Cantuar. Ad aures nostras per- venisse cognoscas, quod Owen princeps Walliæ literas,

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

quas ei de consobrina sua, quam sicut uxorem tenere dicitur, destinavimus, recipere noluit, nec eandem consobrinam suam secundum commonitionem nostram dimisit. Archidiaconus etiam Bangor scripta nostra contemsit, nec iis voluit aliquatenus obedire. Unde quoniam ad tuum spectat officium illorum in hac parte præsumptionem ecclesiastica severitate punire, maxime quum eorum facta magis tibi quam nobis nota et manifesta existant, quid inde duxeris statuendum arbitrio tuæ discretionis relinquimus. Nos enim sententiam, quam in eos pro excessibus suis canonice dederis, ratam et firmam habebimus, et eam usque ad dignam satisfactionem mandamus irrefragabiliter observari. Datum Beneventi, VI. cal. Martii. [S. Thom. Epist. CCXXXIII.; IV. 36, 37.]

* Dated by Jaffé 1168 x 1170, but Owen died 1169, and Becket's letters Nos. XIV. XV. ~~xxxviii~~
to follow immediately upon this of Pope Alexander's.

XV. *Archbishop Becket to Owen Prince of Gwynedd.*

Do not yield to
bad counsel. Ac-
cept the Pope's
nominee, and suf-
fer our messen-
ger to return.

[A.D. 1169*]—THOMAS DEI GRATIA ARCHIEPISCO-
PUS CANTUARIENSIS Oweno Wallensium principi, salutem,
et Ei devotum exhibere obsequium, Cui servire regnare
est. Cui plura committuntur a Domino, Ei tenetur de-
pluribus reddere rationem; Qui sicut fideliter obsequen-
tes felici remuneratione glorificat, sic inde votos potenter horrenda
nimis ultione percellit, ut cum afferatur defienti solarium, tamen
et miseriis non subsistant. Sed inter omnia quæ Illi exhibentur
obsequia, nil gratiosius acceptat quam si sponsæ, pro qua sanguinem
fudit, debitus a fidelibus reddatur honor; et eum nil gravius punit,
quam si illa in conspectu Ejus contumeliosis afficiatur injuriis.
Hoc ex te ipso, dilecte fili, potes agnoscere, sciens quanta acer-
bitate mariti vindicent contumelias, si forte sub eorum aspectu
conjugibus inferuntur. At Christi Domini tui, quoniam fidelis es,
sponsa est Ecclesia Bangorensis; quæ, sicut nosti, jam fere decen-
nio, proprio viduata pastore, machinationibus eorum, qui ei com-
pati et providere debuerant, super desolatione sua ante Sponsi
oculos lacrymabiliter ingemiscit. Unde quia te sincera charitate
diligimus et honorem tuum in Domino cupimus promoveri, dilec-
tioni tuæ rogando, consulendo, et in remissionem peccatorum in-
jungendo suademos, quatenus juxta mandatum domini Papæ præ-
fatam Ecclesiam benigne patiaris debita pastoris provisione a tantis

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

miseris relevari. Nec contra hoc cujuscunque admittas consilium, ubi tantum periculum vertitur animarum. Si vero te cujuscunque clerici sive laici sive viri sive mulieris consilio quod Ecclesiam secundum canones ordinari impedit obligasti, nos te ab illa seu promissione seu obligatione Apostolica et nostra auctoritate absolvimus; prohibentes in periculo animæ tuæ, ne illi quicunque sit contra salutem tuam de cætero acquiescas. Præterea mandamus, quatenus litteras domini Papæ, quas supprimi fecisti, Ecclesiæ cui nituntur et nobis restituas; et clericum qui eas deferebat, quem nos ab obligatione qua ipsum ne rediret arctasti absolvimus, ad nos ut debuit sine omni impedimento venire patiaris. Detulimus hactenus et deferimus tibi, et tanquam dilecto filio, ubi secundum Deum poterimus, deferre disponimus. Sed nisi Apostolicis et nostris mandatis, præsertim in his quæ ad salutem tuam pertinere noscuntur, acqueriveris, ulterius tibi deferre vel parcere non poterimus; quin quæ Deus præcipit, et Apostolica sedes instanter injungit, sollicitius exsequamur. [S. Thom. Epist. CXC. ; III. 389.]

* "Fere decennium" from Meurig's death in 1161, could hardly be earlier than 1169: and Owen's death in 1169 precludes any later year.

XVI. *Archbishop Becket to Owen Prince of Gwynedd.*

Put away your kinswoman and PUS Oweno Wallensium principi. [A.D. 1169.]—THOMAS CANTUARIENSIS ARCHIEPISCOpus Oweno Wallensium principi. Novit Inspector cordium suffer a Bishop to be consecrated to Bangor. et Judex animarum, quod honorem tuum et salutem, sicut filii in Christo charissimi cuius cura nobis adeo injuncta est, sincera in Domino charitate diligimus; et tibi desideramus et oramus summum bonum evenire sicut et nobis; et quanto nobis in te dilectio major est, tanto tibi, quæ ad salutem tuam et honorem pertinent, studiosius intimamus. Recole ergo, fili, quanta bona fecerit tibi Dominus; et Ei de honore [et] de successibus quos tibi contulit condignas Ipsius præeunte clementia gratias age, ut Qui juventutem tuam et virilem ætatem consolatus est in adversis, et erexit et direxit ad prospera, maturitatem tuam beato fine et exitu glorioso consummet, et labores tuos quiete remuneret et gloria semperrena. Deus enim est Qui Se glorificantes glorificat et contemptores Suos reddit ignobiles. Scimus te virum esse discretum, et qui boni et mali, æqui et iniqui præmia rationis libramine noveris ponderare, et qui te crebra meditatione memineris moriturum; et ut

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

rerum experientia docet, juvenes cito moriuntur et facile, sed impossibile est ut qui senes sunt, diu vivant. Ponamus autem ut senum contra morem vita diutius protendatur, certe vivendo deficiunt, et mors non intellecta sensim per universa membra corporis et sensus hebetiores obrepit. Nam

Singula de nobis anni prædantur euntes,

et ipsas quibus ante gaudebamus voluptates eripiunt. Sed cum omnium tam justorum quam peccatorum finis sit unus et communis interitus, horum tamen et illorum gravis in ipsa morte differentia est. Si quidem pretiosa est in conspectu Dei mors sanctorum Ejus, quæ de miseria exeuntes ad æternam traducit gloriam; mors autem peccatorum est pessima, quæ prævaricatores legis impenitentes trajicit in gehennam, ubi subter eos sternetur tinea, operimentum erunt vermes, et vermes quidem qui non moriuntur, sicut ignis non extinguetur in sæcula. Quid ergo prodest, fili, si mundum lucretur quis universum quem vix ad momentum poterit retinere, et hos cruciatus et præmia laborum animæ suæ acquirat? Quia vero te super omnes coætaneos tuos in gente tua extulit et honoravit misericors Dominus, in multa patientia te exspectans, et multis tam beneficiis quam periculis provocans, ad poenitentiam Nobilitatem tuam rogamus, monemus, et exhortamur in Domino; et in remissionem peccatorum tibi injungimus, quatenus Apostolicum mandatum de relinquenda cognata tua et ordinatione Bangorensis Ecclesiæ benignius audias et diligentius exsequaris, ut fructum obedientiæ, quam salubriter exoptas, tibi et semini tuo cumulet et multiplicet Deus et temporaliter et in æterna retributione justorum. Alioquin dimittere non poterimus quin illud, prout nobis injunctum est, impleamus. Si cognatam tuam diligis, abundas opibus, quibus ei poteris utiliter et honeste providere: diligas ut cognatam, non ut uxorem, quia satis esse debet quod te Deus hactenus et Ecclesia Ejus in tam manifesta culpa et multo scandalo et perniciose exemplo sustinuit delinquentem. Amodo enim tantum scandalum non poterit sustineri, et necesse est ut Ecclesia, suo diutius viduata pastore, proprium Episcopum recipiat, qui, auctore Domino, salutem procuret animarum. Valete. [S. Thom. Epist. CXI. ; III. 390.]

[DIOCESE OF BANGOR REFUSES SUBMISSION TO CANTERBURY.]

XVII. *Archbishop Becket to Humbald Bishop of Ostia.*

~~complaints of the King.~~ A.D. 1169^a. — THOMAS CANTUARIENSIS ARCHIEPISCO-
PUS OSTIENSI Episcopo Humbaldo^b. * * * * * Ecce jam
quinquennio possedit (Henricus) Episcopatum nostrum; item
Landavensis Ecclesiæ possessiones fere omnes distribuit militibus
suis; Bangorensem, quæ jam fere decennio Episcopum non habuit,
non patitur ordinari. [S. Thom. Epist. XLVII. ; III. 120.]

* "Five years" from Becket's exile Nov. 1164, and "almost ten years" from Meurig's death 1161, makes the date of this to be 1169. The name of the Papal nominee (kept out certainly by Owen, hardly by Henry) is not recorded, and Bangor was vacant as regards a Canterbury Bishop (it may have had, and probably had, an Irish one) from 1161 to the consecration

of Guianus May 22, 1177: the "William," Prior of S. Augustine's at Bristol, who is sometimes inserted between Meurig and Guy, being merely a confusion with William of Llandaff 1186, called by Benedict Abbas and Hoveden (in an. 1184) William of "Bangor."

^b Afterwards Pope Lucius III.

XVIII. *Ordinance of Henry II. against favourers of Archbishop Becket.*

A.D. 1169. GERVAS., *Chron.* in an.—[After strict prohibitions respecting (among other things) leaving or entering the kingdom, introducing Bulls or letters, &c. to which all freeholders above fifteen were to swear,] Si quis Walensis clericus vel laicus applicuerit, nisi habeat litteras domini Regis de passagio suo, capiatur et custodiatur; et omnes Walenses, qui sunt in scolis in Anglia, eiciantur. [ap. Twysd. 1409.]

XIX. *Archbishop Becket to his Suffragans.*

A.D. 1169. [Becket's circular letter to his suffragans, commanding them finally to issue sentences of interdict and threats of excommunication, throughout their dioceses, against Henry II., directs each of the English Bishops (with a slight variation in the case of Rochester) to enforce that interdict, "per totum Episcopatum vestrum in omnibus ecclesiis"—] David Menevensi vero, et Nicolao Landavensi, et Godefrido Lavenensi, sic,—per totam terram ejus [scil. Henrici] quæ in Episcopatu vestro est, in omnibus ecclesiis^a. [S. Thom. Epist. CLVII. ; III. 337.]

^a Bangor is omitted. "Radulphus Archidiaconus Landavensis," afterwards in 1172 one of Henry's representatives at the Irish Council of

Cashel, is among those excommunicated unless they yield before the ensuing Christmas.

[WELSH PRELATES JOIN IN THE CORONATION OF PRINCE HENRY.]

A.D. 1170. *Bishops of S. Asaph and of Llandaff and Archdeacon of S. Asaph suspended (among others) for joining in the coronation of Prince Henry.*

I. *Pope Alexander III. to Archbishop Becket.*

A.D. 1170. Sept. 10. *Verulis [Veroli].—ALEXANDER EPISCOPUS, etc. Thomæ Cantuariensi Archiepiscopo, etc. * * * * * G[odefridum] Episcopum S. Asaph, mandati nostri contemptorem, et David Ecclesie ejusdem Archidiaconum, auctoritati et potestati tuæ relinquimus; ut tu, si durius aliquid in eos fuerit statuendum, de potestate tibi tradita remoto appellationis obstaculo exequaris. Nos vero, quod de persona illorum a te canonice factum fuerit, auctore Domino, ratum et firmum habebimus. [S. Thom. Epist. CCXXX. ; IV. 32, 34.]*

II. *Pope Alexander III. to the Bishops of London, etc.*

A.D. 1170. Sept. 16. *Ferentinum.—ALEXANDER PAPA Londoniensis, Saresberiensis, Exoniensis, Cestrensis, Roffensi, de S. Asaph, et Landavensi Episcopis. [Suspends them “ab omni Episcopali officio,” for joining in the coronation of Henry II.’s son (June 16, 1170), “contra jura Cantuariensia. ... Datum Ferentini decimo sexto calendas Octobris.”]—[S. Thom. Epist. CCLXXII. ; IV. 82–85: and Wilk., I. 459, 460, ex Reg. Cant. A. fol. 14 a., and MS. Cott. Faust. B. i. 5 b.]*

III. *Pope Alexander III. to the Bishops of Chester, etc.*

A.D. 1170. Nov. 24. *Tusculanum.—ALEXANDER PAPA Cestrensi, Roffensi, et de S. Asaph, et Landaviensi, et Dunelmensi. [Becket is empowered to remit their suspension if they make due satisfaction to him. “Datum Tusculani octavo calendas Decembris.”]—[S. Thom. Epist. CCLXXIII. ; IV. 85–87: and in Wilk., I. 460, 461 (in part), ex Reg. Cant. A. fol. 14.]*

A.D. 1170. Ystrad Marchell, or Valle Crucis in Montgomery, founded by the princes of Powys [Dugd. Mon. V. 636: and see Brut, ed. Williams, in an. 1186].

[BISHOP OF S. ASAPH RESIGNS HIS SEE.]

A.D. 1171, 1172. *Henry II. at S. David's.*

RUT Y TYWYSOG.—A. 1171. A dy dyuot hyt y Ty Gwynn, cly-a wnaeth ryvynet y Brenhin ynywa^a y bererinaw, ac offry-v a wnaeth y Brenhin ym My-deu gappann cor o bali ar yr cantoryeit y wassanaethu v a Dewi. Ac offrymaw hefyd naeth dyrneit o aryant am-h dec swllt. [pp. 212, 214, Williams.]

i. A. 1172.—A duw Gwener roglith^c y doeth hyt ym Pe-, ac yno y trigyawd y Pasc unw; a duw Llun Pasc yd lidanawd a Rys yn Talacharn fford. Ac odyno yd aeth y ger. [pp. 216, 218, ed. Wil-lis.]

Henry was there both on his way to, and s return from, Ireland [see, for the latter *Gir. Camb., Itin. Camb., II. I*, p. 857], he landed Oct. 17, 1171, and whence he ed about Easter 1172—("redeuns de Hi-XV. Cal. Maii" [April 17], *Ann. Menev.* 1173, ap. *Wharton, A. S., II.* 649; and *Camb.*, p. 54, ed. Williams). He had l from Pembroke on the feast of S. Calixtus (14), but was delayed a day or two for the er, and sailed Oct. 17, being Sunday, and ul. Decemb. (so in the *Brut*, but read No-), but "Sabbato 17 Kal. Nov." according

And having come to the White House, he (Rhys) heard that the King (Henry II.) had gone to Menevia^a on a pilgrimage; and in Menevia the King made an offering of two choral caps^b of velvet, intended for the singers in serving God and S. David; and he also offered a handful of silver, about ten shillings. [*ib.* 213, 215.]

And on Good Friday^c [Henry, returning from Ireland,] arrived at Pembroke: and there he re-mained during that Easter; on Easter Monday he had an inter-view with Rhys on the road at Talacharn; and from thence he went to England^a. [*ib.* 217, 219.]

to Hoveden (in an.).

^b Rather, copes; a present also more suitable for a royal donor. Each canon of Llandaff was required to present such a cope, value five marks (or else five marks to the fabric of the cathedral), on admission to his canonry (*Ordin. 13th Century of Bishop and Chapter of Llandaff*, at end of orig. MS. of *Lib. Landav.*).

^c In 1172 Good Friday was April 14, and Easter Sunday April 16; and on the 17th, ac-cording to *Ann. Menev.*, Henry paid the visit to S. David's mentioned by Giraldus.

i. 1175. May 18. *Sunday before Ascension Day. Godfrey of S. Asaph resigns his See at the Council of Westminster.*

ENEDICT. ABBAS, in *Vita Henrici II.*—In ipso autem concilio clerici-lesiae Sancti Asaph petierunt a Cantuariensi Archiepiscopo [Ri-do], ut in vi obedientiae præciperet Godefrido Ecclesiæ Sancti ph Episcopo ad sedem Ecclesiæ suæ redire, cui præfuit pontificali

[BISHOP OF S. ASAPH RESIGNS HIS SEE.]

potentia, vel ut prædictus Archiepiscopus alium Episcopum locum ipsius Godefridi institueret. Ipse enim Godefridus Episcopatum suum deseruit, paupertate et Walensium infestatione compulsa. Veniensque in Angliam, a Christianissimo Rege Henrico benigne et honorifice susceptus est. Et tradidit ei Rex abbatiam Abendoniae vacantem, in custodia, donec ad sedem propriam liberum haberet regressum. Itaque præfatus Cantuar. Archiepiscopus in ipso concilio ad instantiam prænominatorum clericorum, et admonitione Alexandri summi Pontificis, necnon et consilio venerabilium co-episcoporum suorum, convenit jam dictum Godefridum, ut in vi obedientiæ ad sedem propriam rediret, vel curam pastoralem, quæ sibi erat commissa, in manu ipsius libere et absolute resignaret. Ipse vero Godefridus, sperans quod Abbatia de Abbendonia quæ tradita fuerat ei ad custodiendum posset sibi remanere, Episcopatum suum, nullo cogente, resignavit in manum Cant. Archiepiscopi, et tradidit ei annulum suum et baculum pastoralem, et ipse Cantuar. privarium concessi ordinis dignitate et loco, et statuit loco ipsius et consecravit Magistrum Adam in Episcopum Sancti Asaphæ. [I. 90, 91, ed. Stubbs; and Wilk. I. 479 note. The “Episcopus de S. David” was the only Welsh Bishop present.]

* See also *Gervas.* (*Troyed.* 1674) and *Hoveden* in an. The latter adds, that “Sic deceptus amisiit utrumque, nam Rex dedit Episcopatum Sancti Asaf magistro Ada Walensi, et Abbatiam de Abbendona cuidam monacho.” Adam, who was a canon of Paris—*Parisienensis* (*Diceto* 587, and see below under A.D. 1180), was consecrated

Oct. 12, 1175 (*R. de Diceto and Gervas.* in *Troyed.* 587, 1432, 1674, and *P. R. C.*); and Godefridus, who had been presented in commendam to Abingdon Abbey Oct. 31, 1165, was turned out of that also July 11, 1175 (*Chron. Abendon.* II. 234, 293—v. *Wharton*). See above under A.D. 1164; and also under A.D. 1152, note*.

A.D. 1175. *Directions of Giraldus Archdeacon of Brecknock & to his Officials, Rural Chapters, and Clergy.*

Directions to his officials. Treat W. de Breuse and his lady gently. Offer a mass for the late Archdeacon of Worcester.

I. *Officialibus suis.*—Specialiter vobis super negotiis meis præ cæteris scribo, quia specialius vobis earundem præ cæteris curam commisi. In primis itaque vos obtestor, et per fidem ac sacramenta mihi a vobis exhibita firmiter adjuro, quatinus in his quæ Dei sunt, et quæ ad officium meum spectant, me fideliter erga Deum adquietetis, nulli justitiam ecclesiasticam denegantes, nihil cuiquam seu clero seu laico per injuriam aut cupiditatem extorquentes. Omnia ex caritate proveniant et ad correctionem, non autem ex cupiditate ad exactiō nem. Nihil unquam simoniace, nihil turpiter et illicite ad opus meum accipiatis. Quod si feceritis, anathematis sententiam in

[DIRECTIONS OF ARCHDEACON OF BRECKNOCK.]

simoniacos et Giezitos datam, hoc est in emptores spiritualium et venditores, non mihi sed vobis adquiretis. Unde et justitiam quæ Deus est, ac judicium, propter quæ gratis exhibenda fungimur officio, nemini vendatis, nihil omnino quod simoniam redoleat pro talibus accipientes. Domino tamen Willelmo de Breusa et dominæ multum in omnibus deferatis, qui si in aliquo circa Ecclesiam Dei manifeste deliquerint, juxta formam quam vobis in discessu viva voce præscripsimus, monitionibus utendum crebris ad emendationem, non interdictis generalibus aut sententiis ad exasperandum. Sed si forte, quod absit, incorrigibiles extiterint in aliquo, ad dominum Episcopum, ut manum adhibeat vel correptionis vel coercionis, deferatis.

Singulis annis singulas ecclesias vice nostra visitetis, et nunc infra quadragesimam incipiatis, inquirentes utrum in eis Divina rite celebrentur; utrum calices habeant idoneos, libros, vasa, et ornamenta, sicut nostis. Hos autem defectus ubi inveneritis, quia multotiens præmoniti et præmuniti sunt, acrius vindicare debetis. Similiter et si inobedientes fuerint, aut in aliquo crimine seu criminali notabiles et incorrigibiles. Nihil enim ob levem causam et negligentiam, dummodo frequens non fuerit, in clericos vel laicos vindicetur. Cum tribus autem equis vel quatuor solum hospitia sumatis, ut non ad gravamen alicujus sed ad officii scrutamen ire videamini. Istud autem, quocumque per capitula ire poteritis, in propriis personis faciatis. Alias autem decanis locorum et fidelibus personis eis adjunctis, super eorundum sacramenta, id faciendum injungatis. Præterea per vos in singulis capitulois presbyteros rogo, quatinus pro carissimo socio nostro magistro Petro de Leche, archidiacono Wigoniensi, viro bono et benigno nuper defuncto, quilibet eorum missam unam pro fidelibus, caritatis intuitu et precum vestrarum obtentu, celebrare velit. Mihi quoque missam unam de Spiritu Sancto oro similiter, ut singuli indulgeant, si placet, et orent ut mihi Deus sacram suam Scripturam non solum ad intelligendum, verum etiam ad custodiendum et servandum, aperiat; et in hoc studii statu, usque ad plenam scientię suę perceptionem, gratia Sua me conservet; nec ullo me casu, seu propter rerum temporalium et reddituum admissionem^a, sive novorum adjectionem per magnam Suam misericordiam, abduci permittat. Valete; et anachoritis per archidiaconatum meum constitutis, quæ vobis alias injunxeram, et ampliora cum opus esse videritis, inpendatis. [In *Symb. Elect. Epist. XX.*, Opp. I. 251, 252.]

• Leg. amissionem.

[DIRECTIONS OF ARCHDEACON OF BRECKNOCK.]

Cautions to rural chapters, and to clerks. Begs a mass and prayers for Ralph Foliot, and for himself.

II. *Capitulis et clericis suis.*—Sciatis quia dedimus in massis officialibus et decanis nostris, non semel sed plures, ut nihil a quoquam vel clero vel laico per cupiditatem et extortionem aut improbitatem accipient. Caveatis igitur ne inobedientes, ne contumaces, ne in criminali quolibet usque ad scandalum notabiles sitis; ne ecclesias nostras sine ornatu debito et obsequio Divino, assiduo et devoto, sicut formam a nobis multo-tiens accepistis, relinquatis. Hæc enim ea sunt quæ absque dissimulatione animadversionem expetunt et correctionem. Siquis autem ex nostris non ex caritate ad correctionem sed ex cupiditate magis ad exactiōnem et gravamen vos molestare præsumpserit, nostra id auctoritate aut voluntate minime factum esse noveritis. Unde si illata cuiquam per vos injuria ad nos forte relata fuerit, celerem posse correctionem consequatur.

Præterea dilectus et specialis amicus noster et vicinus Herefordensis archidiaconus, Radulphus Foliot vir egregius, sicut satis audistis, jam decessit; unde Fraternitatem vestram diligenter expositulo, quatinus quilibet sacerdos unam pro anima ipsius missam celebrandam caritative concedat. Mei quoque in orationibus vestris et missis precor ut in absentia mea memores esse velitis. Hoc etiam moneo, rogo, et in fide consulo, quatinus quilibet sacerdotum unam singulis ebdomadis, quando vacare poterit, missam pro fidelibus, alteram vero pro vivis amicis, scilicet benefactoribus et benevolis suis, de quorum etiam me numero ex nomine constituat, celebrare non postponat. Sibi enim ipsi congregat quod in alios transferre caritate largiflua curat. Scriptum est enim: “Qui pro aliis orat pro se ipso laborat.” Et Ambrosius ait: “Multi inimici dum congregantur unanimes fiunt magni.” Et multorum preces cum devotione porrectæ vix evenire potest ut non impetrant. Multum ergo multorum in unum oratio valet, præcipue quidem ubi assidua fuerit et devota b. [Ib. Epist. XXXII., ib. 334, 335.]

* Giraldus became Archdeacon of Brecknock 1175 according to Wharton's chronological table of his life. He had shortly before been sent by Archbishop Richard, “in Walliam, legatus sc. a legato,” in order to reform abuses (*De Reb. a se Gestis*, I. 3; *Opp. I.* 24).

b At the end of the Owston MS. of the *Lib. Landav.* is the following 14th century entry, the first lines of which have been erased from the vellum to make room for a collect from a Mass of S. Teilo, but which obviously laid down

that—[Archidiaconum] “Landavens., in tantum quoad potest, semel in anno quando voluerit, per se vel suum deputatum discretum et ecclesiasticum visitare, ac de criminibus et excessibus clericorum et laicorum ad ecclesiastici fori cognitio[n]em spectantibus inquirere; necnon criminibus et in minoribus criminibus delinquentes, vix pro non reparacione ecclesiarum et ornamentorum, pro fornicatione ac adulterio, cum his similibus, debite corrigeret et punire; et inductiones concedere, et facere; testamenta probare,

[LLANBADARN.]

strationes committere de bonis intestato-
et in causis matrimonialibus, causis diver-
diffamationis, procedere; ac easdem fine
terminare. Majora tamen crimina ac
viz. causam heresos, mendacii (?), per-
uersam deputationis, institutionis, et desti-
t., cum talibus causis majorem jurisdictionem
quarentibus, Episcopo debet referre; quia
oculus Episcopi. Cuius quidem jurisdictionis
et visitationis ratione dictus Archidiaconus

Landavensis de consuetudine postscript: debet
annates habere et percipere de qualibet eccle-
siarum dictarum dioc. nomine visitationis; et
etiam summas ratione expensarum impensas ...
... perpetuis huius libri infra iurisdictionis
nomine solidos X. et quattuor denarios."

The last three lines are partially torn off, and
are followed by a list of the churches in the
diocese and of their respective payments to the
Archdeacon.

1175. *Adjudication of Llanbadarn to S. Peter's Abbey at Gloucester^a,*
i. e. to Norman instead of Welsh possessors.

ARTULAR. S. PETRI GLOUCESTRIÆ.—DAVID DEI GRATIA MENE-
IS EPISCOPUS omnibus tam clericis quam laicis per dyœcesim suam
iustitiae salutem et benedictionem.

Iusam venerabilium fratrum nostrorum abbatis et monachorum
cestræ super Ecclesia Sancti Paterni, quam quidam tempore
litatis ipsis abstulerunt et aliquantis temporibus injuste deti-
unt occupatam, a domino et patre summo pontifice Alexandro
s delegatam suscepimus cognoscendam, et fine debito, appella-
non admissa, terminandam. Diligenter itaque veritate inqui-
et cognita, tam ex autenticis scriptis eorum nobis per fratres
Johannem et Philippum transmissis, quam ex unanimi attesta-
totius capituli nostri, quoniam eadem Ecclesia ad monasterium
dictorum fratrum de jure pertineret, tandem cum omnibus perti-
iis suis præfato monasterio Gloucestræ, capitulo nostro apud
tum David convocato, adjudicavimus. Nos ergo hanc adjudica-
tionem memoratis fratribus factam confirmantes sigilli nostri impres-
communimus, ipsosque convocato capitulo nostro apud Sanctum
d in præscriptam Ecclesiam instituimus. Hæc autem facta sunt
ab Incarnatione Domini millesimo centesimo septuagesimo
to. Hiis testibus, Pontio Archidiacono, etc. [II. 76, 77, ed.
:]

The abbey of Gloucester claimed a series of
donations, the first being witnessed by
Bernard (1115-1147), yet dated in their
istoria (ib. I. 73, 106) in 1111. And in
viscopate of Anselm, 1230-1247, a long
is terminated by a division of the Church
lands equally between the cathedral of
d's and the abbey of Gloucester, the latter
x obtaining a confirmation in the whole
Henry III. in 1251 (ib. 77, 79). But Gi-
tells us (*Itin. Camb.* II. 4, p. 863) that

in A.D. 1188, Llanbadarn "Ecclesia, sicut et
alizæ per Hiberniam et Walliam plures, abbatem
laicum habet. Usus enim inolevit et prava con-
suetudo, ut viri in parochia potentes, primo tan-
quam œconomi seu potius Ecclesiarum patroni
et defensores a clero constituti, postea processu
temporis aucta cupidine totum sibi jus usurparent,
et terras omnes cum exteriore possessione sibi
impudenter appropriarent, solum altaria cum de-
cimis et obventionibus clero relinquentes; et hæc
ipsa filiis suis clericis et cognatis assignantes.

[S. DAVID'S CLAIM OF METROPOLITANSHIP.]

Tales itaque defensores seu potius Ecclesiarum destructores abbates se vocari fecere :" proceeding to say, that Archbishop Baldwin and himself in 1188 found a Welsh abbat of this class in possession, with his sons as clerks, and that the monks of S. Peter's, Gloucester, who had quietly possessed the church during the life of Henry I.,

had been ejected with the general capture of the English in the reign of Stephen; and implying that (in spite of Bishop David's judgment, above in the text) they continued ousted of their right at the time of his death. Potius = (probably) De Powis; see *ibid.* p. 327.

A.D. 1175(?). CANONS OF RICHARD ARCHBISHOP OF CANTERBURY^a.
Can. XXIII.—Wallenses non vendant ecclesias, vel dent in dote; vel consanguineis adhaereant, vel commutent uxores. [ap. *Will. I* 475, from *Cotton MSS. Claud. A. IV.*]

^a Assigned by Wilkins to 1173. Richard however was elected in that year but not consecrated until 1174. And these canons, which are undated, look much more like an abridged

copy (with a few additions) of the canons of the council of Westminster in 1175, in *Will. I* 476–479.

A.D. 1176. March 14. Chapter of S. David's renew the claim of Metropolitanship^a.

GIRALD. CAMB., *De Invect. II.* 1.—Anno penultimo (David Episcopi), cum per XXVII. annos in Episcopatu durasset, canonici Menevenses coram Hugutione, Cardinali et sedis Apostolicæ legato, Londoniis per litis contestationem aut synodalem proclamationem contra Archiepiscopum Cantuariensem Ricardum factam interruperunt præscriptionem. [Opp. III. 50: and see also *De F. et S. Menew. Ead.*, *prol.* and *dist. II.*, *ib.* 109, 155.]

ID., *De Rebus a se Gestis*, I. 8.—Cum circiter clausum Pascha^b Hungutio, Cardinalis titulo S. Angeli, fungens in Anglia legatione, concilium generale regni totius apud Londoniam convocasset; archidiaconi Menevenses et canonici discretiores ad protestandum pariter et prosequendum, si liceret, jus dignitatis Ecclesiæ suæ, sc. metropoliticum, coram Cardinali Londonias advenerunt. Episcopus enim ipsorum, quoniam in consecratione sua controversiam illam abjuraverat, contra sacramentum suum licet extortum venire nolebat. Prætemptantes autem primo Regis animum, utrum inclinari posset ad consensum, pecuniamque non modicam tam ipsi quam consiliariis suis ad hoc offerentes, cum plurimum circa hæc laborassent, quia Rex ille, sc. Henricus II., morosus erat in responsionibus, tandem responsum hoc acceperunt; quod nunquam id tempore suo Rex permetteret, nec caput Walliæ dando Walensibus Archiepiscopum contra Angliam

[DISPUTE ABOUT BOUNDARIES BETWEEN S. DAVID'S AND S. ASAPH.]

erigeret. Quo audito, fecerunt quod potuerunt; jus Ecclesiæ suæ et Christinam dignitatem coram legato, cuius tamen consilium per conventiones et pugnas inter Archiepiscopos duos, sc. Cantuariensem Ricardum et Eboracensem Rogerum, de prima sede et primatiæ dignitate, aborsu fecit^c, in publica audientia sunt protestati. [Opp. I. 40, 41.]

* Viz. at the well-known Council of March 14, 1176, which was violently cut short by the quarrel between the Archbishops of Canterbury and York. See *Hoveden*, *R. de Diceto*, etc., and *Wilk. I. 485*. Giraldus has misdated it April 11. The Cardinal's name and title was Hugo, Card. Deacon S. Angeli, who with Peter, Card. presbyter S. Chrysogoni, had further instructions for their conduct as legates to Henry II., May 21, 1176. David himself was present, as a suffragan of Canterbury, at the Council of London (i. e. Westminster) held upon May 18, 1175, by Richard Archbishop of Canterbury (*Benedict Abbas*, I.

84; and *Wilk. I. 476*); at which also his Canons intended to present an accusation against him in no less than "XXVII. capitula" to Archbishop Richard, respecting Chapter rights and property, had he not anticipated the charge by yielding what they required (*V. David. II. Episc. Menev.*, in fin. Opp. *Gir. Camb. III. 432, 433*, and *Wharton, A. S. II.*, written by [probably] a Canon of S. David's, but one very bitter against the Bishop). David, it appears by the same Life, was married and had sons and daughters.

^b So in Brewer.

^c So in MS.

A.D. 1176. Shortly after May 8^a. Dispute between the Sees of S. Asaph and S. David's respecting the Deanery of Elvael and particularly the parish of Kerry.

GIRALD. CAMB., *De Rebus a se Gestis*, I. 6. — [The scene between Giraldus, acting as Archdeacon of Brecknock in the vacancy of the see of S. David's, and Adam Bishop of S. Asaph, will be found at length in this chapter of Giraldus' autobiography. The claim of the Bishop was,] Ecclesiam de Keri, sicut et omnes ecclesias inter Vagam et Sabrinam, ad Ecclesiam suam Laneluensem jure parochiali pertinere; et in ejus rei testimonium librum produxit antiquum, in cuius id fine contineri dicebat; quod et legi fecit..... Archidiaconus autem ad hæc respondit, Ecclesiam de Keri et alias inter Vagam et Sabrinam, de Elevein sc. et Melenith et Warthrenniaun, nec ad diocesin Laneluensem nec ad Archiepiscopi confirmationem illam [viz. the letters of the Archbishop of Canterbury at the recent consecration of Adam to S. Asaph, "quibus Episcopatum Lanelu[ense]m cum cunctis pertinentiis suis ei confirmavit,"] ullatenus pertinere; puta quas trecentis annis et pluribus intra diocesim Menevensem contentas fuisse dinoscitur: in libro autem suo scribere poterat quod volebat. Sed si cartam inde haberet cum authentico sigillo vel privilegium, ostenderet. [Opp. I. 35.]

[A NON-WELSH BISHOP FORCED UPON THE CHAPTER OF S. DAVID'S.]

• David died May 8, 1176 (*Gir. Camb.*, *ib.* 9; *ib.* p. 41), and the church of S. David had been "orbata pastore," only "paulo ante" the dispute at Keri (*Id.* as above). Peter the next Bishop of S. David's was not consecrated until Nov. 7, 1176. The district in dispute, which included the southern part of Montgomery and a large part of Radnorshire, was part of Powys Wenwynwyn, and probably enough had originally belonged to a North Wales Bishopric. The claim of S. Asaph however appears to have extended on this occasion into the deanery of

Arwystli near the sources of Wye and Severn; now an insulated part of Bangor diocese, but of which certainly one district (unless the locality designates the man and not the church) appears elsewhere in Giraldus (*De J. et S. Monum. Edi.*, *Diat. VII.*, *Opp. III.* 349) as in S. David's during Geoffrey's Episcopate, 1203-1215. But Giraldus in his claim specifies only three hundred years' prescription, which scarcely runs back to the times of the see of Llandaff. Keri, and the deanery of Elval, are still in S. David's diocese.

A.D. 1176. Nov. 7. Peter de Leia forced upon the Chapter of S. David's as Bishop.

I. R. DE DICETO, *Ymag. Histor.*—Petrus Prior de Weneloc Menevensis electus, facta prius professione tam Ricardo Dorobernensi Archiepiscopo quam successoribus ejus canonice substituendis. de canonica subjectione, Cantuariæ consecratus est a Gileberto Londoniensi Episcopo, astantibus sibi Waltero Rofensi, Rogero Wigorniensi Episcopis, VII. id. Novembris. [ap. *Twysden*, 595^a.]

According to *Giraldus Cambrensis*, *De Rebus a se Gestis*, I. 9-11 (*Opp. I.* 41-44), the Chapter, without waiting for the King's Congé d'Eslire, nominated their own four Archdeacons (Giraldus being one), "ita ut quem illorum Rex vellet assumeret;" Giraldus however repudiated the nomination as respected himself, "cum in regno Anglicano neque nominatio fieri soleat nec electio, nisi Rege prius adito vel ejus Justiciario, et obitu Episcopi ei nunciato, suoque assensu requisito:" the King, when informed of the election, "statim canonicos omnes terris suis et redditibus destitui jussit;" and declared, after consultation with Archbishop Richard and his suffragans, that in spite of their advice he would have no relation of Welsh chiefs at S. David's; and, finally, "constitutis demum coram Rege canonicis apud Wintoniam, nominatus est eis et oblatus ex parte Regis monachus ordinis Cluniacensis, sc. Prior de Wenelac" [Wenlock].

II. P. R. C. b—*Prof. Pet. Menev. Episcopi.* Ego Petrus, Menev. Eccl. id est Sancti Davidis in Gualia etc. antistes, Cant. Ecclesie et Ricardo ejusdem Eccles. Archiepiscopo suisque successoribus canonice substituendis canonicam subjectionem et obedientiam me per omnia exhibitum promitto, et per manum propriam signo crucis confirmo ✕ (Ista professio facta est absente Archiepiscopo).

[SUBJECTION OF WELSH SEES TO CANTERBURY.]

Prof. Pet. Menev. Episcopi.—Ego Petrus Menev. Episcopus Sancte Dorobernensi Ecclesie, tibique, Pater reverende Ricarde, tuisque successoribus canonicice substituendis me per omnia canonicam obedientiam servaturum promitto, et propria manu confirmo ✕ (Ista facta est in ejus præsentia^c). ,

* So also *Gervas.* in *Twysd.* 1434, 1674, and *P. R. C.* He was consecrated by Gilbert of London and others in the absence of Archbishop Richard (*Gervas.*, and *Gir. Camb.* as quoted above).

^b Giraldus affirms that in Peter's Profession, as well as David's, a clause was inserted whereby "super jure dignitatis Ecclesiae Menevensis contra Cantuariensem non prosequendo

sacramentum dedit" (as above, p. 44). Such a clause does not appear in the Profession Rolls. Peter himself was elected Archbishop of Canterbury by the Canterbury monks—"virum justum et bonum, Petrum Menevensem"—on the death of Archbishop Richard, but was set aside (*Gervas.* ap. *Twysd.* 1675).

^c Made at the Council of London, March 1177 (*Bened. Abb. I.* 154).

A.D. 1177. *May 22, at Amesbury, Bishop Guy consecrated to Bangor.*

BENED. ABB.—Eadem die ibidem [sc. XI. kal. Jun., at Ambresbiri], per consensum et voluntatem Regis, praedictus Archiepiscopus [Richardus] consecravit Vidonem [or Guidonem],...electum in antistitem Pangorensis Ecclesiae; qui ante consecrationem suam promisit praedicto Cantuariensi Archiepiscopo et successoribus suis canonicam obedientiam, et professionem suam ei scriptam tradidit coram prænominatis Episcopis, ministrantibus sibi in illo officio. [*I.* 165, 166. —*R. de Diceto*, ap. *Twysd.* 598, gives the "idus Maii" as the date. See also *Gervas.*, *ib.* 1674; and *Hoveden*, in an. (and ap. *Wilk. I.* 485) ^a.]

^a At the Council of Westminster, March 13, 1177, the Bishops of S. David's and Bangor, and "Magister Ada Episc. de S. Asaph," were present (*Bened. Abb. I.* 144, 154; and *Hoveden*, in an. 1177, pp. 561, 565, ed. Savile). The Bishop of Bangor must have been Bishop elect. Possibly, but not certainly, Guido

(called by Girald. Cambr., Guianus) was identical with Wido Ruffus, Dean of Waltham, who had been one of Henry's ambassadors to the Pope against Becket in 1165, and who resigned his Deanery January 13, 1177 (*Bened. Abb. I.* 134, *Hoveden* p. 496). The Profession of "Guydo" is of the ordinary form.

A.D. 1177. *Nicolas Bishop of Llandaff suspended by the Archbishop of Canterbury for interfering with the diocese of Salisbury.*

R[ICARDUS] ARCHIEP. CANTUAR. ad *Alexandrum III. Papam.*—Sicut eminentiam Apostolicæ sedis magistrum omnium Ecclesiarum profitemur; sic ab ipsa consilia in ambiguis, in angustiis solatia, responsa in judiciis, expectamus. Monasterium Malmisburiense, quod in Sarisberiensi diœcesi situm est, nuper sibi abbatem elegerat. Cumque Sarisberiensis Episcopus appellasset, atque ex parte vestra constanter inhibuisset electo, ne aliunde quam a se munus benedictionis acci-

[S. DAVID'S CLAIM OF METROPOLITANSHIP.]

peret; ille nihilominus, occulte profectus in Wallias, ab Episcopo Landavensi clandestinam et furtivam benedictionem adeptus abbatis officium usurpavit. Nos autem, querela Episcopi et veritate rei diligentius inquisita, suspendimus Wallensem Episcopum & abbatem, donec ad excusationem tanti excessus libertatis aut dignitatis privilegium allegarent. Partibus itaque in nostra praesentia constitutis, et Ecclesiarum privilegiis productis in medium, nihil invenimus quare Malmisburiense monasterium Episcopo Sarisbriensi subesse non debeat et humiliter obedire, etc. [Petri Bleau, *Epist. LXVIII.* pp. 101, 102, Paris 1667.]

A.D. 1179. March 5 x 19. *Claim of S. David's renewed by the Chapter at the third (General) Lateran Council.*

GIRALD. CAMB., *De Invect. II.* 1.—Anno a consecratione (Petri) quasi tertio, a lite contestata coram Hugutione quasi quinto, in Lateranensi Concilio a canonicis Ecclesiarum nostrarum, jus Ecclesiarum suarum coram Papa Alejandro III. constanter in tanta audientia protestantibus, synodalis proclamatio facta fuit. Quamquam enim Episcopus noster in Concilio fuerit, propter sacramentum tamen ab ipso in consecratione extortum, de non prosequendo jure Ecclesiarum suarum contra Cantuariensem Ecclesiam (sicut a decessore suo David similiter extortum fuerat), nec ibi ab illo coram Hugutione, nec hic ab isto, sed per canonicos suos est proclamatum. [Opp. III. 50, 51: and see also *De J. et S. Menev. Eccl., Prol. and Dist. II.*, *ib.* 109, 163, and *De Rel. a se Gestis, II.* 3, *ib.* I. 48, 49^a.]

* Because the Bishop, there present (see also D'Achery, *Spicil. I.* 639—the Bishop of S. Asaph was there as well), "nullam inde men-

tionem fecit, negotium tunc non processit" (*Id., ib.*)

A.D. 1180. ANN. MENEV.—Ecclesia Menevensis diruitur, et novum opus inchoatur. [ap. Wharton, *A. S. II.* 649.]

A.D. 1180-1183. *See of S. Asaph again vacant for two or three years.*

BRUT Y TYWYSOG. a. 1180^a.—Ac yna y bu uarw Adaf Escob Llanelyw yn Rytychen, ac y cladwyd y mywn manachlawc Osnei. [p. 230, cd. Williams.]

And then Adam, Bishop of Llanelwy, died at Oxford, and was buried in the monastery of Osney. [*ib.* 231.]

[ARCHBISHOP BALDWIN'S LEGATINE VISITATIONS.]

According to *Ann. Waverl.*, *Theobald.*, and others (*Wharton, De Episc. Assav.*), 1181. His successor John was not consecrated until July 1183, at Angers (see *Stubbs's Registr.*). On his death however in 1186 (*Ann. Waverl.*), the next Bishop Reinerus was appointed at once (*Gervas. ap. Twysd. 1678, P. R. C.*, &c., see

Wharton, ib.). Adam, who is called "Anglus Peripateticus" by John of Salisbury, was the logician, Adam du Petit Pont (*Hist. Litt. de France, XIV. 190*), who defended his master Peter Lombard at the 3rd Lateran Council A.D. 1179 (*D'Achery, Spicil. I. 639; Du Boulay, and Crevier, Hist. Univ. Par.*).

A.D. 1186. *July.* BRUT Y TYWYSOG.—Yny wlwydyn honno amgylch mis Gorffenna ydaeth cofeint Ystrat Flur y Redynawc Velen ygwyned^a. [p. 232, ed. Williams.]

^a i. e. founded the monastery of Aberconway, completed July 24, 1186 (*Reg. de Abercon. ap. Dugd. Mon. V. 671*).

In the same year, about the month of July, the convent of Strata Florida removed to Rhedynog Velen in Gwynedd. [ib. p. 233.]

A.D. 1186. *Aug. 10.* Lambeth. William of Saltmarsh consecrated to the see of Llandaff^a by choice of the Chapter.

BENED. ABBAS.—In crastino vero [sc. Dec. 3, 1184] ... clerici Episcopatus de Bangor elegerunt sibi in Episcopum Willelmum Priorem de Bristol, Rege assensum præbente spontaneum. [I. 320.—Bishop Nicholas of Llandaff died July 6, 1183.]

GERVAS. [in Sept. an. 1185].—W. electo Landavensi. [ap. *Twysd. 1477.*]

R. DE DICETO, *Imag. Hist.* [in a. 1186].—Willelmus etiam Prior ipsa die [sc. festo S. Laurentii, et apud Lameheith] consecratus est Episcopus Sancti Asaph [ap. *Twysd. 630.*]

That William was not of S. Asaph, according to Diceto's blunder, is plain from the fact that Reiner was consecrated to that see just before in 1186 (*P. R. C.*), and held it until 1224. That he was not of Bangor, as Benedict (and after him Hoveden) says, is equally plain, because Guianus being consecrated in 1177, survived in 1188 (by Giraldus' express testimony), and indeed until 1190. That he was really of Llandaff, appears by the testimony of *Ann. Waverl.* and *Gervas.* and the *P. R. C.*, and above all by the list of Bishops in the

Owston MS. of the *Llib. Landav.*; confirmed by Giraldus' mention of a Bishop William there in 1188. Possibly it was he whom Becket caused to be nominated in vain to Bangor about 1167 (see above under A.D. 1165-1169).

All William's predecessors were certainly Welshmen: and two out of the four certainly, viz. Hereward and Uchtryd, and almost certainly also a third, viz. Urban, married men with families, the fourth (Nicholas) being son of Urban.

A.D. 1187. *July^a.* Archbishop Baldwin visits Wales as Legate.

GERVAS., *Chron.* in an. 1187.—Exinde assumpta legatione (Archiep.

[ARCHBISHOP BALDWIN'S LEGATINE VISITATIONS.]

Baldwinus) plures occidentales Angliae visitavit Ecclesias, et usq; fines Walliae elongatus est. [Twysd. 1497.]

^a Baldwin was made Legate January 12, 1186. Upon June 23, 1187, he was at Shrewsbury on his way to Wales; shortly after he excommunicated two Canterbury monks, "cum longe positus legatione fungeretur in Gallia;"

and a few days before August 11 he Canterbury, "rediens a legatione sua" Cantuar., Epist. LXXX., LXXI V., and pp. 67, 61, and 76, ed. Stubbs; and see Calendar prefixed to the same volume).

A.D. 1188^a. March, April. *Archbishop Baldwin preaches the Cross throughout Wales.*

BROMPTON, *Cron.* in an. 1187.—Baldwinus Archiepiscopus tuar.), crucis legatione fungens, Walliam intravit, et in cathedralibus ecclesiis ibidem, quod usque tunc visum non f missam indutus pontificalibus celebravit. [Twysd. 1148, 1149.]

GIR. CAMB., *Itin. Cambr. II.* 1.—De nullo vero Cantuariensi stite legitur, vel post subjectionem istam [sc. of Welsh Chui English] vel ante, Cambriæ fines intrasse, præter Baldwinum s monachum, etc. ... qui legationis hujus occasione, et salutiferæ obsequio, terram tam hyspidam, tam inaccessibilem et rem laudabili devotione circumivit, et in singulis cathedralibus ec tanquam investituræ cujusdam signum missam celebravit. [ed. Camd.]

^a Baldwin took the cross at the Council of Gaitington or Geddington (near Northampton) Feb. 11, 1188 (*Hoveden*, in an. p. 642; *Gervas.* in *Twysd.* 1522). He entered Wales with Giraldus Cambr. (who also wrote an account of the journey) at Radnor, about Ash Wednesday, March 2, 1188 (see however Stubbs's note, *Prof. to Epist. Cantuar.* p. lxiv.); passed southwards into Llandaff diocese by Hay, Llantony, Abergavenny, Caerleon, Monmouth; through Llandaff itself by Margan over the Neath into S. David's; by Gower and Kidwelly to Carmarthen, Whiteland, Haverfordwest (visiting the Flemish settlers in Rhos by the way), S. David's; by Kemaes to S. Dogmael's, Llanddewi Brefi, Llanbadarn; over the Dewi into Bangor diocese, and by Tywyn, Llanfair Ardudwy (close to Harlech), to Newyn, Caernarvon, Bangor; whence he made an excursion into Anglesey and back: then by Conway into S. Asaph diocese, to Rhuddlan and S. Asaph: then across the Dee to Chester, by Easter (April 17); whence he passed through Oswestry, Shrewsbury, &c. to Hereford, visiting parts of Powys by his way (*Gir. Camb.*, *Itin. Cambr.*, ed.

Camd.). Alexander Archdeacon of Ba accompanied him as interpreter (*Id. I.* 5.

At Radnor, certain "canonici Men strove in vain to persuade King Rhys, chiepiscopum Cantuariensem (quoniam tum hoc hactenus fuerat) ad penitiores rum partes, præcipue sedem Menevens: caput est Walliae, accedere nullatenus su dicentes et asserentes eo ipso, si pr prejudicium magnum, et gravamen i rum, antiquæ dignitati sue recuperanda tropolitanæ sedis honori posse proculdubi nire" (*Id. ib. I.* 1, p. 821).

At Bangor, "missa in principali a Archipræsule celebrata, sedis ejusdem an nomen Guianus, a dextris altaris ad tam Archiepiscopi quam aliorum plurium tiam, et importunam magis quam perso ad crucis susceptionem est compulsus, cum suorum in ipsa ecclesia lamentatione, lique sub barbara quadam vociferatio usque sexus hominum tam clamore que rore" (*Id. ib. II.* 6, p. 866). See al *Cambr.*, *De Reb. a se Gestis*, *II.* 17—*I.* 73-78.

PERIOD THE FOURTH.

A.D. 1188-1295.

ROM THE VISITATIONS OF ARCHBISHOP BALDWIN AS LEGATE TO THAT OF ARCHBISHOP PECKHAM AS ARCHBISHOP OF CANTERBURY, AND TO THE FINAL ABSORPTION OF THE WELSH CHURCH (AND STATE) INTO THE ENGLISH.

[A.D. 1197. Gryffydd Prince of South Wales on his succession does homage to Richard I. (*Ann. Camb.*).

A.D. 1198-1203. Giraldus Cambrensis at S. David's contends for—1. freedom of election against Norman King and Archbishop (a similar contest at Bangor at the same time), and 2. metropolitan power of S. David's over Wales.

A.D. 1201. July 11, and again A.D. 1202, John recognized by Llewellyn Prince of Gwynedd (*Rymer*, I. 84; *Rot. Pat.* I. 8, ed. Hardy), and,

A.D. 1208. Oct. 8, by Gwenwynwyn Prince of Powys (*Rymer*, I. 101), as suzerain.

A.D. 1209. Llewellyn, and ("quod anteactis temporibus fuerat inauditum") Welsh nobles, do homage to John at Woodstock (*M. Paris*, 228).

A.D. 1211. John invades Wales and burns Bangor, and seizes its Bishop (*Brut*, ed. Williams, in an. 1210; *Ann. de Waverl.*).

A.D. 1212. Interdict (imposed upon all England on account of King John) removed from Wales (*Brut*, ed. Williams).

A.D. 1215. Free election of a Welsh Bishop of S. David's. Llewellyn excommunicated (*Ann. de Waverl.*).

A.D. 1216. Wales again under an interdict, removed in 1217 (*Brut*, ed. Williams).

A.D. 1218. April 22, Llewellyn, and 1219, Rhys Prince of South Wales, do homage to Henry III. (*Brut*, ed. Williams, in an. 1218; *Rymer*, I. 150).

A.D. 1223, and again 1231, Llewellyn excommunicated.

A.D. 1232. Homage of Llewellyn to Henry III. renewed by him at Shrewsbury in person Dec. 7 (*Rymer*, I. 208), and 1237 he submits again (*M. Paris*, 436, 437).

A.D. 1240. David Prince of Gwynedd, with the "barons of Wales," does homage, May 15, on his accession, at Gloucester (*Ann. Camb.*; *Brut*, ed. Williams; *Rymer*, I. 239; *Brady, Append.*), and 1241, Oct. 6, again at London (*Ann. Camb.*; *Brut*, ed. Williams; *M. Paris*, 570, 626).

A.D. 1241-5. David intrigues to make his kingdom a fief of the Papacy.—1245, Henry III. "subjugavit sibi Walliam" (so also *Ann. Camb.*) "et constituit ibi leges Anglicanas" (*Ann. Wint. and de Waverl.*).—Miserable state of the Welsh Church.

A.D. 1247. Country between Dee and Conway (Perfeddwlad) ceded to Henry III., who in 1254 grants it to Prince Edward (*Rymer*, I. 267, 297; and see *Brut*, ed. Williams, in an 1255).

[DISPENSATION FROM THE CRUSADE.]

- A.D. 1248. Bishop and Chapter of S. Asaph accordingly recognize by formal acknowledgment the King's right of election to Bishoprics; but, the same year, a free election at S. David's.
- A.D. 1256. Edward attempts to introduce English laws into Perfeddwriad (*Ann. de Dens. stapl.*); and, accordingly, 1257, Welsh revolt (*ib.*, and *Ann. Camb.*, in an. 1257; *Ann. de Teokesb. I.* 158, Luard); and 1256 at S. David's, 1257 at Llandaff, a free election of Welsh Bishops; and 1260, Llewellyn excommunicated, and afterwards a truce made (*Ann. Camb.*).
- A.D. 1261-5. Llewellyn joins De Montfort; who in 1265 makes Henry III. cancel the obligations contracted by the Welsh princes (*Rymer, I. 457*).
- A.D. 1267. Llewellyn does homage to Henry III. at Montgomery (*Brut, ed. Williams; Rymer, I. 473*).
- A.D. 1273. He refuses homage to Edward I., but 1274, Aug. 18, the Pope inhibits an investiture (*Rymer, I. 505, 515*). So also A.D. 1275 (*Brut, ed. Williams*).
- A.D. 1276. After summons by the Archdeacon of Canterbury, he is, Feb. 27, 1277 (*Rymer, I. 541*), excommunicated, but Nov. 11, 1277, absolved at Rhuddlan, where he does homage (*Ann. de Winton.*), and 1278 at Worcester is married to Eleanor de Montfort (*Brut, ed. Williams*).
- A.D. 1282. He rebels, and notwithstanding Archbishop Peckham's mediation is excommunicated (*Ann. de Waverl.*), and Dec. 11 (*Ann. Camb.*) killed.
- A.D. 1283. David captured and executed (*Ann. Camb.*). Plan for transferring S. Asaph to Rhuddlan.
- A.D. 1284. Archbishop Peckham visits all the Welsh dioceses as Archbishop. Bishop Bud of S. David's protests. Edward I. and Queen Eleanor at S. David's. State of Rhuddlan.
- A.D. 1294. Madoc rebels and is excommunicated, and 1295 is slain; the rebellion being put down by August in the latter year (*Cont. Flor. Wig.*]).

A.D. 1189. December II^a. Dispensation of John of Anagnia, Papal Legate, for the Bishop of S. David's, and Giraldus Archdeacon of Brecknock, from going to the Crusade.

Excuses their personal presence in the Crusade, on the ground of poverty, and on condition of alms.

[A.D. 1189. December II. Dover.] — Venerabilis in Christo patri Baldwinus Dei gratia Cantuariensi Archiepiscopus et omnibus ad quos literae presentes pervenerint, JOHANNES ANAGNINUS EADEM GRATIA TITULO S. MARCI PRESBYTER CARDINALIS, APOSTOLICÆ SEDIS LEGATUS, aeternam in Domino salutem. Veniens ad nos Giraldus de Sancto David Archidiaconus ex parte sua et venerabilis fratris nostri Petri Menensis Episcopi nobis proposuit; quod, cum eis ex parte Henrici Anglorum Regis spes, si Ierosolimam secum vellent adire, in expensis quas in predicta via facerent non modica facta esset, predicto siquidem Rege sublato de medio, votum praeconceptum, cum eis expense non suppetant, peragere minime possunt. Nos igitur paupertati tam predictorum Episcopi et Archidiaconi quam aliorum Walensium, qui

Archidiaconus ex parte sua et venerabilis fratris nostri Petri Menensis Episcopi nobis proposuit; quod, cum eis ex parte Henrici Anglorum Regis spes, si Ierosolimam secum vellent adire, in expensis quas in predicta via facerent non modica facta esset, predicto siquidem Rege sublato de medio, votum praeconceptum, cum eis expense non suppetant, peragere minime possunt. Nos igitur paupertati tam predictorum Episcopi et Archidiaconi quam aliorum Walensium, qui

[RENEWED DISPUTES ABOUT THE SEE OF BANGOR.]

ad votum praecognitum peragendum per se non sufficiunt, taliter duximus consulendum; quod in propriis personis ire non possint, de bonis divinitus sibi collatis Ierosolimam euntibus tribuant, et ad reparationem ecclesiae Menevensis operam impendant et auxilium. Præfatos quoque Episcopum et Archidiaconum, propter ætatis defectum vel paupertatem, a prætaxato itinere Ierosolimitano, auctoritate nobis concessas^b, ab eadem dispensatione duximus absolvendos, et penitus denuntiamus absolutos: ista tamen [conditione] quod Ierosolimam accendentibus auxilium præbeant et adjutorium. Illud item de populo sibi commisso facimus. [Gir. Camb. *De Reb. a se Gestis*, II. 22; Opp. I. 84, 85.]

^a John of Anagnia, appointed March 12, 1189 (Jaffé), came to England in November as legate, but was not admitted into the kingdom until December and quitted it Dec. 11 (*Bened. Abb.*, II. 97, 98, 101). Richard had

been crowned on the previous Sept. 3. Henry had died July 6. And Peter of S. David's was at the Council of Pipewell Sept. 15, 16 (Hoveden, in an.).

^b Leg. concessa.

A.D. 1190-1195, 1196-1203. Renewed disputes about the See of Bangor.

I. [Bishop Guy—Gwianus, Guianus,—died 1190 (so Stubbe, from *Gir. Camb.*; 1191, *Brut*, ed. Williams); and the see, which was offered to Giraldus (if his own assertion can be trusted),—as was also the see of Llandaff, vacant in 1191 by the death of William of Saltmarsh and not filled until 1193 (*De Reb. a se Gest. II. 22, 24; Opp. I. 85, 87*),—was not filled until the consecration of Alan (so called by *Gir. Camb. De Invect. V. 14*; *Opp. III. 139*; and in his own Profession) April 16, 1195 (*Ann. Southwark. MS.*, Gervas. 1681, P. R. C.). But there is no record of the cause of the delay.

II. Bishop Alan died May 19, 1196 (Godwin from *MSS. Cott. Nero E. 6*, and see also the *Brut*, ed. Williams), and Robert of Shrewsbury, his successor, was consecrated March 16, 1197, at Westminster by Archbishop Hubert (*Chron. de Merton*). But a Welsh opposition to Robert, parallel to the great strife (almost contemporaneous) at S. David's, and only less known, "caret quia vacat sacro"—because it was not fortunate enough to have a Giraldus to record it, lived on in the form of appeals to the Pope until at least A.D. 1203: as appears by]

Appeal to the Pope against Robert Bishop of Bangor. III. *GIR. CAMB., De J. et S. Menev. Eccl., Dist. III.*—Interim autem vicissim et alternatim magnæ contentiones coram eisdem auditoribus^a erant inter R. Bangorensem electum et^b Andream, qui se ei propter Archiepiscopi favorem pro Roberto Bangorensi Episcopo totis nisibus opponebat. Hic autem electus^c monachus erat ordinis Cisterciensis et subprior monasterii de Aberconeau in Venedocia, dicens se legitimum electum de Bangor, et Robertum ab Archiepiscopo superintrusum. Hunc autem et prima vice qua Romæ fuerat Archidiaconus [1199, 1200] et hac secunda [1201] Romæ inventum, tam in odium Archiepiscopi, cuius

[RENEWED DISPUTES ABOUT THE SEE OF BANGOR.]

factum monachus etiam impugnabat, quam etiam quoniam i^g Walensis extiterat, et in causa status et dignitatis Sancti Davi ei pro posse assisteret, totis juvare viribus intendebat ^d. [Opp. I. 193: see also *De Invect. I.* 2; *III.* 11: *ib.* 19, 66.]

• Viz. those appointed by Innocent to hear Giraldus' case at Rome, about July 1201.

◦ One of the clerks employed by Hubert against Giraldus.

◦ i.e. the R. aforesaid, whose name is not

recorded.

^d Robert was consecrated "citra electionem omnem," if Gir. Cambr. is to be trusted (Rob. a se Gest. III. 14; Opp. I. 114).

Address of Giraldus to the Pope for Canons of Bangor.

IV. Id., *De Invect. I.* 11. [A.D. 1201, July.] *Pro Bangorensi electo.*—Placeat Sanctitati vestræ, pater et dominus canonicos hos Bangorenses audire, et nos pro ipsis sis et nobis, quia causæ nostræ ut nostri sese contingunt, pauca propentes admittere velitis et eundem habemus inimicum Arci episcopum, qui abbatem unum mihi superintrusit, immo et abbat duos, primum mihi sanguine propinquum, ut schisma facheret et genere meo, alterum vero, qui canonicus fuerat Ecclesiæ nostræ plures in eos filios et consanguineos canonicos habens, ut schismam faceret in capitulo; quorum utrique firmam spem dedit, cum tam eandem cathedram simul et semel obtinere non possint; et alterum decipiendo vel forsan utrumque. Eadem arte et ingenio huic viro bono, primum electo et canonice vocato, Anglicum quendam citra electionem omnem et vocationem superintrudi et consecrari procuravit, vagum eundem ac profugum et nullius civitatis Episcopum.—[Precatur ut Pontifex eum suæ Ecclesiæ restituat.]—His itaque summatim sic prælibatis, dicant nunc isti, vel legant factum suum [Opp. III. 39, 40.]

The Bangor claimant returns with a commission.

V. Id., *De J. et S. Menev. Eccl., Dist. V.* [A.D. 1201, June.]—Præterea monachus ille, qui se Bangoriensem gessit electum, interim peractis negotiis ut tunc portaret, cum commissione discesserat. [*ib.* 287.]

The Archbishop persecutes him.

VI. Id., *De Invect. I.* 10.—Sensit quoque [nequitiam] chiepiscopi Cantuariensis] Bangorensis electus, cui per electionem suam canonicam et appellationem interpositam Anglici quendam superintrusit, et nunc etiam ordinis sui consortium iuxta abbates Anglicos et capitulum Cisterciense auferri procuravit. [38, 39.]

[CHAPTER OF LLANDAFF ORGANIZED.]

ID., *De J. et S. Menev. Eccl., Dist. IV.* [A.D. 1203, January.]—autem Bangoriensis^a, propter sententiam qua separatus ab fuerat, quoniam id abbas Cisterciensis domino Papæ literis et significaverat, non statim urbem intrare disposuerat; Archidiaconus, ei vix animum adjiciens et audaciam, secum ad curiam duxit. [*ib.* 241^b.]

has found him at Paris, and they come together.

Appeal must have been decided against mate subprior of Aberconway, as Ro-
red in possession of his see until his
1213. He was at the Council of
Sept. 19, 1199 (*R. de Diecto*),
sy) of Llandaff, and R(einer) of
[d.). And in 1197, Peter of Blois

(who was Archdeacon of Bath as late as March 18, 1195 [*Pet. Bles. Epist. CIX.* addressed to Hubert of Canterbury as legate] and obviously later still) complains (*Epist. CXLVII.*), immediately upon Robert's consecration, that when elect of Bangor he had ejected a nominee of Peter's from a prebend of Wolverhampton, of which Robert seemingly had been Dean.

D. 1193 x 1218. *Chapter of Llandaff organized by Henry of Abergavenny Bishop of Llandaff.*

T. TO LIB. LANDAV.—Iste Henricus de Bergaueny constituit prebendas in sancta Cathed. Landauensi et tot adhuc debe-
se: quarum XIII^m. prebendarum secundum statuta nostra fungi debent per uicarios sacerdotes, quatuor uero per uicarios s, et alie due prebende defungi debent per uicarios subdiaconos: iunt XIII^m. uicarios respondentes XIII^m. prebendis seu canonibus prebendiariis: ut premissum est. [*Mem. of 15tb at the end of the Owston Lib. Landav.*]

1197. *Synodical Excommunication and Absolution of Rhys King of South Wales by Peter Bishop of S. David's^a.*

DE WINTON., in an. 1197.—[Peter de Leia, Bishop of S, being personally insulted and ill-treated by King Rhys,] archidiaconibus suis et totius Episcopatus presbyteris, cum riter Regem et Regis filios cum tota terra sua anathemate . [Upon Rhys's death a few days afterwards, his son Gryf-
ade submission, and] Episcopus, vapulato Regis defuncti cor-
m foetido, vapulatis etiam filiis, cum mortuo vivis, [eos] eorum-
ram absolvit, assensu et auctoritate domini Archiepiscopi triensis. [66 Luard.]

as Grifini filius IV. cal. Maii mo-
7), cuius corpus nobile apud Sanctum

David cum honore debito humatum est." (*Ann. Camb. a. 1197, p. 60, ed. Williams.*) And,

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

singular to say, he and his son are said to be the only Welsh princes of their race buried there, Strata Florida being their usual burial-place (*Jones and Freeman, S. David's*, 114,

115). The transaction in the text is a direct parallel to the early Llandaff synods (so called) which have been so repeatedly mentioned already.

A.D. 1198, 1200^a. *Abbeys of Kemmer and of Valle Crucis founded.*

A.D. 1198. BRUT Y TRYWYSOG.

—Ac yna ydaeth coueint y Cwm Hir y bresswylaw y Gymer [y Nannau y Meirionydd].—[p. 252, ed. Williams.]

A.D. 1200. IB.—Y ulwydyn honno y grwndwalwyt [Madoc ap Gruffydd Maelor] manachlawc Lenegwestyl [yn ol yr hen groes] yn Ial. [ib. 254, 256.]

And then the convent of Cwm Hir removed to settle at Cymmer in Nannau of Meirionydd. [ib. 253.]

The same year, Madoc, son of Gryffydd Maelor, founded the monastery of Llanegwestl near the old cross in Yale. [ib. 255, 257.]

^a See *Dugd. Mon.* V. 720, 742.

A.D. 1198–1204. *Fruitless efforts of Giraldus Cambrensis to obtain metropolitan power and freedom of election for S. David's.—Claim of Welsh Archbishops.—Nomination of Bishops by the Crown.*

I. A.D. 1198. September—A.D. 1199. June. *Giraldus, elected by the Chapter of S. David's with three others to be nominated to the Crown, upon the death (July 16, 1198) of Bishop Peter, is rejected by the King.*

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------|
| i. Giraldus elected with three others, in the presence of Hubert the Justiciary (probably in London), for the Crown to choose one as Bishop of S. David's. Hubert refuses to recognize the election of any Welshman | Shortly before Sept. 29, 1198. |
| ii. Chapter summoned to Normandy to elect by Dec. 11 . . . | Nov. 9, 1198. |
| iii. And again to Westminster by Jan. 20, 1199 . . . | Dec. 18, 1198. |
| iv. Richard I. dies, before the Chapter messengers can reach him . . | April 6, 1199. |
| v. Application of Chapter to John at Chinon, about April, accepted ; but John, coming to London, finally rejects Giraldus . . | Shortly after May 27, 1199. |

i. *GIR. CAMB., De Reb. a se Gestis, III. 4.*—Cum igitur Episcopus Menevensis quasi in principio autumni defunctus fuisset ; duo Archidiaconi et quatuor canonici Menevenses, parum ante festum S. Michaelis, ad Archiepiscopum Cantuariensem Hubertum, tunc Angliae justiciarum, per dictum ejusdem mandatum cum literis capituli de ratio ad electionem faciendam accesserunt ; et tres personas ei nomi-

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

trunt [sc. first, Giraldus, then Walter Abbat of Dogmael's, and finally Peter Abbat of Whitland, all Welsh]; quartum etiam, ut nūm augerent nominatorum et Anglicos penitus excludere non rentur, Reginaldum Foliot, qui Anglicus fuit. Archiepiscopus in primo nominatum primo recusavit et constanter abnegavit. cum quærerent canonici quare virum discretum ac literatum, erosum et legitime natum, recusaret, respondit, quia Rex nullum ensem, præsertim autem illum qui principes Walliæ sanguine ingat, Episcopum in Wallia habere volebat. [Opp. I. 94, 95.]—c. 7. Obtulit autem eis Anglicos duos, monachum sc. Cistercias ordinis, Alexandrum nomine, ... et priorem Lantoniarum Galfridum, [cui] etiam custodia Menevensis Episcopatus dum vacaret ea per Archiepiscopum commissa fuerat. [ib. 103^a.]

The statement of Giraldus' opponents adds that after the nomination of the four candidates, "quod non constabat eis de Regis, qui in transmarinis agebat, in Archipsum tunc ad Regem transfretare paratum eligendi contulerunt, ut quem ipse cum assensu vice capituli eligeret, illum pro suo et pastore susciperent" (*Gir. Camb., et S. Menev. Eccl. Dist. III.*; *Opp. III.*). that the Archbishop accordingly "apud in Andeli in crastino Epiphaniæ proximæ 7, 1199) abbatem Sancti Dogmaelis cum Regis elegit; et parum ante Natale in capitulum electionem ab Archiepiscopo solemnizavit" (*Id. ib.*). Consequently absolute election of the Abbat of S. Dogmael was six months prior to the (absolute) election of Giraldus (see below) upon June 29, the further election of a little before May 1199 being upon this statement (not a final election for the first time of the Abbat of Andeli, but) only a confirmation of his election in the previous January. The Pope ultimately avoided the principles involved in the election, by accepting this statement as substantial and accordingly pronouncing Giraldus' election by the Chapter in June 1199 to be valid, that of Walter of S. Dogmael's being also invalid because the Canons had no authority from the Chapter to authorize the Archbishop to make the question of metropolitanship never came up as an issue at all. Hubert as Justiciary was in Radulfre in the end of July 1198, having just won victory there over the Welsh (*Gir. Camb.*,

De Reb. a se Gestis, III. 4; Opp. I. 95); and receiving there the news of Peter's death, refused to commit the custody of the diocese to Giraldus (*Id. ib.*). He gave up his office of Justiciary immediately afterwards, and crossed to the King in Normandy before Nov. 9. The Chapter representatives, therefore, who came to him just before he sailed, probably went to him in London. There are four letters from and to Giraldus (August to November 1198), two written before the Chapter held in Hubert's presence, two after it, which it will be sufficient to mention: 1. Giraldus to Hubert, immediately after the victory over the Welsh and Hubert's refusal to commit the custody of the see to Giraldus, congratulating him on the former, and professing an earnest wish for a quiet obscurity (*De Reb. a se Gest. III. 5; Opp. I. 96-101*; and *Symb. Elect., Epist. XXV. ib. 289*); 2. Hubert's reply, sarcastically congratulating him on his *nolo Episcopari* spirit (*ib. III. 6, and Epist. XXVII.; ib. 101, 102, 290*); 3. Giraldus to Hubert, after the Chapter meeting before Hubert, at which he was not present, expressing his ready concurrence in any one as Bishop, so that he would not be forever begging a translation to richer English prebendaries, and was not (as Peter had been) a Cluniac monk (*ib. III. 7, and Epist. XXVI.; ib. 102, 103, 289, 290*); 4. Giraldus in further reply to Hubert, defending himself from charges laid against him, and protesting against an English Bishop of a Welsh see, or at any rate against an Englishman that could not speak Welsh (*Symb. Elect., Epist. XXVIII.; Opp. I. 290-307*).

our Canons ii. A.D. 1198. Nov. 9. *Roche d'Andely. Mandate of Richard I. to Chapter of S. David's*.—RICARDUS DEI GRA-

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

by next Dec. 11, TIA REX ANGLIAE, DUX NORMANNIAE ET AQUITANIAE, Co-
to elect a Bishop. MES ANDEGAVIAE, *dilectis sibi capitulo Menevensis Ecclesie*,
salutem. Sciatis quod bonum animum et bonam voluntatem habemus
mus consulendi Ecclesiæ vestræ, quæ pastore desolata est. Unde ad
petitionem domini Cantuariensis Archiepiscopi ei secundum Deum
providere volumus. Et ideo vobis mandamus quod mittatis ad nos
in Normanniam quatuor de discretioribus capituli vestri; ita quod
sint ad nos in XV. die post festum S. Andreæ cum litteris de rato ad
eligendum idoneum pastorem secundum Deum et dignitatem Ecclesiæ
vestræ. Teste meipso apud Rupem Andeleizæ, IX. die Novembri.
[Gir. Camb., *De Reb. a se Gest.*, III. 8; Opp. I. 105.]

* Received by the Chapter only on Dec. 21, with the mandate next following.

Four or six Ca-
nons to be at
Westminster Jan.
20, 1199, in or-
der to go into
Normandy to the
King to elect a
Bishop.

iii. A.D. 1198. Dec. 18. Tower of London. *Mandate of*
Justiciary Geoffrey Fitz-Peter to Chapter of S. David's.—G.
FILIUS-PETRI dilecto sibi in Domino Menevensis Ecclesie
capitulo salutem. Noveritis quod quoniam ad dominum
Regem in Normannia ad statutum terminum propter
eligendum pastorem Ecclesiæ vestræ non transfretasti;
nobis dedit in mandatis, quod vos citari faciamus, quatinus ad hoc
faciendum in partes transmarinas ad eum accedatis. Mandamus
itaque vobis, quod omni occasione postposita sitis apud Westmoun-
sterium in octavis S. Hilarii, parati transfretare ad dominum Regem,
vel quatuor sive sex de discretioribus capituli vestri ad ipsum in
Normanniam transmittere. Teste meipso, apud Turrim Londo-
nensem XVIII. die Decembris. [Id., ib. 9; ib. 106.]

They entreat Gi-
raldus to come to
S. David's from
Lincoln.

A.D. 1198. Dec. 18 x 25. *Chapter of S. David's to*
Giraldus Archdeacon of Brecknock.—Domino et amico in
Christo dilecto Giraldo Archidiacono de Brecbene CAPTU-
LUM MENEVENSIS ECCLESIAE, salutem in Domino. Hucusque per
litteras et internuntios locuti fuimus; amodo autem nos urget nece-
sitas ut præsentes loquamur; ut communicato consilio Ecclesiæ
nostræ profectui pariter et honori intendamus. Inde est quod vobis
mandamus et in fide consulimus, quatinus statim visis litteris istis
omni occasione et excusatione postposita, ad Ecclesiam vestram
veniatis. Consilium etiam omnium amicorum vestrorum est, ut
veniatis. Valete in Domino. [Id., ib. 10; ib. 106, 107.]

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

~~Meet three other
Chapons at Lon-
don before the
Justiciary just be-
fore Lent, to
make your own
selection.~~

A.D. 1198. Dec. 25 x 1199. Jan. 11. Same to same.—
Dilecto in Domino fratri et amico Giraldo Archidiacono de Brechein CAPITULUM MENEVENSIS ECCLESIAE, salutem et amorem caritatis glutino connexum. Noverit Discretio vestra, quod XII. cal. Januarii, qua videlicet die litteras vestras suscepimus, mandatum domini Regis in hac forma suscepimus: 'Ricardus, Dei gratia' etc. ut paulo ante.

Item litteras Justiciarii Angliae circa Natale tales: 'G. filius-Petri' etc. ut ante.

Super hujusmodi mandato tam expresso quid nobis agendum sit amodo consilium vestrum expectamus. Consilium nostrum namque est, si vobis expedire videbitur, ne nimis Walenses aut rebelles videamur, mittere ad dominum Regem tres de discretioribus capituli vobiscum, ut pro quarto existatis; tres quidem cum litteris de rato, qui vos constanter petant et eligant: si vero dominus Rex aliquo modo, quod absit, in hoc non consenserit. Et sciatis pro certo, quod neque schismata neque dissensiones ortae sunt inter nos; sed omnes concordes sumus et unanimes, quantum in nobis est, ad vos eligen-dum; nihilque nobis deest, nisi expensarum facultas. Preces autem et petitiones sive ad dominum Regem sive ad Justiciarium quales-cunque idoneas noveritis, ad nos transmittite; et nos easdem sigilla-bimus. Valete, et faciatis nos habere responsum consilii vestri in crastino S. Hilarii; quia tunc, Deo volente, generale capitulum habi-turi sumus. [Id., ib. 107.]

~~After a fruitless
meeting before
the Justiciary,
shortly before
Lent, the Chap-
ters send messen-
gers to Richard
in Normandy.~~

iv. GIR. CAMBR., *De Reb. a se Gest.*, III. 10. [A.D. 1199. Shortly before March 3.]—[Giraldus] ad diem sta-tutum, parum sc. ante Quadragesimam, Londonias acces-sit. Justiciarius autem canonicis, qui ante adventum Archidiaconi coram ipso fuerant, obtulit instanter duos illos, abbatem sc. et priorem, quos Archiepiscopus eis primitus obtulerat, ut utrum illorum vellent in Episcopum susci-pient. Alioquin præcepit eis, quatinus ad Regem quantocius transfretarent. Ipsi vero responsum usque ad adventum Archidia-coni differentes, demum inito cum ipso consilio responderunt; quod a suis nominatis discedere, vel alios suscipere, consilium a capitulo suo non habebant; et quod pauperes erant et de paupere terra ac remota, sibi ad transfretandum expensas non suppetere; nec unquam

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Ecclesiam suam vel aliquam Ecclesiam Walliæ propter electionem faciendam transmarinas ad partes mittere consueisse. Obulerunt tamen ei, quod duos de clericis suis cum literis ipsius si vellet ad Regem mitterent, propter assensum ipsius de pastore sibi præficiendo expressum, et ut electionem suam eis in Anglia facere liceret. Quo concesso, unum ex illis quatuor, Elyodorum nomine, filium Elyodori^a, cum clero quodam Ecclesiæ suæ transmiserunt. Qui suscepto negotio transfretantes, et tam Normanniam quam Andegaviam et Aquitaniæ partem transcurrentes, suscepto rumore de Regis obitu in Limovicensi provincia ubi expeditionem agebat interempti, etc. [Opp. I. 108.]

* A grant of the lands of "Hendavarn" to this Eliodus by Bishop Peter of S. David's is confirmed by King John at Devizes Sept. 12, 1205 (*Rot. Chartar. 7 Joh. memb. 7, num. 4, vol. I.*

pt. I. p. 157 b. ed. Hardy).

^b Richard was wounded at Chalus-Chabrol, castle belonging to the Viscount of Limoges, and died April 6, 1199 (*Hoveden 450, &c.*)

They thank him v. A.D. 1199. *End of April^a. Chapter of S. David's for assenting (in to Prince John.—Carissimo ac desideratissimo domino in Touraine) to the election of Giral-*

Johanni Domino Anglie et Hyberniae, Duci Normannie

et Aquitaniæ, Comiti Andegavie, CAPITULUM MENEVENSE, salutem et orationes in Christo. Gratias vestræ Sublimitati referimus tam cumulatas quam affectuosas, quod petitionem nostram necnon et baronum patriæ cleriique totius super pastore nobis præficiendo tam benigne exaudistis. Noverit igitur Excellentia vestri, quod magistrum Giraldum Archidiaconum de Sancto David præcipit et præ aliis cunctis postulamus, et eum per illos duos vel tres canonicos nostros has litteras nostras vobis præsentantes eligimus; et electionem, quam ipsi pro nobis de eo canonice fecerint, ratam habebimus et gratam. [Gir. Cambr., *De Reb. a se Gest.*, III. 12; Opp. I. 110.]

* The messengers above-mentioned found John at Chinon in Touraine, gave their letters, obtained his consent to elect Giraldus, and returned with letters to Giraldus and the Chapter from John, desiring Giraldus to come to him at once, with three or four canons, to be elected; also to the Justiciary, desiring him not to inter-

fere (Gir. ib. 11; ib. 109). Giraldus receives his letters at Lincoln April 25, and comes to London by Ascension Day (May 27, 1199), when John was crowned. The above is the reply of the Chapter, written when John "nondum Rex fuerat," i. e. before his coronation although after Richard's death.

John in London refuses his as- sent.

GIR. CAMB., *ib. III. 12.*—[Upon John's coronation] cum concanonicis suis ad Regem, sicut mandaverat, Archidiaconus accessit. Et audita voluntate ipsius,

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

quam tamen propter Archiepiscopi Cantuariensis dissuasionem, cuius ad nutum tunc cuncta siebant, in publicum propalare nolebat; Archidiaconus curiam et Angliam post terga relinquens, Walliam reversus est. [ib. III.]

If John did really privately assent to the election, he immediately and absolutely retracted that assent: for the election of June 29 by the Chapter, immediately afterwards, was made

"citra Regis assensum omnem, quia requisitum sed non habitum, immo Archipresulis instinctu prorsus denegatum." (Id., De J. et S. Menev. Eccl., Dist. II.; Opp. III. 164.)

II. A.D. 1199. June—end of A.D. 1200. *Chapter of S. David's elect in defiance of the Crown, and send Giraldus to Rome to apply for consecration and to prosecute their claim of Metropolitanship. Both questions referred by Innocent III. to three English Bishops.*

i. The Chapter elect Giraldus absolutely and without leave of the Crown	June 29, 1199.
ii. Giraldus starts for Rome ^a , which he reaches by	Nov. 30, 1199.
iii. The Chapter, summoned to London by Aug. 22, elect the Abbat of S. Dogmael's a little before	Christmas 1199.
But the Archbishop's messenger, bearing the tidings of this, reaches Rome between	March 19 and April 9, 1200.
iv. Innocent III. refers both questions to a commission to report to him by March 4, 1200	May 5, 1200.
(v. He proposes to canonize S. Caradoc at Giraldus' request	May 8, 1200.)
vi. Giraldus made meanwhile "custos et spiritualium et temporalium" of S. David's	May 12, 1200.
vii. He returns to England before the end of	1200.]

The Bishops of the other three Welsh sees are mentioned as at the Council of Westminster, Sept. 19, 1199 (R. de Diceto).

Consecrate Giraldus, whom we vid's to Innocent III.—Reverendissimo patri et domino In-

have elected in spire of the nocentio Dei gratia summo Pontifici CAPITULUM SANCTI AN-

Crown.

DREÆ SANCTIQUE DAVID, salutem et debitæ devotionis obsequium. Sanctitati vestræ notum facimus nos magistrum Giraldum Archidiaconum nostrum post varias postulationes, quibus ipsum præ aliis tam ab Anglorum Rege quam ab Archiepiscopo Cantuariensi communi assensu tam cleri patriæ quam populi totius postulavimus, tandem in ecclesia nostra canonice et concorditer elegisse. Unde quoniam prædictus Archiepiscopus cum Regis officialibus nobis extraneum aliquem, linguæ nostræ et morum patriæ prorsus ignarum, contra electionem nostram et privilegia nostra violenta intrusione præficere volebant; et quoniam voluntatem Archiepiscopi nobis omnino contrarium ex recusatis multotiens postulationibus nostris

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

experti eramus; nec ad ipsum nobis propter insidias undique positis patebat accessus; præcipue vero ne illicitum sacramentum ab electo nostro in præjudicium juris Ecclesiæ nostræ, sicut aliquotiens a prælatis nostris factum fuerat, extorqueretur: præsentiam vestram appellantes, vobis prænominatum electum nostrum, virum literatum, discretum, et honestum, legitime natum et generosum, Ecclesiæ nostre tam in temporalibus quam etiam spiritualibus, sicut pro certo credimus, perutilem futurum, unanimi consensu confirmandum transmisimus et consecrandum: rogantes attentius et supplicantes, quatinus manum ei consecrationis imponere dignantes, his quæ tam ipse quam clerici nostri cum ipso transmissi super pristina dignitate et libertatem Ecclesiæ nostræ, per laicam potestatem peccatis urgentibus olim deperdita, vestræ Sanctitati ex parte nostra significaverint, fidem habeatis et remedia paterna pietate adhibeatis.

Valeat in Domino per tempora longa Paternitas vestra. [G. Camb., *De Reb. a se Gest.* III. 14; *Opp. I.* 113, 114.]

They protest against the consecration of the Prior of Llantony if the Archbishop should have consecrated him without waiting for their election.

Same date. Same to same.—Reverendissimo domino a patri Innocentio Dei gratia summo Pontifici CAPITULUM MENEVENSE, salutem et fidelitatis obsequium. Si forte ad audientiam vestram pervenire contigerit priorem de Lantonie Episcopum Ecclesiæ nostræ a Cantuarienti Archiepiscopo consecratum et præfectum esse, contra electionem nostram omnem et voluntatem id proculdubio factum esse noveritis. Ab initio namque sede nostra vacante magistrum Giraldum Archidiaconum nostrum, quem in ecclesia nostra canonice jam elegimus et postulavimus, et adhuc a Paternitate vestra postulamus consecrandum; in nullum alium per Dei gratiam et vestram consentire volentes. Ne quid et in præjudicium Ecclesiæ nostræ a electionis hujus communi tam populi patriæ quam cleri assensu tam canonice factæ fieri præsumeretur, presentiam vestram, sicut ab initio, sic continue quidem et constanter appellavimus.

Valeat in Domino toti fidelium orbi profutura per ævum Paternitas vestra. [*Id., ib.* 15; *Opp. I.* 114, 115^a.]

* Giraldus made haste. He was at S. David's before June 14, and the election (unanimous and by all the canons) was made on the 29th (*ib.* 12; *ib.* 111). It was "in ecclesia et non in camera, item de unica persona per se quidem et expresse nominata, non cum turba, item citra Regis assensum omnem, quia requisitum et non

habitum, immo prorsus denegatum" (*Id. De J. & S. Menov. Eccl. Diet.* II.; *Opp. III.* 164). Giraldus went to Ireland to consult friends June 30, and returned in nearly two weeks' time (*De Reb. a se Gest.* III. 13; *Opp. I.* 113): when the above two letters were given to him to carry to Rome; whither he went,

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

1. to be consecrated, 2. that "dignitatem Ecclesiæ sancte metropoliticanæ Romæ . . . vendicaret" (*De Reb. a se Gest. c. 12* as above). A man-

meanwhile had reached the canons, to appear before the Archbishop and the Justiciary, to elect the Prior of Llantony, Aug. 22 (ib. c. 13, p. 112), who however would be consecrated whether they elected him or not.

ii. [Giraldus went to Strata Florida Aug. 14, started thence a few days after, crossed at Sandwich, and making a detour to the east part of Flanders by Hainault and the Forest of Ardennes, went by Champagne and Burgundy across the Alps to Rome, which he reached about Nov. 30, being delayed fifteen days and more at S. Omer's. *De Reb. a se Gestis, III. 17, 18; Opp. L. 117-119.*]

Giraldus' election iii. A.D. 1199. *Autumn.* *a Hubert Archibishop of Canterbury.* Do not bury to Innocent III.—*Sanctissimo in Christo patri ac domino
consecrate him, et exempt S. Da-
vid's from Can- sione Cantuariensis Ecclesiæ minister humilis, salu-
mury.*

tem, et tam devotam quam debitam patri et domino
obedientiam et reverentiam. Ad hoc Divinæ providentiæ dispositio-
nos super gentes et regna constituit, ut juxta merentium diversitatem
discretio vestræ sollicitudinis evellat, destruat, dissipet et disperdat,
edificet et plantet, ut omnem plantationem quam non plantavit
Pater coelestis, per vos, cui vices suas commisit in terris Altissimi
Filius, eradicet et explantet, et disperdat eos qui dispergunt, eo quod
cum ipso colligere non elaborent: Ideo namque vobis desuper data
est plenitudo potestatis, ut quod per nos, qui in partem vocati sumus
sollicitudinis, corrigi non potest, ad regulam redigat et reducat vestra,
qui resisti non poterit, majestatis amplitudo.

Non ignorare vos arbitror, pater sanctissime, quod Menevensis
Ecclesiæ et cæterarum Ecclesiarum totius Walliæ mater et metropolis
est Ecclesia Cantuariensis, sicut prædecessorum vestrorum piæ recor-
dationis Adriani, Eugenii, Alexandri, et Celestini confirmationes et
scripta testantur, et nuper a vobis missa pagina vestræ confirmationis
ostendit. Nuper tamen, sicut certa relatione didici, quidam Mene-
vensis Ecclesiæ Archidiaconus, Giraldus nomine, natione Wallensis,
plerisque Walliæ magnates vel sanguine vel affinitate contingens,
fiducia forsan sanguinis animatus, cum deceat virtute magis quam
sanguine niti, a tribus tantum canonicis, quos, ut dicitur, aliter quam
decebat vel debebat ad consensum illexerat, in Menevensem se
eligi Episcopum procuravit, aliis concanonicis^b nequaquam favorem
præstantibus vel assensum. Ille tamen tali nominatione suffultus,

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

confirmationis a me, ad quem primum recurrere debuerat, munus expetens nec expectans, sed mox electi nomen pariter et auctoritatem usurpans, canonicum qui sigillum Menevensis capituli custos diebat, quemc^o precibus inflectere non potuit, usque adeo crudeliter deterruit comminationibus, quod idem sigilli custos sigillum predictum super altare Episcopalis ecclesiae posuit. Prius tamen apprehenderat, ne quis praeter communem capituli assensum modo tolleret vel asportare præsumeret. Ille tamen non magis appellatione reverens quam horruerat intrusionem, sigillum sustulit et sic abstulit ut quotiens et qualia velit patrocinii vel testificationis possit instrumenta confidere. Novit Deus, ante Quem sto, et Quem nullum habet secretum, quod si eum idoneum et ad tantæ dignitatis apicem canonica electione præeunte evocatum credidisset, munus confirmationis sed et^d consecrationis, si a me vel alterum vel utrumque petere vellisset, benigne impendisset. Verumtamen ille de electionis qualitate minime confidens, me minus licite minusque canonice neglecto, sedem Apostolicam, sicut fama est, festinum iter arripuit; ut cui necdum de forma electionis suæ innotuit, falsis circumveniuntur testimoniois. Sed nostis, pater peritissime, quod testibus non testimoniis credi oportet; præsertim cum plura efficere possint et soleat quod testimoniois eorum qui testes nominantur voluntates non concordant: sicut veri sigilli vel furtiva subreptio vel ablatio violenta, impressionis adulterinæ cum vero sigillo, sicut plerumque fit, expressimilitudine. Hæc vobis, sanctissime pater, non odio personæ, non enim Deus, sed zelo justitiae, castigatius forsan et temperantius quam expedit vel rei veritas exigeret, significanda duxi; ne quoquomodo circumventi, veritate prius non intellecta, manum ei consecrationis placet Sanctitati vestræ, vel imponatis vel faciatis imponi. Sed et hæc^e vellemus vestræ innotescere Sanctitati, quod sæpedictus Archidiaconus, optento forsan a vobis, quod absit, consecrationis munus non foret hoc fine contentus, sed juxta quod spes improbissima amplectuntur insperata consecuti, ad altiora et deteriora conatus extenderet; et exemptionem a jurisdictione Cantuariensis Ecclesiæ quam tamen, Deo volente, et vestra semper prudentia denegantur numquam impetrabit, sub prætextu consecrationis sibi a vobis indulgentæ irreverenter affectaret; et inter Anglicos et Wallenses cætero pro posse suo perpetuæ dissensionis jaceret seminariu Wallenses enim, a prima Britonum prosapia continua sanguinis successione deducti, totius Britanniae dominium sibi de jure debet.

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

excitant; unde si non efferae gentis et effrenae barbariem distric-
onis ecclesiasticæ censura coercuisset, facta per Cantuariensem,
i gens illa lege provinciali hactenus subjecta fuisse dignoscitur,
Rege suo vel continua vel crebra rebellione discessisset, sequente
cessario totius Anglicanæ regionis inquietudine. Vitam et incolu-
statem vestram conservet Altissimus in tempora longa. [Gir. Camb.,
Invect. I. 1; Opp. III. 13-15: and in part in De Reb. a se Gest. III.
; ib. I. 120-122.]

Brought to Rome by Dec. 10, 1199.
" omnibus canonicis," in De Reb. a se Gest.

° " quoniam," ib.

a " etiam," ib.

• " hoc," ib.

A.D. 1200. January 7. Rome. *Giraldus to the Pope in*
Giraldus' reply. — Pater sancte, canum, ut nostis, proprietas et
the pertinent protervitas est, quod ubi mordere non possunt, latrare
images only are non cessant. Subjungit etiam et jactat se pri-
ilegii Adriani, Alexandri III., et Cœlestini munitum. In quo
potandum moneo, quod non a remotis incipit, sed quasi a modernis
antum; quod et literis populi ac cleri Walliæ quas suscepistis con-
cordare videtur, qui asserunt tamen a tres Episcopos Menevenses Can-
tariensi Ecclesiæ subjectos fuisse. Sed hoc quoque dignum est nota,
quod scripta illa confirmationes vocat non donationes. Videat autem
ipse, viderint et decessores sui, ne conscientiam sedis Apostolicæ
appressa veritate circumvenerint. Sed hoc sua desiderant tempora,
nos quod instat agamus. Procedit: 'Quidam Menevensis Eccle-
sie Archidiaconus, Giraldus nomine, natione Wallensis.' Ac si
perire dicat: 'Quia de Wallia oriundus in Wallia non debet esse
prælatus;' ergo a simili nec Anglici in Anglia, nec Franci in Fran-
cia, nec Italici in Italia, præfici debent nec promoveri. Permis-
cantur ergo pastores ignari linguarum et boni invenientur præ-
dicatores. Item: 'Plerosque Walliæ magnates vel sanguine vel
affinitate contingens,' etc. Verum dicit; et si omnes fere majores
Walliæ totius dixisset de utraque gente, tam Anglicis scilicet baro-
nibus Regis, qui maritimam Walliæ contra Wallenses Regi et regno
egregie militando incastellatam tenent, ex parte patris,—quod tamen
ex cautela suppressit et subticet ille, quia causam nostram juvare
videretur,—quam etiam de principibus Walliæ ex sanguine materno,
non minus vere, sed magis quidem expresse scripsisset.... Præterea
si tantum a tribus canonicis, ut scribit ipse, electus fuisse, aliis
omnibus invitis et reclamantibus, cum totidem fere Anglicos in
Ecclesia nostra canonicos habeamus quot Wallenses, aliquem utique

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTI]

vel etiam aliquos prece vel pretio allectos ad curia destinasset. Nullum autem destinavit, quia nec unum Item non minus impudenter scripsit, 'me sigillum violenter asportasse.' Sed quam sit et istud a veritate sicut et praemissum, novit quidem Ecclesia nostra, novicia tota, norunt et clerici nostri, qui omnibus intentionibus vestra praesto sunt, novit et cunctis perspicacem omnia novit, Qui utinam mendacem in hoc articulo gendum vindicta percellat.... Canonicam autem electionem reputat quae facta est in ecclesia matre ac matrice, omnibus populique totius applausu. Sed si quatuor canonici literis de rato Londonias vel in curiam vocati ad elige chum aut medicum suum, vel alium quemlibet morum virum, vocibus quidem et non votis aut blanditiis comminationibus et bonorum spoliationibus compellerent modi ut credimus electionem, quum talibus assuevit, tamen reprimendis decessor suus martyr glriosus gladi caput exposuit, canonicam et justam reputaret.... Ad finalem malleum apponens, totumque negotium quasi quadam et securitate concludens, causam suam sub munire molitur; dicens, 'Quod nisi Ecclesia Wallie Ecclesie jure provinciali subjecta fuisset, gens illa ab discedens continuo vel crebro rebellaret.' Sed minima salva auctoritate sua, in hac parte scripsisse videtur possit Rex Anglie totis et tantis viribus suis gentes gladio suo domare materiali, nisi et spiritualiter mutuetur. Hinc, domine, vestrae Sanctitati literas principes Wallie communiter conqueruntur, quod in conflictu contra hostilem populum ob patrem congregiuntur, per Cantuariensis sententiam enim pro animi sui motu solo minus discrepante ipsorum cadunt excommunicati cadunt que gente, ut diximus, originem traho, et de baronibus Marchie, qui regni fintinua rebellione defendunt; et tamen in quum video, detestor. Quid autem in gentem illam ab antiquo in fide fundam a tempore Eleutherii Papie, qui per Filiopore Lucii Regis Britonum, Christi filii

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

ante adventum Saxonum, qui in paganismo suo usque ad tempora Gregorii manserint,—quid, inquam, iniquius quam gentem illam, quia corpora sua, terras, et libertates contra hostilem populum vim vi repellendo tuerentur, statim a corpore Christi, quod est Ecclesia, separari et Sathanæ tradi? Iniquissimum est istud et hactenus inauditum. ... Sic, domine, literis illis respondeo; sic ea quæ vos forte aut fratres in aliquo movere possent evacuo. Decreto capituli nostri et literis testimonialibus ac vivis vocibus audiendis de cætero, si placet, locum præbeat; ut cunctis ad unguem in audiencia vestra discussis, veritas hodie sole clarius elucescat^c. [De Invest. I. 2; Opp. III. 16-26.]

^a Leg. "tantum."

^b Blank in Brewer's ed.

^c Henry Bishop of Llandaff appears to have

written letters on Hubert's side, seemingly at this time (Gir. Camb., ib. 3, ib. 26).

A.D. 1200. About February. Rome. *Historical Memorial Welsh Church independent of Canterbury until Henry I.* of Giraldus to Innocent III.—Ut evidentiora, pater sancte,

Papæ et epistolam Gregorii Augustino directam, quam etiam Ecclesiasticæ Historiæ Anglicanæ a Beda digestæ, seriem ordiemur. Ad instantiam itaque Lucii Regis Britonum missi sunt ab Eleutherio Papa, qui quasi quartus decimus fuit a beato Petro, duo nobiles prædicatores in Britanniam majorem, Faganus scilicet et Duvianus, qui fidem Christi per universam insulam a mari usque ad mare plantaverunt, et juxta provinciarum numerum, quas tempore gentilitatis habuerat insula, quinque metropoles, singulas XII. urbes (sicut olim habuerant) et suffraganeas Ecclesias totidem subjectas habentes, ordine

Five provinces, originally; and five Archbishops. et numero competenti distinxerunt. Juxta tomum enim Anacleti Papæ, sicut in pontificalibus Romanorum ges-

tis et imperialibus continetur, directam Galliarum Episcopis, juxta statum gentilium ante Christi adventum Britannia habuit provincias numero quinque, Britanniam primam, Britanniam secundam, Flaviam, Maximiam, Valentiam. Prima dicta est occidentalis pars insulæ, quod primum in illa Britones, Bruto et Corineo ducibus, applicuerunt; eaque primo a Corineo et suis occupata est et inhabitata. Britannia secunda Cantia, quod secundo a Bruto et suis inhabitata fuerat. Tertia Flavia, hoc est flava; quæ dicitur et Mercia, quasi mercibus abundans, caput cuius est Londonia. Quarta

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Maximia, id est, Eboraca, ab imperatore Maximo dicta. Quæ Valentia, ab imperatore Valente nuncupata, Albania scilicet, quæ nunc abusive Scotia dicitur. Sicque ordinatum a viris sanctis predictis duobus fuerat, ut in occidentali insulæ parte, quæ et nunc adulterino vocabulo Wallia dicitur, proprie vero Kambria, a Cambro Bruti filio dicta, urbs Legionum metropolis fuerat, XII. suffraganeos habens. Dorobernia, quæ nunc Cantuaria dicitur, a ~~de~~ Britannia, quod est *aqua*, quoniam aquis abundant, sic nuncupata, metropolis ab australi Thamisiæ fluvii parte, XII. suffraganeos habens. Londonia metropolis, XII. suffraganeos habens. Eboraca, quæ nunc dicitur Eboracum, metropolis, XII. suffraganeos habens. Et urbs, quæ nunc S. Andreæ forsan dicitur, totidem suffraganeos habens, olim Alba dicta, unde et Albania provincia; vel potius ab Albanacto, Bruti filio, nuncupata. Cumque hoc ordine distincta ducentis annis et pluribus Britannica Ecclesia floruisse, supervenit gens Saxonica, quæ nunc Anglica dicitur, a Britonibus invitata ut eis contra Pictos et Scottos, qui Boreales insulæ partes occupaverant, Britonum stipendiis militarent. Tandem vero cum viribus et numero crevissent, juncto cum hostibus fœdere, et ipsi quoque peiores hostes effecti, miris proditibus incolas usque ad occiduas partes insulæ propulerunt; totamque terram residuam, quam et Angliam postea vocaverunt, a natali suo Saxoniæ solo, quod lingua eorum *Engelont* vocabatur, id est, angularis terra, Britanniam occupatam sic nominantes, necnon et Scottos partem non modicam, destructis ecclesiis, ritu gentilitatis, quoniam gentiles erant, foedaverunt; Britonibus nihilominus Christi fidem in occiduis insulæ finibus inconcusse servantibus.

His autem usque ad tempora Gregorii magni doctoris sic se habentibus, missus est ab eo Augustinus monachus in Angliam, qui, Ethelberto Rege Cantianæ ad fidem cum gente Anglorum converso, duas tantum in Anglia metropoles constituit; Doroberniam scilicet, quæ nunc Cantuaria dicitur, et Eboracum. Doroberniæ, quam sibi sedem elegerat, totam Angliam fere, quia XII. vel XIII. Episcopatus amplios, subjiciens; Eboracensem autem Ecclesiam fere monoculam relinquens: illud ad mentem, quanquam monachus, revocando, ‘Maledictus, qui partem suam deteriorem fecerit.’ Sed hæc hactenus. Ad Ecclesiam autem nostram Walensicam redeamus.

Archbishopric of Apud urbem Legionum, ut diximus, ante adventum Caerleon transferred to S. David trans- per Faganum et Duvianum Wallianæ metropolis fuerat; et Archiepiscopo sedis ejusdem Dubricio Davidi vid's. ^

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

honorem cedente, et eodem Davide postea procurante, sedes metropolitica usque Meneviam est translata; quod a vate nostro Merlino longe fuerat in hunc modum ante prædictum, 'Menevia pallio urbis Legionum induetur.' Habuimus autem apud Meneviam urbis Legionum Archiepiscopos successive XXV., quorum primus fuit Sanctus David, ultimus vero Sanctus Sampson, qui ingruente per Walliam icteritia clade in Armoricanam Galliæ Britanniam navigio se transtulit cum pallio nostro, sicut plene superius dictum est.

British Church before subjection to Augustine. Nunc autem ad Anglicanam historiam a Beda diges-
quod intendimus eliciamus. Sciendum igitur imprimis,
quod in dicta Anglorum Historia tota, ab eorundem historico Beda
digesta, nusquam invenitur Walensicam Ecclesiam Anglicanæ in
aliquo subjectam; sicut nec Scoticam, quæ usque in hodiernum
diem in sua libertate remansit. Eboracensis autem Ecclesia quandoque Cantuarizæ subjecta fuit, quandoque vero in libertatem evasit.
Item legitur etiam in eadem historia, quod post conversionem Regis
Ethelberti et quorundam Anglorum, multitudine tamen populi in
sua infidelitate adhuc manente, audiens Augustinus in occidentali
insulzæ parte Christianos esse, accedens ad fines illos, convocatis VII.
Episcopis Britonum, cum de termino Paschali, quem non more
Ecclesiazæ Romanæ colere videbantur, et aliis quibusdam corrigendis
diutius disputatum esset; tantumque duo peteret Augustinus ab ipsis,
ut in termino Paschali concordantes, ad prædicandum gentili Saxonum
populo ipsum juvarent; id facere omnino renuentes, responderunt,
quod gentibus sibi commissis juxta gratiam desuper datam
intendere volebant, ipse vero Anglorum instructioni et conversioni,
ad quos missus fuerat, operam daret. Si ergo Augustini renuerunt
esse socii, multo minus sibi vel successoribus suis vellent esse sub-
jecti. Item adjectum est etiam ibidem, quod cum VII. Episcopi veni-
sent, quoniam Augustinus in sella sedens venientibus non assurrexit,
cum superbiæ notantes, sumpto quidem a viro quodam anachorita, de
gente sua sanctissimo a cunctis habito, experimenti illius documento,
tam ipsum quam ejus statuta statim reversi spreverunt. Nec ipsum
pro Archiepiscopo suo se habituros publice proclamabant; testantes
ad invicem, quod si nunc nobis assurgere noluit, quanto magis, si ei
subdi cœperimus, jam nos pro nihilo contemnet? Quod autem VII.
tunc erant Episcopi Britonum, cum hodie nonnisi IV., hæc ratio
assignari potest, quod plures tunc forte fuerant in hoc Walliæ spatio

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

quam nunc sunt sedes cathedrales, vel potius se tunc ampliori Wallia fine, quia usque ad Sabrinæ fluvium, dilatabat.

Neither did his successors claim sui gregis, sed etiam Britonum, Hiberniensium, et Scotorum curam gerens, in termini Paschalis observantia eos literis admonuit, nec profecit. Simili enim modo Hibernici, Britones, et Scotti, a quarta decima luna antiquo more servabant. In eadem autem epistola scribunt Laurentius, Mellitus, et Justus Episcopi, quod Daganus Episcopus Hiberniae ad ipsos veniens non solum cibum cum ipsis sumere, sed nec in eodem hospitio quo vescebantur manere, voluit. Ubi notandum, quod literas communitarias Britonibus, sicut et Hibernicis vel Scottis, qui nihil ad eos pertinebant, miserunt. Sententiam autem nunquam in eos magis quam in alios ullam dederunt, vel sua vel domini Papæ auctoritate; quod quidem forte fecissent, si eis jure provinciali subjecti fuissent.

Laurentio successit Justus, Roffensis Ecclesiæ Episcopus; cui scribens Bonifacius Papa, pallium ei ad missarum solennia tantum et ordinandi Episcopos potestatem, ad evangelizandum genti quæ nondum fidem susceperat, indulxit. Ecce quod gentem, quæ fidem suscepserat, excludit.

Theodorus successit Justo, septimus ab Augustino, vir literatus et bonus, de Ecclesia Romana missus, et de Sicilia oriundus. Hic primus Archiepiscoporum Cantuariensium concilium Episcoporum convocavit. Tenuit autem duo. Et cum nomina singulorum appaserit Episcoporum qui intererant, nullus omnino Britonum nominatur. Unde constat, quod nec interfuerunt, nec ei subjecti fuerunt. Patet igitur ex his, quod Walensica Ecclesia nequaquam Cantuariensi subjecta fuerit. Quod quidem si fuisse, non illud Beda, qui Anglicus fuerat, in Historia sua tacuisset.

Ex registro quoque Gregorii et epistola Augustino transmissa, quæ sic incipit, *Cum certum sit*, haberi potest; quod si qua Eboracensis Ecclesiæ vel alterius Augustino subjectio concessa fuit, personale beneficium et non perpetuum erat. Cum enim Eboracensi se pallium daturum Gregorius promiserit, subjicit, ‘*Quem tamen tu voluimus Fraternitatis dispositioni subjacere;*’ statimque subnectit, ‘*Post obitum vero tuum ita Episcopis quos ordinaverit præsit, ut Londoniensis Episcopi diœcesi nullo modo subjaceat.*’ Sit vero inter Londoniæ et Eboracæ civitatis Episcopos in posterum honoris ista

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

distinctio, ut ille prior habeatur qui prius fuerit ordinatus.' Proposuerat enim tunc Augustinus, sed postea forte mutavit, sedem suam metropoliticam Londoniis, ubi caput est regni, facere. Walensica vero Ecclesia nunquam, sicut nec Scotica, Cantuariensi, præsertim vero post Augustini tempora, quemadmodum nec Beda testatur, subjecta fuerat; donec Rex Angliæ Henricus I., Walliam in manu forti subjugando, apposuit, ut Ecclesiam quoque Walensicam, quam libram invenit, Ecclesiæ regni sui supponeret, sicut et terram regno suo subjecerat. Potuit igitur esse, sicut ex dicta Gregorii epistola Augustino directa manifeste colligitur, quod omnes totius insulæ Britannicæ Episcopos Augustino voluerit personaliter esse subjectos. Quod autem Augustinus Walensicam Ecclesiam sibi, ut dictum est, rebellem invenit, propter novellam et teneram fidei in insula Britannica plantationem sub dissimulatione transivit.

Ex scriptis igitur authenticis hæc, pater sancte, constat esse collecta. Et præter hæc, etiam senes et valetudinarii extant adhuc in Wallia plurimi, qui Walensicam Ecclesiam, sicut et Scoticam, Romanæ tantum Ecclesiæ subjectam immediate viderunt.

Advantages to Rome from Welsh metropolitanship. Cum autem tot rationibus pristinum jus Ecclesiæ nostræ clarescere possit, hic erit effectus causæ status, si cum effectu processerit; quod in primis magnus erit honor Ecclesiæ Romanæ, si Ecclesia Walensica ei immediate subjecta fuerit, sicut est Ecclesia Scotica, et sicut ipsa quoque olim fuerat, et esse deberet; hoc etiam emolumendum, quod Wallia parata est dare Ecclesiæ Romanæ denarium S. Petri de singulis domibus, sicut datur in Anglia, quod ascenderet ad summam ducentarum marcarum annuatim et plurimum. Et præterea dabit magnam decimam suam Ecclesiæ Romanæ. Hoc autem vocant magnam decimam, quando decimant omnia animalia sua, tam pecora quam armenta et equitia, omnemque substantiam suam mobilem. Summa vero decimæ istius per Walliam totam ad plus quam tria millia marcarum ascenderet.

Church of Dol. Hoc etiam non sine pronostico creditur contigisse, quod eodem anno^a, in cuius principio Dolensis Ecclesia per hanc curiam pallium amisit quod a nobis habuerat, et nos illud, ejus omnino casus ignari, in hac curia ejusdem anni fine petivimus. Unde cum omnia redire debeant ad sua initia, sicut Ecclesia Dolensis ad suum initium jam rediit, scilicet simplicem Episcopatum, sic et Menevensis Ecclesia ad suum initium, id est sedem metro-

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

politanam, Deo dante, diebus vestris redire debet. [Gir. Camb., D. J. et S. Menev. Eccl., Dist. II.; Opp. III. 169-176.]

* The see of Dol was subjected to that of Tours by Innocent III., in A.D. 1199; this and the Welsh case being almost exact parallels.

[A.D. 1200. *Just before April 9.*] GIR. CAMB., *ib.*—Parum ante Pascha venit ad curiam quidem^a nomine Bon-Johannes, Lombardus scilicet et clericus Cantuariensis Archiepiscopi, cum exeniis pulchris, ut creditur, ab Archiepiscopo more solito Papæ transmissis. Qui die quodam interrogatus a Papa in consistorio, utrum speciale mandatum aliquod haberet contra Archidiaconum Menevensem, qui diutinam jam in curia moram fecerat, respondit quod non; hoc tamen injunxerat ei dominus suus Papæ dicendum, ut ait, si Archidiaconum illum in curia forte reperiret, quod quatuor erant nominati ad Ecclesiam illam, quorum unus erat Archidiaconus iste; sed ipso statim a Rege recusato, canonici Menevenses abbatem quendam cum Regis assensu Londoniis elegerunt. Et cum quereret Papa, quando hoc factum fuerat, dixit ille, quod parum ante Natale. Cui Papa: “Tunc autem erat Archidiaconus in curia ista.” [*ib.* 176, 177.]

* *Iug. quidam.*

Report both upon election and metropolitanship by March 4, 1201. iv. A.D. 1200. [May 5. Rome.] Commission of Innocent III. to three English Bishops, Lincoln, Durban, and Ely.^b —INNOCENTIUS EPISCOPUS SERVUS SERVORUM DEI, venerabilibus fratribus Lincolniensi, Dunelmensi, et Eliensi Episcopis, salutem et Apostolicam benedictionem. Cum dilectus filius Giraldus Archidiaconus et quidam clerici Menevenses, etc. sicut in *Libro Invectionis* plene continetur. [*Id., ib.* 182.]

^a The letter is not in the *Invect.* as we now have them: but Giraldus tells us that the Commission included the “causa status” as well as that of the election (*ib.*), and that the day fixed for the

cause was Midlent Sunday 1201 (*ib.*, Dist. III. p. 188). The date is probably that of the next letters.

He commends the see of S. David's to their protection.

A.D. 1200. May 5. Rome. Innocent III. to Llywelyn and the other Welsh Princes.—INNOCENTIUS EPISCOPUS SERVUS SERVORUM DEI, dilectis filiis nobilibus viris Lewelino et aliis principibus Walliae, salutem et Apostolicam benedictionem.

Accedentes ad præsentiam nostram dilectum filium^a Archidiaconum et quosdam clericos Menevenses super negotio Menevensis Ecclesiz,

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

quam nobis per literas vestras commendastis, et consideratione ipsorum et precum vestrarum obtentu benigne recepimus; et quantum cum Deo potuimus, justis desideriis vestris studuimus favorem Apostolicum impertiri, cum vos tanquam devotos Ecclesiæ filios sincera diligamus in Domino caritate. Ut autem in diebus vestris spiritualiter et temporaliter proficere valeat jam dicta Ecclesia Menevensis, quam et nos versa vice devotioni vestræ duximus commendandam, Nobilitatem vestram rogamus attentius et monemus, per Apostolica scripta mandantes, quatinus ad utilitatem ipsius filialem respectum habentes, ita ejus necessitatibus subvenire curetis ipsiusque commodis et profectibus imminere, ut quam diligere verbis asseritis vos amare per exhibitionem etiam operum demonstretis; pro certo scituri, quod obsequia Ecclesiis et earum ministris impensa et Altissimus acceptabit, Cujus hæc intuitu conferuntur, et factibus ad æternum præmium proficient obtainendum. Datum Laterani, III. nonas Maii, pontificatus nostri anno III. [Id., *De Invect. III.* 4; and *De J. et S. Menev. Eccl., Dist. II.*; *Opp. III.* 62, 63, and 184, 185.]

* "dilectos filios" in *Gir. Camb.* p. 185. The letters of the Welsh princes, referred to also above, p. 404, are not extant. See below for their letter of A.D. 1202.

Same as the previous letter. Same date and place. Same to the Cistercian Abbots in Wales.—INNOCENTIUS, etc., universis abbatibus Cisterciensis ordinis per Walliam constitutis, salutem et Apostolicam benedictionem. Cum vos tanquam devotos"—[Commendat ipsis Ecclesiam Menevensem. Dat. ut supra.]—[Id., *De Invect. III.* 5; *ib.* 63.]

Same as the previous letter. Same date and place. Same to the Clergy and People of Wales. Same to Noble Kinsmen of Giraldus in Ireland. Same to Meillerius (Meyler FitzHenry), Justiciary of Ireland. GIR. CAMB., *De J. et S. Menev. Eccl., Dist. II.*—Literas impetravit (Giraldus) commendationis Menevensis Ecclesiæ et ad promovendum commonitionis; primo principibus Walliæ, Lewelino scilicet et aliis, secundo abbatibus Walliæ, tertio vero clero et populo Walliæ directas; quæ quidem omnes in libello *De Invectionibus* per ordinem continentur. Similes quoque magnis et nobilibus viris Hiberniæ, Meillerio tunc Justiciario, et aliis de genere suo, per Giraldi diligentiam directæ fuerunt. [*ib.* 184; and *De Invect. III.* 6; *ib.* 63.]

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Enquire and report respecting of *Whitland, Strata Florida, and S. Dogmael's*^a.—In the fitness of Caradoc to be *CENTIUS EPISCOPUS SERVUS SERVORUM DEI, dilectis abbatibus Albae Domus, Strate Floride, et S. Dogmaeli* salutem et Apostolicam benedictionem. Multa jamdudum de necta conversatione viri venerabilis Caradoci, dum vixit, e miraculis quæ post ejus obitum dextera Domini fecit, ad auditiam sedis Apostolicæ pervenerunt. Unde nuper a nobis e fuit suppliciter postulatum, ut quem Deus exaltavit in cœlis curaremus glorificare in terris, ipsum sanctorum catalogo ascrib Verum quoniam in rebus ambiguis non est absolutum judicium ferendum, et in ipso præsenti articulo, qui plus pertinet ad nam inspectionem quam humanam, inquisitionem hujusmodi duximus committendum; per Apostolica scripta mandantes, quæ qualis fuerit jam dicti viri vita præcedens, cuiusmodi obitus, e miracula ipsum fuerint subsecuta, diligentius inquirentes, quæ his inveneritis nobis per literas vestras fideliter intimetis; vos, veritate comperta, quod statuendum fuerit statuatur: att provisuri, ut ita pure veritatem inquirere studeatis, ne fraud falsitas valeat admisceri. Quod si omnes his exsequendis internequiveritis, duo vestrum ea nihilominus exsequantur. Datum rani, VIII. id Maii, pontificatus nostri ann. III. [Gir. Camb. Invect. III. 7; and De J. et. S. Menev. Eccl., Dist. II.; Opp. II. 65, 182, 183.]

* The proposed canonization came to nothing, out of spite to Giraldus according to himself (ib.). Caradoc (see also *Lib. Landav.* 4, 5) was one of the clergy of Llandaff and S. David's successively; then became a Pembrokeshire her-

mit; died in 1124, according to his legend IV. 2. A. 55, and Actt. SS. April 13, I. was buried in S. David's cathedral (Gir. Itin. Camb. I. 2); and was regarded as after all (Jones and Freeman, S. David's,

Has committed the custody of both spiritualities and temporalities of S. David's during the vacancy to Giraldus.

vi. A.D. 1200. May 12. Rome. *Innocent III. Officials, Clergy, and People of S. David's.*—INNOCEPUS SERVUS SERVORUM DEI, *dilectis filiis, offici et universo clero et populo diœcesis Menevensis, salutem* Apostolicam benedictionem. Cum instantia notitiana—[Quibus Innocentius Giraldo custodiam Menevensis lisiæ pastore viduatæ in spiritualibus et temporalibus dum va committit.] Datum Lateran., IIII. id. Maj. pontific. anno III. Camb., *De Invect. III. 1*: and see *De J. et S. Menev. Eccl., Dist. Opp. III. 61, 184.*

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Giraldus has not A.D. 1200. *May, after the 12th. Rome. Same to King John.* — INNOCENTIUS SERVUS SERVORUM DEI, *dilecto filio illustri Regi Angliae*, etc. Menevensis Archidiaconus cum nuper ad præsentiam nostram accessisset — [Quibus statutum Giraldum nil inaudientia sua contra Regem oblocutum nonquam fuisse, eumque regiae gratiae commendat.] — [Id., ib. 8: and De J. et S. Menev. Eccl., Dist. II.; Opp. III. 65, 185.]

Same date and place. Same to Archbishop Hubert. — In ecclesiæ "custos" of NOCEN[TIU]S, etc., *venerabili fratri H. Cantuariensi Archibiscoopo*, salutem et Apostolicam benedictionem. Quid ordinatum a nobis super negotio Ecclesiæ Menevensis — [Giraldum laudat, in gratiam Archiepiscopi eum commendat, custodem eundem proponens Ecclesiæ Menevensis tam in spiritualibus quam in temporalibus.] — [Id., ib. 9; ib. 65.]

vii. A.D. 1200. *After June.* GIR. CAMB., *De J. et S. Menev. Eccl.*, *Dist. III.* — [Giraldus returned] demum post longos labores ad Ecclesiæ suam; [and busied himself in searching the muniments of S. David's; where however he seems to have found nothing to his purpose earlier than the application of the Chapter to Honorius II. A.D. 1125 x 1130, given above under its date. He stayed there until he went] ad judices suos in Anglia [sc. the three Bishops; time enough to reach Rome, after meeting them, by March 4, 1201.] — [ib. 186-188.]

[Before A.D. 1200, Priory of Black Canons founded at Haverford by Robert de Haverford; and the Benedictine Priory of Pille (in Stainton parish near Haverford), at first a cell of S. Dogmael's, founded by Adam de Rupe (*Dugd. Mon. VI.* 444, and *IV.* 502).]

III. A.D. 1201. *January-December.* Giraldus' second journey to Rome; bis cause after many delays deferred for further evidence to be produced before Nov. 1, 1202. Giraldus returns to S. David's by Dec. 13.

i. Writ of King John to Chapter of S. David's against Giraldus	Jan. 13, 1201.
ii. Giraldus again at Rome	} from before March 4, to end of July 1201.
iii. Letters of Innocent III. on behalf of Giraldus	July 22-26, 1201.
iv. Commission of Innocent III. to collect and send evidence to Rome by Nov. 1, 1202	} July 28, 1201.
v. Giraldus returns again to S. David's	} before Dec. 13, 1201.]

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Has not consented, and never will consent, to Geraldus' election. i. A.D. 1201. January 13. *Lincoln.* *Mandate of King John to Chapter of S. David's.*—*JOHANNES DEI GRATIA [etc.], Capitulo Menevensis Ecclesie et clero per Episcopatum Menevensem constituto,* salutem. Mittimus ad vos dilectos et fideli clericos nostros magistrum Michaelem Belet et Henricum de Ralvestone, per ipsos et per has litteras nostras patentes vobis mandantes et protestantes, quod electioni Archidiaconi de Brekeino Geroldi in pastorem Ecclesiae Menevensis nusquam assensum prebuimus neque præbemus. Et ne quid in præjudicium dignitatis nostræ fiat de pastore vobis præficiendo, appellavimus, et per memoratos clericos nostros et per has litteras nostras patentes appellationem nostram innovamus. Teste me ipso apud Lincolniam, XIII. die Januarii. [Charter Roll 2 Job., memb. 17, num. 15, l. 100 b. ed. Hardy; and in Appendix to Gir. Camb., Opp. I. 431.]

Cause heard at Rome, with repeated delays, from March 4 to June 5, when the Pope finally defers it to Nov. 1, A.D. 1202. ii. A.D. 1201. March 4–June 5. *Rome.* *GIR. CAM., De f. et S. Menev. Eccl., Dist. III.*—His itaque sic Meneviæ gestis et congestis, ad judices suos in Anglia, Walliam post terga relinquens, Giraldus incunctanter accessit. Sed quoniam Rex Angliæ Johannes minis acer- rimis in ipsum intonuit, et Archiepiscopus literas ei Regis de salvo conductu patentes, sicut promiserat, obtinere vel noluit vel non potuit, sumpta relatione judicum iter versus ciriam, et ad diem Dominicam (scilicet qua cantatur “Lætare Jerusalem”) partibus præfixam, acceleravit. [The Archbishop puts in an appearance to the suit respecting the election only; and after two hearings up to the end of April, upon May 20 the answer of the Abbat of S. Dogmael's is read, stating that,] cum defuncto Petro Menevensi Episcopo Archidiaconi et canonici Ecclesiæ, cum literis capituli sui de rato propter pastorem eligendum, coram Archiepiscopo Cantuariensi circa festum S. Michaelis constituti fuissent, et quatuor personas nominassent, quod non constabat eis de Regis assensu qui in transmarinis agebat, in Archiepiscopum tunc ad Regem transfretare paratum vota eligendi contulerunt; ut quem ipse cum Regis assensu vice capituli eligeret, illum pro electo suo et pastore susciperent. Unde et processu temporis Archiepiscopus apud insulam Andeli in crastino Epiphaniæ proximæ abbatem Sancti Dogmaelis cum assensu Regis elegit; et parum ante Natale sequens Capitulum electionem ab Archiepiscopo factam solemnizavit.” [The cause is reheard “quasi XV. diebus post Pentecosten,” May 28; and] super causam status

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Menevensis Ecclesiæ Papa sententiam dedit, Archiepiscopum in expensas Archidiacono condemnando, iterumque diem peremptorium, scilicet festum Omnium Sanctorum anni secundi, coram ipso partibus assignando. [And at length upon June 5,] elapsis autem post hæc quasi diebus octo, super causa electionis Papa in pleno consistorio sententiavit. Et quoniam pars adversa ad testes suos producendum dilationem petiit, diem eundem, quem et in causa status, coram ipso partibus dedit. In favorem autem Archidiaconi testes contrarios non nisi in curia Romana recipi jussit; sciens quippe Archiepiscopum in Anglia testium copiam ad quidlibet asservandum habere posse, ex cautela et industria hoc statuendum esse. Et quoniam ad duas causas vocatus tantum in una defensorem habuit, in medietatem expensarum Archidiaconi Archiepiscopus est condemnatus. [Opp. III. 188-195.]

Again commits iii. A.D. 1201. July 22. *Signia. Innocent III. to Officers of S. David's during vacancy cials, Clergy, and Laity of S. David's.*—[INNOCENTIUS EPIS-
to Giraldus. SCOPUS SERVUS SERVORUM DEI, *dilectis filiis, officialibus et
universo clero et populo diæcesis Menevensis, salutem et Apostolicam
benedictionem.*] Olim ad nos super electione Menevensis Ecclesiæ quæstione—[Custodiam Ecclesiæ Menevensis in temporalibus et spiritualibus Giraldo committit, obedientiam eis præcipit, comminans in rebelles cum excommunicatione.] Datum Signiæ, X. kal. Augusti pont. an. III. ^a [Gir. Camb., De Invect. III. 2: and see De J. et S. Menev. Eccl., Dist. III.; Opp. III. 61, 190, 195.]

^a This should be IIII.

Safe conduct to Same date and place. Same on behalf of Giraldus and Giraldus and to of R. of Aberconway ^a.—INNOCENTIUS, etc., venerabilibus the claimant of the see of Ban- fratribus, Archiepiscopis, Episcopis, et dilectis filiis, aliis etc. gor. Præsentium vobis auctoritate—[Datus Giraldo et R. monacho de Abberkon. salvus conductus ad peregrinandum Romam pro justitia sua prosequenda in curia Romana]. Dat. Signiæ, X. kal. Aug. pontif. anno IV. [Id., ib. 11; Opp. III. 66: adding, “Tinebat enim Archidiaconus quod propter regiæ potestatis offensam causas Ecclesiæ suæ in propria persona prosequi non posset; ideoque superiorem ^b de Aberkon., qui se Bangorensem gerebat electum, procuratorem suum constituere disposuerat.”]

^a “ Literæ protectionis patentes.”

^b Læg. “ subpriorum.”

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Do not suffer
either Giraldus
or the Bangor
clamant to be
molested in their
journey hither.

Same date and place. Same to Hubert Archibishop of Canterbury^a.—INNOCENTIUS, etc., *venerabili fratri H. Archibispoco Cantuariensi*, salutem et Apostolicam benedictionem. Quamdiu et quantum dilectus filius Menevensis Archidiaconus super causa sua duxerit laborandum, qualiter nec personæ pepercerit nec expensis, inclemetiam temporis, intemperiem aeris, et viarum discrimina, non evitans, tamen Fraternitas plene novit, etc. Quapropter Fraternitati tue per Apostolica scripta mandamus atque præcipimus, quatinus nec per te nec per carissimum in Christo filium Johannem Regem Anglorum, aut tamen vel ejus officiales, impediás aut permittas ab aliis impediri, quomodo tam super quæstione status, quam causa electionis ipsius, mandatum Apostolicum impleatur; clericos etiam et laicos Menevenses in alterutro assistentes eidem, nec afficias damnis, nec minis perterreas, nec blanditiis revoces, quominus et testimonium perhibeant veritati, et eorum quibus super hoc scripsimus se conspectui repræsentent; immo tam dilecto filio R. monacho de Aberkonewe, quem procuratorem instituit, quam aliis qui pro eo fuerint, securitatem facias plenariam provideri. Alioquin ejus injuriam, immo nostram potius, non possemus æquanimiter sustinere, sed cogeremur jure, licet inviti, graviter vindicare; quia, sicut jus tuum nolumus impediri, sed integrè tibi potius intendimus reservare, sic jus illius, si quod habet in causâ quæ ad nostrum pervenit examen, nolumus deperire. Dat. Signiæ, X. kal. Aug. pont. anno IV. [Id., *De J. et S. Menev. Eccl., Dist. IV.*, in part; ib., *Dist. III.*, in part; *De Invect. III.* 12, in part; *Opp. III.* 242, 243, and 190, 191, and 67.]

^a “ Literæ clausæ.”

Do not wrong or
hinder Giraldus
in his custody of
the see of S. Da-
vid's.

Same date and place. Same to same.—INNOCENTIUS, etc., *venerabili fratri H. Cantuariensi Archiepiscopo*, salutem et Apostolicam benedictionem. Olim ad nos super electionem Menevensis Ecclesiæ—[Mandat ei, ut electo a se Menevensis Ecclesiæ custodi, Giraldo scilicet, universa quæ de preventibus episcopalibus ex eo tempore sunt percepta, ex quo idem Archidiaconus literas pontificias super commissa sibi custodia presentavit, faciat sine qualibet diminutione resignari, nec cum in custodia Menevensis Ecclesiæ impeditat.] Dat. Signiæ, X. kal. Aug. pontif. an. IIII. [Id., *De Invect. III.* 13; *Opp. III.* 67, 68.]

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Gives Giraldus *Same date and place. Same to the Abbat of S. Dogmael's.*
full possession of *—INNOCENTIUS, etc., dilecto filio Abbati S. Dogmaelis, etc.*
the fruits of the
time of S. David's. *Olim ad nos super electione Menevensis Ecclesiæ—[Ei*
I mandat item, ut Giraldo, Ecclesiæ Menevensis constituto a se custodi,
E tam domos quam terras ad Episcopatum pertinentes cum fructibus
E inde perceptis, ex quo super custodia sibi commissa literas Apostolicas
E presentavit, sine diminutione resignet, nec eum in custodia Ecclesiæ
E Menevensis impedit.] Alioquin noveris nos venerabili fratri Epi-
E scopo, et dilectis filiis præcentori et magistro J. canonico, Herefor-
E densi, per Apostolica scripta mandasse, ut te ad id, monitione præ-
E missa, sublato appellationis obstaculo, ecclesiastica districione com-
E pellant. Dat. Signiæ, X. kal. August. pontif. nostri anno IV. [Id.,
E ib. 14; ib. 68.]

Gives Giraldus A.D. 1201. July 25. *Signia. Same to Giraldus.—INNO-*
the patronage of *CENTIUS, etc., dilecto filio G. Archidiacono Menevensi, salu-*
vacant prebends, *etc., during the tem et Apostolicam benedictionem. Olim ad nos super*
vacancy. *electionem Menevensis Ecclesiæ—[Custodiam ejusdem*
Ecclesiæ tam in spiritualibus quam in temporalibus Giraldo denuo
committit;] præbendas autem et cætera ecclesiastica beneficia, si quæ
vacant in ipsa, vel ex eo tempore vacaverunt quo super commissa
tibi custodia literas nostras Menevensi capitulo præsentasti, tibi
liceat idoneis personis assignare. Dat. Signiæ, VIII. kal. Aug. pont.
ann. IV. [Id., ib. 10; ib. 66.]

Protect Giraldus A.D. 1201. July 27. *Signia. Same to Bishop of Ely,*
against the Ab- *Dean of London, and Archdeacon of Bucks.—INNOCENTIUS*
bat of S. Dog- *EPISCOPUS, etc., Eliensi Episcopo et Decano Londonie et*
mael's and R. *Archidiacono de Bukeingham, salutem et Apóstolicam bene-*
Foliot, and ex- *dictionem.*
amine into the
literary qualifica-
tions of the
former.

Significavit nobis dilectus filius Archidiaconus Mene-
vensis, quod Abbas S. Dogmaelis et R. Folliot eum custo-
dia Menevensis Ecclesiæ, a nobis ipsi commissæ, per violentiam spo-
liarunt; et quia idem R. sacrilegium in ipsius spoliatione commisit,
sententiam excommunicationis incurrit; a qua fuit postmodum, jura-
mento præstito secundum formam Ecclesiæ, apud sedem Apostolicam
absolutus. Volentes igitur eidem Archidiacono in jure suo, sicut de-
bemus, adesse, Discretioni vestræ per Apostolica scripta mandamus,

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

quatinus spoliatores prædictos, ut debitam ei satisfactionem impen-
dant, monitione præmissa, per ecclesiasticam censuram, appellatio-
nem postposita, compellatis. Verum quoniam idem Abbas, qui electio-
nem nominat Menevensem et confirmationis postulat beneficium sibi
impertiri, esse dicitur quasi penitus idiota, volumus et mandamus
ut, omni gratia et timore postpositis, de literatura et idoneitate
ipsius inquiratis, etc. Dat. Signiæ, VI. kal. Aug. pontific. anno IV.
[Id., ib. 15; ib. 68, 69.]

Cause all parties
and witnesses to be present at Rome by Nov. 1,
1202, at latest. Archbishop to pay half Giraldus' costs hitherto.

iv. A.D. 1201. July 29. *Signia. Same to same.** * Ar-
chidiaconus autem coram auditoribus sibi datis quosdam
testes induxit; et cum depositiones eorum poscerent
publicari, adversarius ejus ad testes producendos in
patria, tam ad fundandam intentionem suam quam
repellendos testes ex adverso productos, dilationem sibi
petiit indulgeri. Licet autem ex multis præsumptionibus videretur
Archidiaconus in quibusdam fuisse gravatus, volentes tamen juris ordi-
nem observare, dilationem duximus concedendam. Ideoque Discretione
vestræ per Apostolica scripta mandamus, quatinus tam Archiepiscopo
quam prædicto Abbatii S. Dogmaelis, immo etiam cuilibet qui super
electione prædicto Archidiacono se duxerit opponendum, ex parte
nostra per nuncios et literas vestras districtius injungatis, ut a festo
Omnium Sanctorum proxime venturo usque ad annum, quod pro
peremptorio assignamus, paratus sufficienter et instructus per se vel
per responsalem idoneum ad Apostolicam sedem accedere non post-
ponat*. Quod si venire contempserit, nos extunc in eodem negotio
procedemus. Verum quoniam Archiepiscopus, tam super electione
quam super quæstione status ad nostram citatus præsentiam, ad
alteram tantum sufficientem procuratorem direxit, cum idem Archi-
diaconus utramque causam in persona propria fuerit prosecutus;
volumus et mandamus, ut Archiepiscopus ei saltem medietatem
legitimarum restituat expensarum. Ad quod cum, auctoritate nostra
suffulti, remoto appellationis obstaculo, compellatis. Datum Signiæ,
III. kal. Aug. pontific. anno IV. [Id., *De J. et S. Menev. Ecl., Dist.*
III.: and (with omissions) in *De Invect. III. 16; Opp. III. 189, 190,*
and 69, 70.]

* The Commissioners were however allowed to take the evidence of the old and sick in England upon the metropolitan question: but that question was to be shelved unless "totum

capitulum Menevense vel pars major Anti-
diacono astiterit" (Gir. Camb., *De J.*, &c.
p. 194).

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Giraldus comes v. GIR. CAMB., *De J. et S. Menev. Eccl., Dist. III.*—
 [Giraldus] sic in Walliam incunctanter accelerans, et ad
 ecclesiam suam in octavis S. Nicholai veniens, post
 in Venedociam et Powisiam transiens, a principibus par-
 rium illarum cum honore maximo susceptus fuit. [Opp. III. 196.]

IV. A.D. 1201, December—A.D. 1202, October. Cause conducted in Eng-
 land by the Pope's Commissioners adversely to Giraldus, after many delays,
 at S. Alban's, Sept. 9 (or 16), 1202.

i. Giraldus seeks the aid of the Welsh princes	{ Dec. 13, 1201 X Jan. 20, 1202.
ii. Mandates of King John and of the Justiciary against Giraldus	
iii. Giraldus attends the Papal Judges fruitlessly at Worcester Jan. 26, and Newport May 4	{ Dec. 17, 1201 to April 21, 1202. 1202.
iv. He holds a Diocesan Synod	June 10, 1202.
v. He again attends the Papal Judges at Brackley June 18, Bedford August 1, S. Alban's Sept. 9 (or 16)	{ 1202.
vi. He sets out upon a third journey to Rome, probably about	Oct. 19, 1202.]

The princes both i. GIR. CAMB., *De J. et S. Menev. Eccl., Dist. III.*
 of North and [A.D. 1202. Jan. 20].—Principes quoque Sudwalliae,
 South Wales back up the Chapter. Mailgo et Resus filius Resi, nunciis suis qui praesentes
 erant et literis, quatinus cum Archidiacono Giraldo firmiter starent
 pro dignitate Sancti David, commonuerunt; alioquin ipsos cunctos-
 que probos terrarum suarum viros capitales in perpetuum hostes
 haberent.

Lewelinus quoque Norwalliae princeps ad idem ipsos per nuncium
 suum, virum eloquentem, Laurentium priorem de Insula Sanctorum ^a,
 ad hoc destinatum invitavit, literis etiam suis patentibus id ipsum
 monendo. Si quis canonicorum aut clericorum Ecclesiæ quicquam ob-
 hoc per Anglicos amiserit, in duplum ei se redditurum de suo, et
 expulsos ob hoc exilioque datos cum honore in terra sua recepturum
 et abundanter exhibitum, certa sponsione concessit ^b. [Opp. III.
 197.]

^a See under A.D. 1252.

^b "In octavis S. Hilarii" (Jan. 20), Giraldus assembled the Canons and Clerici of S. David's, in full synod, to urge them to support the claim

of metropolitanship; at which meeting the messengers were present from the Welsh princes. (Id., ib. 196).

Claims the tem-
 poralties of S.

ii. A.D. 1201. December 17. Rouen. Mandate of King
 John to Clergy and People of England.—JOHANNES, DEI

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

David's and pro- GRATIA, etc., *omni clero et populo Angliae*, etc. Univer-
hibits Giraldus sitatem vestram scimus non latere, quod custodiz Epi-
from intermed- dling with them. scopatum et Abbatiarum vacantium in regno nostro, in
temporalibus, omnibus antecessoribus nostris et nobis hactenus ei
diurna et approbata consuetudine regni nostri consueverunt com-
petere. Verum quia Geraldus, Archidiaconus de Brichunhou, qui se
gerit electum Menevensem, et cujus electioni non consentimus nec
unquam consensimus, custodiam temporalium Episcopatus Mene-
vensis in damnum et dispendium dignitatis coronæ nostræ presunit
usurpare, quod nos nulla ratione salva dignitate nostra sustinet
possimus vel debemus; vobis mandamus et firmiter præcipimus, ne
quis vestrum prædicto G. in temporalibus, quæ ad jam dictam Eccle-
siam spectant, respondere, vel ipsum ad ea optinenda promovere aut
manuteneret præsumat; sicut nostram diligit fidelitatem et coronæ
nostræ dignitatem. Sciatis enim, quod, si quisquam vestrum in con-
trarium pro eodem G. aliquid attemptaret, pro manifesto habebimus
ipsum dignitati nostræ et coronæ inimicari. Teste me ipso apud
Rothomagum, XVII. die Decembris. [Patent Rolls 3 Feb., memb. 7,
num. 32; ed. Hardy, I. 3: and in Prynne, Records, II. 237; and Append.
to Gir. Camb., Opp. I. 433.]

Sub eadem forma scribitur Capitulo Menevensi. [ib.]

Desist from aid- A.D. 1201. After Christmas. Shrewsbury^a. Mandate of
ing Giraldus. Geoffrey FitzPeter, Justiciary, to the Abbat of Whitland.—
GALFRIDUS FILIUS-PETRI COMES ESSEXIAE Abbati de Alba Landa, salu-
tem. Significatum est nobis, quod vos, et domus vestræ, et Abbatiz
vobis subjectæ in Wallia, Giraldum Archidiaconum, inimicum domini
Regis et hostem, et contra coronæ dignitatem manifeste nitentem, et
excitantem Walenses contra fidelitatem domini Regis conjurare, ves-
tris consiliis et auxiliis manuteneatis. Unde vobis ex parte domini
Regis præcipimus, quatinus nullum cum eo habeatis consilium vel
assensum, sed eum teneatis pro inimico domini Regis et coronæ im-
pugnatore, sicut vestris vultis prospicere possessionibus et fidelitatem
domino Regi conservare. Alioquin et domus vestras et catalla omni
occupanti exponemus, et Angliæ vobis universis commeatum inter-
dicemus. Teste meipso apud Slopesberiam, etc. [Gir. Camb., De J.
et S. Menev. Eccl., Dist. III. p. 201.]

^a The Justiciary received the complaint of Robert of Bangor against Giraldus (for Welsh complicity) at Shrewsbury "parum post Nativitatem" (Id., v. 200).

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

~~Sense all Giraldus' property in your Archdeaconry.~~ A.D. 1202. *January 20. Gloucester. Mandate of same to (Walter Mapes) the Archdeacon of Oxford.—GALFRIDUS FILIUS-Petri Comes ESSEXIAE carissimo amico suo Archidiacono Oxoniæ, salutem. Sciatis, quod Giraldus Archidiaconus de Brechene inimicus est domini Regis; et ideo vobis mandamus, quatinus capiatis in manum vestram omnes redditus suos quos habet in Archidiaconatu vestro. Teste meipso apud Glevorniam, XX. die Januarii. [Id., ib. 200, 201.]*

~~Your property will be seized and yourself arrested if you intermeddle with temporalities of S. David.~~ A.D. 1202. *January 20 x 26. The same to Giraldus^a.—GALFRIDUS FILIUS-Petri Comes ESSEXIAE Giraldo Archidiacono de Brechene quondam sibi dilecto, salutem. Miramur plurimum, quod tu tam temerarie propria auctoritate contra coronam et dignitatem domini Regis præsumpsisti te intrudere in terras et res pertinentes ad Episcopatum Menevensem. Unde tibi consulimus et districte præcipimus, quod, sicut te ipsum diligis et omnia tua, ab hac præsumptione te retrahas, et de aliquibus ad prædictum Episcopatum pertinentibus te nullatenus de cætero intromittas. Alioquin scias, quod sævius in te animadvertemus; et omnia tua, quæ in potestate domini Regis inventa fuerint, saisiemus in manu domini Regis; et corpus tuum, ubicunque inventum fuerit, in potestate domini Regis capi et salvo custodiri faciemus. Teste meipso, etc. [Id., ib. 202, 203.]*

^a Served on him at Hereford by a messenger from R. Foliot as he was going to Worcester to the court of the 26th of January (*Id.*, *ib.* 202).

~~Don't believe the Bishop of Bayeux until you hear my answer.~~ A.D. 1202. *Similar date. Giraldus to the Justiciary in reply to the previous letter and to Bishop Robert's accusations.—Nobili et magnifico viro G. Filio-Petri, comiti Essexiae, et notius Angliae Justiciario, GIRALDUS ARCHIDIACONUS DE BRECHENE, tam corporis quam animæ salutem. Miror valde virum discretum et sapientem, principalem Regis consiliarium et regni Justiciarum, verbis inimicorum in absentia partis adversæ tam facile fidem adhibuisse, et in iram aut indignationem motum fuisse. Non enim ex unius partis assertione altera parte absente judicium ut nostis fieri solet. Non igitur tam Sylvester sum sicut adversarij mentiuntur; quin et campester existere loco ac tempore sciam. Unde de Wallia in Angliam ad vos Deo dante in brevi veniam, ea vobis, quæ de me*

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

falsis suggestionibus cantata sunt, veris per Dei gratiam assertionibus discantare paratus; et Episcopi verba non omnia fore semper evangelica, sed ubi veritati contraria fuerint potius sacrilega, vobis ostensurus. Utinam diu et bene valere possitis. [Id., ib. 206.]

Hold no synod or Chapter except in your own Archdeaconry. A.D. 1202. January 26 x Feb. 2^a. The Justiciary to Geraldus in reply.—GALFRIDUS FILIUS-PETRI COMES ESSEXIA Archidiacony. *Giraldo Archidiacono de Brechene, salutem. Mandamus vobis, quod aliter quam incepistis, vos habeatis erga dominum Regem; et quod [nec] synodus nec capitulum aliquod teneatis in terra domini Regis, nisi in Archidiaconatu vestro; sicut omnia tua diligis et etiam corpus tuum. Si vero venire volueritis nobiscum locuturi, secure veniatis. Teste, etc.* [Id., ib. 205, 206.]

^a Sent back to Geraldus by his own messenger, the bearer of the previous letter; whom Geraldus met at Oxford on his way to the Justiciary, whom he found at Canterbury Feb. 2 (Id., ib. 205, 206).

Do not help Geraldus in his attempt to make S. David's an Archbishopric, to which we have not consented and will not consent.

A.D. 1202. March 8. *Vernueil. Letters of King John against Geraldus.*—REX, etc., omnibus, etc. Audivimus quod Geraldus Archidiaconus de Brechinou, in grave et manifestum dispendium dignitatis nostræ et Ecclesie Cantuariensis, in Episcopatu Menevensi Archiepiscopatum constituere [nititur]; et super hoc faciendo dicit se nostrum impetrasse assensum. Unum scire vos volumus, quod namquam in hoc assensum præbuimus; nec umquam ei consentiemus, sed ei in hoc penitus deficimus: mandantes vobis, et in fide qua nobis tenemini præcipientes, quatinus nullatenus ei in hoc temerario proposito suo assistatis, vel ei in hoc consilium et auxilium præstetis, sed modis omnibus quibus poteritis processum suum in hoc impediatis; sicut dignitatem nostram diligitis. Teste me ipso apud Vernolium, VIII. die Marcii. [Patent Rolls 3 Joh., memb. 4, ann. 10; ed. Hardy, I. 7: and in Prynne, Records, II. 236; and Append. to Gir. Camb., Opp. I. 431, 432.]

We have not assented to the election of Geraldus to the see of S. David's but to that of the

A.D. 1202. April 10. *Roche d'Orival. Further letters of King John against Geraldus.*—REX, etc., omnibus, etc. Sciatis, quod Geraldus Archidiaconus de Brechinou manifeste operatur contra coronam et dignitatem nostram,

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

~~Abbot of S. Dog-~~ qui se gerit electum Menevensem, cum nos in eum
~~mael's. Let no~~ eligendum nunquam præbuimus assensum. Et inde
~~one assist Giral-~~ trahit in causam W. Abbatem Sancti Dogmaelis, in
~~de.~~ cuius electionem consensimus. Temporalia etiam Episcopatus Me-
nevensis, quæ vacante sede debent in nostra manu esse ex diuturna
et appropriata regni nostri consuetudine, contra coronam et digni-
tatem nostram sibi committi procuravit; hæc et alia contra nos
impudenter perquirendo, qualia nullus aliis post coronationem
nostram contra nos attemptavit. Et quoniam hæc nulla ratione sus-
tinebimus, mandamus vobis, quod, sicut honorem nostrum et dig-
nitatem diligitis, quam sicut fideles nostri fovere et manuteneret
tenemini, prædicto G. Archidiacono in nullo ad hoc consilium vel
auxilium vel assensum præstetis; sed prædictum Abbatem Sancti
Dogmaelis quantum poteritis adjuvando, prædicto G. Archidiacono in
quantum poteritis resistatis. Quicumque aliter autem fecerit, mani-
festum erit ipsum nobis et dignitati nostræ adversari. Teste meipso
apud Rupem Aurivallis, X. die Aprilis. [Patent Rolls 3 Job., memb. 2,
ann. 2; ed. Hardy, I. 9: and in Prynne, Records, II. 236, 237; and Ap-
pend. to Gir. Camb., Opp. I. 432.]

A.D. 1202. About April 21. Mandate of Geoffrey
Attach the charters, and the FitzPeter, Justiciary, to the Sheriff of Pembroke.—GALFRI-
wives, of Giraldus' clerical ad- DUS FILIUS-PETRI COMES ESSEXIAE Radulpho de Bendevill,
herents at S. Da- vicecomiti de Pembroch, salutem. Pro certo accepimus,
vid's.

quod Poncius Archidiaconus, et M. filius suus, et R.
filius Jonæ, et H. filius suus, et Meiler, et Samuel, et Asser, et G.
decanus de Pembroch, dicti canonici Menevenses, qui ad dedecus
domini Regis et contra dignitatem coronæ et regni sui Giraldo
Archidiacono assistunt et adhærent, et contra dominum Regem ei
sacramenta fecerunt, ei sigillum Ecclesiæ suæ tradi permittentes ad
operandum inde contra dominum Regem prout ejus voluntati placuit,
laica habent tenementa et terras et exchaetas, in quibus publicas suas
fornicarias contra Deum et ordinem suum habent et exhibent, et
potius debent dici laici luxuriosi quam clerici ordinati vel canonici;
et quod illi, dum præfato G. adhæserint, non minus manifeste hostes
Regis et regni sunt quam ipse Giraldus. Tibi mandamus et firmiter
præcipimus, quod, sicut te ipsum et omnia tua diligis, omnia laica
tenementa sua et wardas et exchaetas et catalla in ipsis inventa in

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

manum domini Regis capias et retineas. Corpora etiam fomiarum suarum capias et salvo custodiri facias, donec aliud a nobis inde habueris mandatum. Teste meipso, etc. [Gir. Camb., *De J. et S. Menev. Eccl.*, *Dist. IV.*; *Opp. III.* 214, 215.]

* "Circa clausum Pascha, per literas Regis transmarinas Archiepiscopo procurante directus" (*Id.* *ib.* 214).

Worcester, Jan. 26. Case deferred through absence of Judges. iii. *GIR. CAMB., De J. et S. Menev. Eccl., Dist. III.*—
Archidiaconus, ad diem a judicibus datum apud Wigorniam in crastino Conversionis S. Pauli tempestive satis advenit. Sed nec principalem judicem suum Eliensem Episcopum, qui cum Archiepiscopo ad Regem transfretaverat, nec substitutum ab ipso Archidiaconum Gloverniæ ibi invenit. Quoniam nullus principalium judicum affuerat, et primus inter alios Eliensis Episcopus in transmarinis agebat, amplius ad hunc diem processum non fuit. [Opp. III. 203, 205.]

S. David's, March 2, Giraldus makes the Chapter swear to him as custos of the see*. *Id., ib., Dist. IV.*—[Giraldus having preached at S. David's on S. David's day, March 1,] in crastino, collectis clericis et canonicis Ecclesiae qui tunc aderant cunctis, sacramenta fidelitatis a singulis, tanquam procuratori Menevensis Ecclesiae a summo Pontifice constituto, suscepit. [*ib.* 211, 212.]

* Meanwhile the Archbishop also had procured a rescript of the Pope appointing judges (the Abbat of Wigmore, the Prior of Wenlock, and A. de Bromfeld) to hear certain complaints laid against Giraldus by the Abbat

of Kemaes, Osbert Archdeacon of Caermarthen, and R. Foliot (*Id.* *ib.* 212), from whom Giraldus forthwith appealed to the Pope himself on a technical ground (*ib.* 213).

Newport, May 4. Cause again delayed through absence of the Bishop of Ely. *Id., ib.*—Archidiaconus ad diem præfixum partibus scilicet in crastino Inventionis Sanctæ Crucis, apud Niweport incunctanter accessit. [But the case was put off] in crastino S. Botulfi apud Bracheleiam propter absentiam judicis principalis, sc. Eliensis Episcopi. [*ib.* 215.]

iv. A.D. 1202. June 10. At Brecon*. Synod of the diocese held by Giraldus in defiance of the Crown. Summons of Giraldus Archdeacon of Brecknock to the Abbat of S. Dogmael's.

Attend a Synod GERALDUS ARCHIDIACONUS DE BRECHENE W. Abbat

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

¶ the diocese at *Sancti Dogmaelis*, salutem. Quoniam propter rerum et
temporum vicissitudines et varietates negotia quoque
nonnunquam variare necesse est, synodum nostram in
Octavis Pentecostes solemniter apud Brechene, Deo opitulante, cele-
brandam vobis denunciamus. Quapropter vobis mandamus et aucto-
ritate domini Papæ qua fungimur districte præcipimus, quatinus
tunc, sicut decet, ibidem in præsentia nostra comparentes, omnia
percepta de Episcopatu infra eundem terminum juxta mandatum
omini Papæ, quod inde suscepistis, nobis restituatis. Præterea
secundæ diei sermonem synodalem et verbum exhortationis et in-
structionis tanquam personæ magnæ et authenticæ, quæ se Mene-
vensem electum gerit et nominat, vobis injungimus. Valete. [Id.,
ib. 216.]

= Giraldus tried to hold his synod successively
at Caermarthen, at Pembroke, and at S. David's
itself, but was hindered "semper per literas
Regis ad justiciarum Archiepiscopo procurante
et per literas justiciarii ad baillivum de Pembroch-

synodos prohibentes" etc. (Id., ib. 215, 216);
and held it at last in his own Archdeaconry,
but apparently a diocesan synod. Certainly
S. Dogmael's was not in Giraldus' Archdeaconry.

*The Archbishop of Canterbury by his official to the Chapter and Clergy
of S. David's a.*

Submit to Giral- HUBERTUS DEI GRATIA CANTUARIENSIS ARCHIEPISCO-
das in spiritual PUS, TOTIUS ANGLIÆ PRIMAS, *dilectis in Christo filiis capi-*
things. *tulo et clero Menevensis Ecclesiae*, salutem, gratiam, et be-
nedictionem. Ex conquestione dilecti nobis in Christo filii Giraldi
Archidiaconi de Brechene accepimus, quod quidam sacerdotali potestate
utentes se opponunt et impediunt quo minus curam spiritualium a
domino Papa et a nobis sibi ad tempus commissam valeat exercere,
vobis prohibentes ne ei in aliquo intendatis. Hinc est quod, quia
jus ecclesiasticum sacerdotalibus legibus minime constringi debet, vobis
mandamus, quatinus occasione laicæ prohibitionis nullatenus omit-
tatis, quin ei in cura spiritualium secundum tenorem mandati Apo-
stolici et nostri obtemperetis, salvis appellationibus ad nos vel offi-
ciales nostros rite interpositis sive interponendis. Si autem mandato
nostro in hac parte contempseritis, vos ad hoc, sicut justum
fuerit, compellemus. Valete. [Id., ib. 216, 217.]

= Procured from Simon of Southwell, the Archbishop's Official, during his own absence from
England (Gir. Camb., ib. 216).

Brackley, June 18. v. GIR. CAMB., *De J. et S. Menev. Eccl., Dist. IV.*—Ad
diem partibus datum, scilicet in crastino [S. Botulphi]

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

ter of S. David's apud Brakelegam, ... Giraldus accessit; et inveniens in decline to prosecute the claim of metropolitanship at this time, and disavow Giraldus' election. Trial adjourned on June 19. [The Chapter representatives however declare, "in causa status," that] tam arduam causam, donec caput haberet, et Episcopum, suscitare, vel suscitanti assistere assentire, nolebant; [and further,] se nunquam Giraldum Archidiac^{on}um elegisse. Secundo die soluto litigio datum ad Bedford to August 1, and again to S. Alban's to Sept. 15. nonicorum et violentia facta [produced by him at Bedf^{ord}] suscipere differentes, quintum singulis causis apud Sand^{wich} sic Albanum in octavis Nativitatis S. Mariæ diem dederunt. Vero At S. Alban's, sus itaque S. Albanum Archidiaconus accelerans, in however, Sept. 9 (or 16), Giraldus proposes terms. apparuit: ipse vero^b talem in manus judicum demum sedulam misit. [Id., ib. 218, 220, 221, 223, 228.]

^a Probably the word "octavarum" has dropped out of the text. If so, Giraldus made his appearance in the court Sept. 16.

^b In answer to a compromise proposed by Archbishop's representatives.

Compromise proposed by Giral- *Id., ib. A.D. 1202. Sept. S. Alban's.—E[ustachio] Eliensis et M[augero] Wigorniensi Episcopis pro pace laborantibus G. dus^a.* ARCHIDIACONUS. Quoniam Ecclesiam nostram Men- vensem constat multo tempore metropolim fuisse, et etiam in plena potestate metropolitica præter usum pallii usque ad tempora Regis Angliæ Henrici primi permansisse, per cuius potestatem ac violentiam Cantuariensi Ecclesiæ subjici cœpit cum aliis Ecclesiis Walliæ, sicut ex scripto, quod de divisionibus Anacleti Papæ et registro Gregorii necnon et Ecclesiastica Bedæ Historia fideliter extraximus, ex parte perpendi potest; iterum, si placet, metropolitica fiat, sed Ecclesia Cantuariensi subjecta: sicut una Ecclesia metropolis alii metropoli jure primatiæ subjici solet; quemadmodum videlicet Burdegalensis metropolis Bituricensi tanquam primatiæ sedi subjecta est. Primi namque proprie sedes, ut nostis, non est nisi quæ subditum sibi archipræsulem habet. Verum cum Ecclesia Menevensis temporibus beati Davidis et XXV. successorum ejusdem usque ad Samsonem Dolensem, qui pallium nostrum asportavit, intra Walliæ spation,

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

nc est, et V. Episcopatum Angliæ, Cestrensis scilicet seu
ntrensis, Herefordensis, Wigorniensis, Bathoniensis, et Exo-
s, sicut ex antiquis historiis vel ex veterum relatione fideli-
ertione colligitur, XII. suffraganeos haberet; nunc tribus illis
n, qui intra Walliæ fines continentur, contenta foret. Sic
n initium possidendi Cantuariensis Ecclesiæ vitiosum, quia
tum, ex parte purgari posset, cum de consensu ejusdem Ecclesia
ensis pristino gauderet honore, etsi non pleno. Et quia jam
ndiu in subjectione fuerat, quanquam injuste (temporibus sci-
rium Episcoporum nostrorum ultimorum, qui soli de nostris
tuariensibus consecrationem suscepserunt), subjecta remaneret.

Cantuariensis Archiepiscopus plus haberet honoris, scilicet
implicitis Episcopi suffraganei Archiepiscopum subjectum ha-
et cum longe meliori conscientia multoque minus oneris,
scilicet tam remotam, quia per XV. fere diætas, et gentem
ab Anglia prorsus atque diversas linguam, leges, et consuetu-
habentem, qui mores et modos patriæ non ignoraret, et qui
s residens ac diligens existeret, quasi per vicarium regens.

erum ne videar personæ meæ hanc dignitatem appetuisse vel
re, Archiepiscopus Ecclesiæ nostræ fieret quicunque, dum
idoneus, juxta domini Papæ et Regis et Archiepiscopi dispo-
m^b. Sicque perpetuo controversia tanta sopita foret.

is concordiæ modus, si forte domino Papæ, in cuius omnia
us dispositione, modus iste non sederit, vel etiam Archiepi-
quod testes nostros valetudinarios judices suscipiant, et attes-
es sub sigillis suis domino Papæ transmissæ, et ibidem bullatæ,
iniis ejusdem, ne tractu temporis jus depereat, reserventur; et
æ apud Cantuariam bullatæ, et tertiaræ apud Meneviam, repo-
; et toto tempore vitæ Archiepiscopi istius, quam Deus ad
m Ecclesiæ suæ longam conservet, hæc controversia pro bono
sopita quiescat; nisi forte voluntate summi Pontificis vel etiam
to principis resuscitetur. Et ut liqueat omnibus me propter
ram Menevensem mihi obtainendam tantum nullatenus assump-
aborem, electionem de me factam, si qua fuit, in manu domini
resignabo, et ejus providentia Ecclesiæ nostræ pauperi ac depi-
t usque ad exterminium fere dilapidatæ pastor vividus ac
, qui dispersa revocet et reparet, provideatur.

autem neutrum concordiæ modum vel dominus Papa approba-
el Archiepiscopus admiserit, nihil aliud restat, nisi ut lites suo

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Marte decurrant. [*Id.*, *ib.* 229–231: and *De Invect.* II. 4; *ib.* 5. And see also IV. 1, pp. 75, 76.]

* The Archbishop “non adquievit, sed donec suffraganeos suos omnes super hoc consuleret, responsum proterminavit” (*Id.*, *ib.* 75 an

^b “constitutionem” in *Invect.* II. 4.

The Archbishop must consult his suffragans and the Pope.

A.D. 1202. Sept. S. *Alban's.* *Mauger Bishop of cester to Giraldus.*—MAGISTER MALGERUS magistro G. tem. Cum maxima diligentia et sedula attendit utrumque modum concordiae et pacis inter Archiepiscopum e sicut in literis vestris continebatur, exposui; et de illis du Anglicis canonicis, quod pacem nollent sed werram desidera aperte significavi. Ipse autem post secreta consilia et tract cum prudentibus habitum respondit, quod super hoc nihil ad prae certum respondere poterat; quoniam causa non ipsum tantum omnes suffraganeos tangebat. Sed me tibi fidejussorem const quod illud faceret, si suffraganei sui consenserint, et dominus modum approbaverit et confirmare voluerit. [*Id.*, *ib.* 232.]

Evidence taken about the election. All the S. David's clergy disavow electing Giraldus. And all disclaim the suit for metropolitanship.

GIR. CAMB., *ib.*—Interim autem super electione per incuriam contestata, producti sunt ex utraque testes plurimi. Sed ex parte adversa clerici Meneve a corruptela non discedentes, ad testificandum c Giraldum certatim accurrerunt. [Evidence take sick, old, and poor: all others to go to Rome to evidence. All of them, however,] asserebant, quod Giraldum A diaconum nunquam elegerunt, nec aliquid quod electio dici p unquam de ipso fecerunt. Ad hæc etiam cum in causa s canonici Menevenses se Archidiacono Giraldo nec assistere vell assentire proponerent, judices nec in causa si cum nullus ei canonicorum assisteret, processuros, sententialiter Giraldus appeals: nunciarunt His autem sic completis, [A and excommunicates his spoili- diaconus] ad summum Pontificem appellavit. In ers. vero coram judicibus in publica audientia, potestatio a summo Pontifice tradita et auctoritate, spoliatores suos præ Nicholaum Avenel et Willelmum Filium-Martini, quia præbe suam de Martru spoliaverant, sententia excommunicationis ini vit, et terras ipsorum sub interdicto conclusit. [*ib.* 233–235^a.]

* The judges proceeded to condemn Giraldus, who had left S. Alban's at once, in damages to the amount of “centum marcas et lxx.” deferring execution until the Easter or Whitsuntide ensuing (*ib.* 236, 237). Further the judges ex-

amined the literary proficiency of the A. S. Dogmael's, who (says Giraldus, *ib.* 234) neither read the Pope's commission judges, nor even a Missal “cum litera et grossa.”

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Giraldus flies to vi. A.D. 1202. Before Oct. 19. Near Sandwich^a. Giral-Rome, which he reaches by Jan. dus to the Bishop of Ely, the Dean of London, and the Arch-^b. 1203. deacon of Bucks.—*Venerabilibus viris et in Christo dilectis, E. Dei gratia Eliensi Episcopo, Decano Londoniensi, et Archidiacono de Buckingham, GIRALDUS ARCHIDIACONUS DE BRECHENE, salutem in Domino. Vestræ Discretioni notum facio, quod apud Santwich, ubi publicus est transitus omnium, prohibitus fui transfretare, et die Veneris proxima post festum S. Dionysii per singulas domos ejusdem villæ, quæ propria est Cantuariensis Ecclesiæ, per ministros ejusdem quæsitus ut caperer; et me non invento, sicut Domino placuit, cum tamen procul inde non laterem, timens hominum malitiam, publice proclamatum fuit ibi et in insula de Tenetham per Archiepiscopi et Justiciarii præcones, quatinus me vel meos nemo transportaret. Sed ecce quam bene paritum est mandatis domini Papæ, qui præcepit Archiepiscopo, quod me vel meos nullatenus impedit, vel a quoquam impediri permittat, quo minus utramque causam, tam electionis scilicet quam dignitatis Ecclesiæ nostræ, secure prosequi possimus. Spoliati sunt autem canonici Menevenses nobis assistere volentes. Spoliati sunt clerici præbendæ nostræ, et laici abducti et compedibus constricti. Destitutus sum redditibus meis, præbenda scilicet Herefordiæ et ecclesia de Cestretune. Neque est qui corrigat; quia qui deberet esse corrector, pluries etiam requisitus, factus est oppressor, et omnium istorum auctor: sicut suo loco et tempore per Dei gratiam docebitur. Vos autem quod ad vos spectat faciatis, et istud ad injuriarum cumulum nunc tam acriter additum, relationi vestræ, si placet, super vi et metu interserere non postponatis. Valeat in Domino Paternitas vestra. [Id., ib. 237, 238.]*

^a For Giraldus' wanderings, see *Id.*, *ib.* 236-241. He got over to Gravelines with great difficulty by Nov. 2, and to Rome by the following Jan. 4, not forgetting on his way to go

to Clairvaux and obtain from the Cistercian Abbat the deposition of his foe the Cistercian Abbat of Whitland (*Id.*, *ib.* 240).

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

V. A.D. 1202, October—A.D. 1203, August. *Giraldus' Third Journey to Rome.* Both elections finally quashed by the Pope, and a new election ordered. The suit about Metropolitanship referred to a Commission.

- i. Giraldus at Rome, after a difficult journey, from October 1202 to . Jan. 4, 1203.
- ii. { Proceedings at Rome, ending with the Pope's annulling both } April 15, 1203.
elections;
And ordering a fresh election May 25 or 26, 1203.
- iii. King John confiscates property of Giraldus by grants to two of his own servants } June 1, 1203.
- iv. Suit about the Metropolitanship referred to a fresh Commission . June 18, 1203.
- v. Giraldus returns, and protests, first at Rouen, and then at Canterbury Aug. 24, 1203.]

Jan 4, 1203. Giraldus at Rome again. i. GIR. CAMB., *De J. et S. Menev. Eccles., Dist. IV.—*
Biduo ante Epiphaniam [Archidiaconus] Romanum per-
venit. [Opp. III. 241.]

The Archbishop has corrupted or frightened the Chapter of S. David's. ii. A.D. 1203. *Shortly after Jan. 6. Rome. Memorial of Giraldus to Innocent III.*—Supplico Celsitudini vestre, pie pater et domine, quatinus patienter et diligenter audire velitis paginam prolixiorem plenam nostra injuria et nostra jactura. Multoties mente præsaga malorum vaticinatur quis quod veretur. Sicut anno præterito, quando placuit Sanctitatæ vestræ sic scribere judicibus nostris super inquisitione consensu capituli nostri in quæstione status, præsensi statim et in publica audientia dixi, hoc nihil aliud fore, nisi occasionem dare patentem parti adversæ malignandi et corrumpendi capitulum nostrum: quod et antea facile corrumpi posse satis compererat tam blanditiis et beneficiis quam promissionibus; et ubi his proficere non poterat, minis et terroribus ac bonorum spoliationibus. Remedium tamen ad hanc vestra putavit adhibuisse prudentia, scribens Archiepiscopo Cantuariensi in hunc modum: *Quamdiu* [etc. as above, p. 416]. Ipse vero clericos Menevenses mecum in utraque causa stare paratos nihilominus tam beneficiis et blanditiis alliciens, quam minis et terroribus necnon et bonorum spoliationibus absterrens, quam sit obediens mandatis vestris evidenter ostendit; literis tamen omnibus vestræ Celsitudini ab ipso destinatis se devotum filium vestrum vocitare præsumit. Sane sincera devotionis magis in factis quam dictis vel etiam scriptis, magis in opere quam in sermone vel in ore, consistit. Probatio quippe tam devotionis quam dilectionis exhibetur est operis.

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Quod autem hæc vera sint, et quod mandati vestri sic per omnia contemptor extiterit, et coram judicibus nostris in Anglia probare parati fuimus, et hic in præsentia vestra per testes exceptione maiores probare parati sumus. Unde quoniam non solum in nos et nostros, sed etiam in clerum Angliæ fere universum, publica regni potestate, quam ad nutum habet, sic desævire non cessat; ita rigor Apostolicus ejus insolentiam atque superbiam tantam reprimere curet, ut poena unius multorum sit metus, et animadversionis hujus exemplo cæteri discant prælati a temerariis ausibus hujusmodi temperare. Quoniam, ut ait Ambrosius, qui uni indulget indigno, ad prolapsionis contagium provocat universos. Facilitas enim veniæ incentivum tribuit delinquendi. [Id., *De F. et S. Menev. Eccl., Dist. IV.*; Opp. III. 242, 243.]

Injury to Welsh Church through English Bishops intruded there-upon by the English King and the Archbishop of Canterbury.

A.D. 1203. *Delivered at Rome in January. Welsh Princes to Innocent III.—Reverendissimo patri et domino Innocentio Dei gratia summo Pontifici, LEWELINUS FILIUS JORVERT PRINCEPS NORWALLIAE, WENUNWEN ET MADOCUS PRINCIPES POWISIAE, GRIFINUS ET MAILGO, RESUS AC MAREDUCUS FILII RESI, PRINCIPES SUTWALLIAE, salutem et debitam per omnia subjectionem. Paternitati vestræ notificamus, quanta incomoda et animarum pericula Ecclesia Walensica sustinuit, postquam Anglicæ potestati et Cantuariensi per regiam violentiam, et non de ratione vel Apostolicæ sedis auctoritate, subjecta fuit. In primis itaque Cantuarienses Archiepiscopi ex consuetudine nobis et genti nostræ Episcopos præficiunt Anglicos, morum patriæ et linguæ nostræ prorsus ignaros, qui nec verbum Dei populo prædicare sciunt, nec confessiones nisi per interpretem suscipere. Illos etiam non per electionem canonicam sed per intrusionem potius et violentiam in ecclesiasticis constituunt; vel si electionem quandoque sustineant, umbratilem illam et non veram faciunt, clericos nostros in Angliam vocando, et ibi in cameris regum quemcunque et quantumlibet vilem in partibus suis abjectum sibi eligere pastorem compellendo. Præterea Episcopi nostri sic nobis de Anglia præfecti, quia nec terram nostram neque nos diligunt, sed sicut innato quodam odio corpora prosequuntur, ita nec etiam animarum lucra quærunt. Præesse quidem nobis et non prodesse cupientes, pastorale officium minime apud nos exercent; sed quæcunque a terra nostra, etsi non recte, quocunque modo rapiunt, in Angliam asportant; ibique in abbatiis*

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

et terris, eis a regibus Angliae ad hoc concessis, ut quasi Parthici a tergo et a longe sagittis secure nos quotiens jubentur excommunicare possint, cuncta consumunt. Terras etiam ob hoc olim Ecclesie cathedralibus per Walliam a nostris prædecessoribus devota lapsum collatas, quia patriam non diligunt, tam clericis quam laicos vendunt, donant, et alienant. Et nos ob haec, ex parte nostra, terras Ecclesiarum, quoniam omnia quasi in direptionem denuo videmus, Ecclesiis auferimus et occupamus. Unde ad summam miseriam et paupertatem Ecclesiae cathedralis in Wallia redacte sunt; quæ si bonis et idoneis gauderent prælatis, nobiles essent et opimæ. Ad haec etiam, quoties Anglici in terram nostram et nos insurgunt, statim Archiepiscopi Caenæ ^{Unjust excommunications issued against us.} tuarienses totam terram nostram sub interdicto concludunt; et nos, qui pro patria nostra solum et libertate tueri pugnamus, nominatim, et gentem nostram in genere, sententia excommunicationis involvunt; et id ipsum Episcopis nostris, quos ipsi ad libitum suum nobis, ut diximus, creant, et qui eis in hoc libenter obediunt, faciendum injungunt. Unde accidit, ut quoties in bellicis conflictibus pro patria tuenda cum gente inimica congregimur, quicunque ex parte nostra ceciderint, excommunicati cadunt. Contra haec igitur incommoda et alia multa, quæ canonicæ Menevenses cum electo suo, Giraldo Archidiacono, viro venerabili et discreto, vobis viva voce plenius ostendent, a vestra Sanctitate, ad quam Ecclesiae totius regimen spectat, cum lacrimis et singultibus remedia querimus; rogantes et communiter supplicantes, quatinus filios vestros, tantum trium Episcoporum Menevensium tempore ab Anglicana Ecclesia miserabiliter afflictos, ab indebita servitute paterna pietate relevare velitis. Quoniam ante illorum trium, qui nunc ultimo fuerunt, tempora Ecclesia Menevensis primatiæ Walliae totius sedes fuerat, sicut et antiquitus metropolitana, sanctæ Romanæ scilicet Ecclesiae solum obnoxia. Unde si oculo misericordiæ vestræ nos super his respicere dignum duxeritis, quodcunque servitum, quod ferre possimus, nobis et tenetis nostris vobis et Ecclesiae B. Petri faciendum, injunxeritis, prompta et devota voluntate suscipiemus. Valeat in Domino cara nobis Paternitas vestra. [Ib. 244-246.]

A.D. 1203. Same time. *Relatio Judicium*, [presented to the Pope, Id., ib. 246, but omitted by Giraldus.]

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Maintains the priority of his election. A.D. 1203. Shortly before March 30. Rome. Second Memorial of Geraldus to Innocent III.—Pater sancte, quod Abbatum electio non fuerit prima, sicut mentitur pars adversa, veris assertionibus et tam præsumptionibus plurimis quam etiam probationibus nonnullis sic astruimus; et figmenta falsissima certissimis tam conjecturis quam probationibus exsufflamus.

In primo adventu nostro statim e vestigio misit Archiepiscopus Cantuariensis post nos vobis per cursorem quendam literas invectionis suæ, quibus et mandato vestro respondimus, quas et adhuc in promptu habemus; in quibus omnia quæ excogitare potuit nostræ promotionis impedimenta congessit. Nullam autem in eis mentionem fecit de electione aliqua ante nostram facta. Quæ quidem si facta fuisset, præsertim ab ipso, nec immemor fuisset nec tacuisse.

Iterum in Quadragesima sequente parum ante Pascha venit ad curiam quidam nomine Bon-Johannes, clericus Cantuariensis Archiepiscopi et ab ipso transmissus, qui interrogatus a vobis, utrum speciale mandatum aliquod haberet a domino suo contra me, qui diutinam jam in curia moram feceram, dixit quod non. Tantum tamen injunxerat ei dominus suus vobis dicendum, ut ait, si me forte in curia reperiret, quod quatuor erant nominati, quorum unus erat Archidiaconus, sed ipso statim a Rege recusato, canonici Menevenses abbatem quendam, cum Regis assensu, Londoniis, ipso præsente coram domino suo, parum ante Natale tunc proximum elegerunt. Et cum quæreretis utrum dominus suus electionem illam confirmasset, quod tunc eram ego in curia ista, ille obmutuit. Et cum instaretis ut responderet, tantum dixit^a quod non erat ei injunctum ad hoc respondere; credebat tamen id domino suo non displicere. Vos autem illico, si tamen bene recolimus, quicquid actum fuerat contra electionem meam post iter ad vos arreptum et appellationem interpositam, in irritum revocastis. Unde, si Archiepiscopus immemor fuisset electionis ante nostram a se factæ mittendo cursorem, non immemor utique fuisset mittendo clericum.

Item in secundo adventu nostro ad curiam, cum coram auditoribus nobis datis, scilicet domino Sufredo et Petro Capuano, narrasset pars utraque præcepto ipsorum factum suum coram ipsis, per narrationem R. Folioti, qui se procuratorem gessit Abbatis S. Dogmaelis, palam fuit omnibus Abbatis ejusdem electionem per dimidium annum vel

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

amplius post electionem nostram factam fuisse; sicut nonnulli, quae adhuc præsentes videmus, si memores sunt, audierunt.

Ad hæc etiam in hebdomada Paschali proxima post obitum Regis Ricardi reversus est Archiepiscopus in Angliam, ubi et Comitem Johannem in die Ascensionis coronavit; et postea, Rege statim in Normanniam reverso, et regno ex toto pacificato, Archiepiscopus per totam æstatem usque in ipsum autumnum in Anglia remansit. Sed quare hoc toto intervallo Abbatem suum, si electus antea fuisse, non confirmavit aut etiam consecravit, nullo prorsus resistente obstaculo, cum nullius adhuc electio præcessisset ^b? Sed nec etiam Abbatem illum toto hoc tempore ad se vocavit, quod quidem potuisse per cursorem; nec eum oculis suis interim ^c vidit.

Item consuetudo in Anglia est, licet non approbanda, quod quam cito aliquis eligitur de assensu principis, statim administrationem suscipit temporalium, etiam ante confirmationem. Unde, si Abbas electus fuisse in Epiphania de Regis assensu, quam cito nunc inde redire posset, administrationem proculdubio receperisset. Sed non ante Natale recepit, quia Prior Lantoniensis eam usque tunc habuit. Ergo non ante electus fuit.

Item circa festum S. Michaelis proximum post electionem Giraldi Archidiaconi Archiepiscopus iterum de Normannia in Angliam reversus, statim mandavit, ut canonici Menevenses ad ipsum venirent cum literis de rato, ut dicit Osbertus Archidiaconus, pastorum solatium suscepturi. Ipsi vero tres canonicos miserunt, sed absque literis de rato. Ad hæc enim verecundabantur et verebantur contra factum suum tam recens venire manifeste. Dicit enim ^d Osbertus Archidiaconus, quod quia literas de rato non habuerunt, non cantaverunt *Te Deum laudamus* in electione Abbatis apud Lambeiam, ne Archiepiscopus consuluit. Constat autem, quod si Archiepiscopus Abbatem ante elegisset, vicem in hoc capituli gerens, nec literas de rato quæsisset, quod nec eis indigeret, nec *Te Deum laudamus* cantari dissuasisset.

Item ex literis capituli nostri missis Archiepiscopo apud Gloucestriam in illa examinatione presumptuosa ad petendam confirmationem Abbatis manifeste patet, quod non contulerant vota eligendi in Archiepiscopum, sed tantum ut super assensu Regis de uno illorum quatuor inquisito eos certificaret, ei supplicaverant. Unde, ut dicunt, intellecto tandem per literas Archiepiscopi et literas Justiciarii, quod in Abbatem S. Dogmaelis Rex consensit, ipsum elegerunt in pastorem.

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Verecundius itaque tunc mentiebantur quam postea. Nondum enim excogitata subtilitas illa fuerat, faciendi scilicet primum novissimum et novissimum primum e.

Item in ipsa electione Giraldi Archidiaconi, et etiam post f, Priorum Lantoniensem canonicis Menevensibus ut eligerent, Archiepiscopus tam literis suis et nunciis quam etiam Justiciarii districte mandavit. Quod si Abbatem ante elegisset, nullatenus Priorem illum tam impudenter eis tunc ingessisset. Unde timens capitulum nostrum, ne citra electionem omnem vel etiam nominationem Priorem illum Archiepiscopum ei mitteret consecratum, quia praecipps esse solet in talibus, sicut patet in Bangoriensi, literas suas contra eundem Priorem ad vos destinaverunt. Unde, si aliquod obstatum de Abate praescripto vel alio quolibet se credidissent tunc habituros contra eundem, absque dubio pro electo suo et Ecclesiae libertate scripsissent.

Item quod totum falsum et confictum fuerit de potestate in Archiepiscopum collata, ex hoc quoque patet evidenter; quod nunquam adeo mente capti fuissent canonici Menevenses, quod in archiadversarium Ecclesiae suae, qui nunquam vellet eos bono et valido pastore gaudere, potestatem eligendi sibi Episcopum contulerint. Quod etiam ex ipso Abate, quem elegisse dicitur, sibi ipsi in philosophia simillimo, clarescere potest. Nec mirum, quoniam, ut ait Plautus, Ex insensibili ne credas sensibile nasci.'

Item si Archiepiscopus Abbatem illum elegisset vice capituli Menevensis in Epiphania proxima sequente post obitum Episcopi Petri, sicut mentitur pars adversa, constat quod illam electionem suam confirmasset g, cum nullum haberet impedimentum; quia non nisi per anni h dimidii spatium et amplius subsequenter elapsum, festo scilicet Apostolorum Petri et Pauli, Archidiaconi electio facta fuit. Sed nec ante Archidiaconi electionem nec post Abbatis electionem confirmavit. Ergo nec ipsum elegit.

Sunt igitur argumenta, pater, ut nostis, haec rhetorica, conjecturalia quidem et probabilia, præsumptiones scilicet magis quam probationes; quibus revera fides longe major adhiberi debet, quam testium assertionibus vilissimorum.

Veruntamen præter præsumptiones has tam validas tot et tantas, habemus ad hoc trium testium probationes, duorum scilicet de nostris et unius de adversis. Sicut enim missi fuerant sex canonici nostri ad Archiepiscopum, contra festum S. Michaelis proximum post

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

mortem Episcopi, ad electionem faciendam; sic mandato Justiciarii et hoc per præceptum Regis et Archiepiscopi, de partibus cismarini missi fuerunt quatuor canonici nostri Londonias ad Justiciarium contra Quadragesimam ad electionem faciendam vel ad Regem et Archiepiscopum transfretandum: quibus et adhuc Justiciarius Prior de Lantonei constanter offerebat; quem quia recipere nolebant, et assensu ipsius miserunt unum ex ipsis cum clero quodam Ecclesie ad Regem Ricardum propter assensum ipsius requirendum de Giraldo Archidiacono eligendo. Hoc autem probant testes nostri duo, Nicholaus major et Hugo serviens, et O[sbertus] Archidiaconus testis contrarius. Dicit enim Nicholaus major, quod in comitatu fuit dei corum Menevensium, qui missi erant ad Regem Ricardum propter assensum ejus requirendum de Giraldo Archidiacono eligendo, et hoc usque in Normanniam; et inde ipsis Regem sequentibus, usque Pictaviam. Ipse in Franciam eundo scholas petiit; ubi paulo post audivit, quod Rege Ricardo interempto clerici Menevenses ad fratrem suum Comitem Johannem reversi sunt. Hugo vero serviens dicit, quod cum clericis Menevensis tunc ivit, ut eis serviret; et cum ipsis fuit, quando reversi a Rege Ricardo interempto, ad Comitem Johannem apud Chinonense castrum venerunt. Osbertus autem, qui totum fere de auditu loquitur, dicit se audisse quatuor canonicos iterum missos ad Justiciarum in Angliam propter electionem faciendam; et quod inde miserunt duos clericos ad Regem Ricardum parum ante obitum suum. Et licet tempus non exprimatur missionis istius, quod nec forte interrogatum fuerat per incuriam aliquam, tamen ex verbis singulorum testium ipsorum hoc colligi potest, quod circa Quadragesimam. Dicunt enim omnes, quod quia Regem Ricardum mortuum invenerunt, et priusquam ad ipsum pervenire possent, interemptum, conversi sunt ad fratrem suum Johannem, qui ei succedit. Rex enim Ricardus quasi XV. diebus^k ante Pascha interfectus fuerat. Unde patet, quod si Archiepiscopus Abbatem elegisset in Epiphania proxima præcedente, vel etiam potestatem habuisse ei collatam a canonicis ipsum eligendi, non quidem canonicos de Wallia in Angliam, de Anglia in Normanniam aut Pictaviam, propter eligendum Episcopum vocari aut vexari procuraret; nec capitulum Menevense clericos suos ad transmarinas et longinquas regiones inani labore transmisisset. Sunt autem hæ probationes aperte, sicut et antea præsumptiones inductæ, validæ satis et manifestæ.

Quicquid igitur amodo in pronunciatione contingat, in quam-

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

**unque partem alea sententialis declinetur, propalata tam evidenter
veritatis serie, æquanimiter a nobis sufferendum noverit hæc curia
potia.** [Id., ib. 257-263; and *De Invect. IV.* 3; ib. 79-83.]

- a "tandem dicit," in *Invect. IV.* 3.
- b So in *Invect. IV.* 3, "processiset" in *De J.*
- c *S. Menev. Eccl., Dist. IV.*
- d Added in *Invect. IV.* 3.
- e "etiam," in *Invect. IV.* 3.
- f "scilicet electionem novissimam primam et
minimam novissimam," in *Invect. IV.* 3.
- g "panlo post," in *Invect. IV.* 3.
- h "consummasset," in *Invect. IV.* 3.
- i "et," added in *Invect. IV.* 3.
- j "invenerant," in *Invect. IV.* 3.
- k 12 days in point of fact, viz. April 6-April
18.

Pope annuls both A.D. 1203. April 15. Rome. Judgment pronounced by
elections. *Innocent III.*^a respecting the Election.—Duo proponuntur

Ecclesiaz Menevensis electi, Abbas S. Dogmaelis, et Giraldus Archidiaconus. Proponitur enim ex parte Abbatis, quod post obitum Episcopi Petri missi sunt sex canonici Menevenses ad Archiepiscopum Cantuariensem cum literis capituli sui de rato ad eligendum sibi pastorem. Sed quoniam de Regis assensu, qui in transmarinis agebat, non constabat, in Archiepiscopum ad Regem transfretaturum vota eligendi contulerunt. Ipse vero in Epiphania sequente apud insulam de Andeli in Normannia, cum Regis assensu, Abbatem elegit. Sed quoniam in literis de rato continebatur, quod eligere possent illi sex, non autem quod in alium hanc potestatem conferre possent, nulla fuit electio ab Archiepiscopo sic facta. Contulerunt enim in ipsum quod conferre non potuerunt. Unde cassamus electionem illam tanquam nullam.

Item proponitur ex parte Archidiaconi, quod in festo Apostolorum Petri et Pauli post obitum Episcopi sui convenerunt canonici Ecclesiaz Menevensis apud Meneviam fere cuncti propter electionem faciendam; ibique communi et unanimi omnium assensu Giraldum Archidiaconum elegerunt, et statim ad nostram audientiam appellaverunt. Sed quoniam dubium adhuc esse poterat, utrum electio de Abbatे illo ab Archiepiscopo facta teneri deberet; poterat enim de facto Archiepiscopi sui bene dubitare;—(his enim verbis ipsis ad colorandum factum suum usus est Papa;)—et in illo dubio priusquam discussum esset, ad aliam electionem faciendam processerunt; cassamus et illam. [Id., *De J. et S. Menev. Eccl., Dist. IV.*; ib. 267, 268.]

^a "In consistorio, præsentibus cardinalibus et partibus assistentibus" (Id., ib.), and in consequence of letters from King John and the Em-

peror Otho to the Pope, "Archidiacono adversantes" (ib.).

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Orders a fresh A.D. 1203. May 25 or 26^a. Ferentinum. Mandate of election.

Innocent III. to Bishops of Ely and Worcester.—INNOCENTIUS EPISCOPUS, etc., venerabilibus fratribus Eliensi et Wigorniensi Episcopis, salutem et Apostolicam benedictionem. Causam quæ vertebatur inter dilectos filios Abbatem S. Dogmaelis et Giraldum Archidiaconum de Brechene [Brekenniauc], quorum uterque se asserebat electum in Episcopum Menevensem, coram delegatis a nobis judicibus aliquando ventilatam, nos tandem in consistorio nostro examinavimus diligenter. Auditis ergo et intellectis attestationibus et allegationibus partium, de communi fratrum nostrorum consilio electionem cassavimus utriusque. Ne vero contingat Ecclesiam Menevensem ex iterata dissensione gravius perturbari, Fraternitati vestræ per Apostolica scripta mandamus, quatinus canonicos Menevenses ad electionem concordem de persona idonea, infra duos menses canonice celebrandam, moneret ac inducere procuretis. Quæ si taliter facta fuerit, per metropolitanum proprium confirmetur. Alioquin vos, auctoritate nostra suffulti, sublato cuiuslibet contradictionis et appellationis obstaculo, præficiatis eis personam idoneam in pastorem, et faciatis eam per metropolitanum eundem in Episcopum consecrari; attentius provisuri, ne idem Archiepiscopus aliquam ab eo recipiat cautionem, per quam prosequi nequeat causam status Ecclesiæ Menevensis. Quod si non ambo his exequendis potueritis interesse, alter vestrum ei nihilominus exsequatur. Datum Ferentini, VII. [VIII.] kal. Junii, pontificatus anno VI. [Id., ib., Dist. V.; and De Invest. IV. 4; &c. 281, 282, and 84, 85.]

* VIII. Cal. Jun. in one copy, VII. Cal. Jun. in the other.

Protect Giraldus against the illegal proceedings of the Abbat of Wigmore and others. A.D. 1203. [June 4. Ferentinum^a.] Innocent III. n Bishops of Ely and Worcester and Archdeacon of Bucks.—In NOCENTIUS EPISCOPUS, SERVUS SERVORUM DEI, venerabilis fratribus Eliensi et Wigorniensi Episcopis, et dilecto filio

Archidiacono de Bungay Lincolniensis diœcesis, salutem et Apostolicam benedictionem. Dilectus filius G. Archidiaconus Menevensis proposuit coram nobis, quod cum a quibusdam adversariis suis Menevensis diœcesis, coram delegatis a nobis judicibus Herefordensis diœcesis, super damnis et injuriis quæ sibi ab eo assertabant illata, tractus fuisse in causam, et unus judicum commisisset

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

alii vices suas, Archidiaconus ipse, in pluribus articulis sentiens se gravari, ad nostram duxit audientiam appellandum; ipsi vero, appellationi nullatenus deferentes, in ipsius Archidiaconi præjudicium et gravamen in causa nihilominus processerunt; ideoque Discretioni vestræ per Apostolica scripta mandamus, quatinus in irritum revocantes, siquid, post appellationem ad nos rationabiliter interpositam, temere inveneritis attemptatum audiatis^b, etc. [Id., *De Eborac. III. 19; Opp. III. 72, 73.*]

^a See above, p. 424, note ^a. The date of this letter is not given, but seems determined by its

contents and place in Giraldus' collection.

^b So in Brewer.

Confirms Giraldus' excommunication of N. Avenel and W. Fitz-Martin.

Same date and place. Same to same.—INNOCENTIUS EPISCOPUS, etc., *Eliensi et Wigorniensi Episcopis et Archidiacono de Bukeingebam Lincolnensis diœcesis*, etc. Exposuit nobis dilectus filius G. Archidiaconus Menevensis, in nostra præsentia constitutus, quod cum N. Avenel, et W. Filius-Martini, et quidam alii Menevensis diœcesis, suis vobis nominibus exprimendi, ecclesiam ipsius de Lanwadaph nequiter fuerint deprædati, et bona præbendæ ipsius de Martru rapuerunt violenter, idem Archidiaconus, propter hæc et quædam alia, in eos et quosdam alios ejusdem diœcesis, qui quosdam canonicos Menevenses assistentes eidem per violentiam bonis propriis spoliarant, excommunicationis sententiam auctoritate Apostolica promulgavit. Ideoque Discretioni vestræ per Apostolica scripta mandamus, quatinus sententiam illam, sicut rationabiliter lata est, faciatis monitione præmissa per censuram ecclesiasticam usque ad satisfactionem congruam inviolabiliter observari. Data eadem. [Id., *ib. 20; ib. 73.*]

See Giraldus righted against P. and O. Archdeacons of S. David's.

Same date and place (?)^a. Same to same.—INNOCENTIUS, etc., *Eliensi et Wigorniensi Episcopis et Archidiacono de Bukeingebam*. Dilectus filius G. Menevensis Archidiaco-nus—[Ipsis imponit, ut P. et O. Archidiaconos Menevenses, et alios, qui Giraldum Romam petiturum in itinere spoliarunt, hortarent ut ei de damnis et injuriis satisfaciant et per censuras eos coerceant. Datum ut supra.]—[Id., *ib. III. 3; ib. 62.*]

^a The words "datum ut supra," taken with the place of this letter in Giraldus' book, would take it back to the second journey of Giraldus, and to July 22, 1202. But the word "tertiae," standing there

in the heading of it—"Literæ tertiae (sic) adven-tus," the Commissioners to whom it is addressed, and who were those of 1203, not 1202, and the omission of the letter in the list in Giraldus *De*

[B: DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

J. et S. M. E., pp. 190, 191, refer it evidently to the date here given. And see also the list of letters of this period in p. 286. O. was of course Osbert, Archdeacon of Caernarthen: P. (but not so clearly) was Pontius, another & David's Archdeacon, who was on Giraldus' side at one time.

Exempts Geraldus from his vow of joining the Crusade. *Same date and place. Same to same. — INNOCENTIUS EPISCOPUS, etc., venerabilibus fratribus Elensis et Wigorniensi Episcopis, et dilecto filio Archidiacono de Bakingbam Lincolniensis diæcessis, salutem et Apostolicam benedictionem. Dilectus filius G. Archidiaconus Menevensis proponit coram nobis, quod cum olim signaculum crucis assumpserit ad instantiam claræ memorie Henrici Regis Anglorum, qui spem ei dederat super subsidio expensarum, si cum eo Jerosolimam ire vellet; ipso Rege interim sublato de medio, idem Archidiaconus spe frustratus votum suum, cum competentes facultates non haberet, non potuit adimplere: unde bonæ memorie Johannes Episcopus Prænestinus, tunc titulo S. Mari presbyter Cardinalis, cum in partibus illis legationis officio fungetur, ejusdem Archidiaconi compatiens paupertati, eum a labore peregrinationis absolvit, ita quod euntibus in Terræ Sanctæ subsidium subveniret, et ad reparationem ecclesiæ Menevensis impenderet operam et auxilium opportunum. Cæterum cum postmodum emanarit a sede Apostolica mandatum, ut ad recipiendum crucis signaculum per excommunicationis sententiam cogerentur, quos illud absque prosecutione itineris deposuisse constaret, nisi Apostolicæ sedis indulgentiam specialem haberent; idem Archidiaconus, ut causam liberius ageret quam pro Ecclesia Meneensi tractabat, resumere crucis signaculum est coactus. Unde humiliter postulavit a nobis, ut senectuti compatientes ipsius cum ipso misericorditer ageremus. Nos igitur attendentes senectutem ac debilitatem ipsius, et comperientes per jam dicti literas Cardinalis eum super hoc absolutionis beneficium habuisse, ipsum a labore peregrinationis denunciavimus absolutum; injungentes eidem, ut juxta proprias facultates pro expensis, quas fuisset in peregrinatione facturus, subsidium competens ad subventionem Terræ Sanctæ transmittat. Ideoque Discretioni vestre per Apostolica scripta mandamus, quatinus eundem Archidiaconum a labore peregrinationis denuntietis penitus absolutum; et pensatis facultatibus et redditibus ejus, congruam pecuniæ quantitatem faciat ab eo ad subventionem Jerosolimitanæ provinciæ destinari; et cum ad hoc, si forte præsumeret contraire, per distinctionem ecclesiasticam, appellatione postposita, compellatis. Dat. Ferentini, II. non*

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Junii, Pont. anno VI. [Id., ib. 18; and *De J. et S. Menev. Eccl., Dist. V.*; Opp. III. 71, 72, and 284-286.]

Protects him in his prebend given him by Giraldus.

Same date and place. Same to Philip Canon of S. David's.
—INNOCENTIUS EPISCOPUS, etc., *dilecto filio Philippo presbytero, canonico Menevensi*, salutem et Apostolicam benedictionem. Solet annuere sedes Apostolica piis votis—[Personam ejus, cum omnibus bonis tam ecclesiasticis quam mundanis quæ nunc possidet vel in futurum, specialiter autem præbendam Ecclesiae Menevensis per donationem custodis Ecclesiae Menevensis G. Archidiaconi acceptam, sub beati Petri et sua protectione suscipit. Data eadem.]—[Id., *De Invect. III.* 21; ib. 73, 74.]

Similar to previous letter.

Same date and place. Same to Itbenard the Deacon.—
INNOCENTIUS EPISCOPUS, etc., *dilecto filio Itbenardo diacono*, salutem et Apostolicam benedictionem. Cum a nobis petitur—
[Præbendam Menevensis ecclesiae per donationem G. Archidiaconi Menevensis acceptam auctoritate Apostolica confirmat. Dat. eadem.]—[Id., ib. 22; ib. 74.]

Similar to previous letter.

Same date and place. Same to John the Presbyter.—
INNOCENTIUS EPISCOPUS, etc., *dilecto filio Joanni presbytero*, salutem et Apostolicam benedictionem. Justis petitionum desideriis dignum est—[Ecclesiam S. Brigidæ, quam per donationem G. Archidiaconi Menevensis, administrationem Menevensis dioecesis de concessione Apostolica gerentis, canonice consecutus sit Joannes, confirmat. Data eadem.]—[Id., ib. 23; ib.]

Testifies to Giraldus' character.

A.D. 1203. June. Ferentinum. Cardinal Octavianus Bishop of Ostia, etc., to the Bishops of Ely and Worcester and all others.—*Venerabilibus in Christo fratribus, Dei gratia Eliensi et Wigorniensi Episcopis, et aliis omnibus præsentes literas inspecturis, OCTAVIANUS EADEM GRATIA HOSTIENSIS ET VELLETRENSIS EPISCOPUS*, salutem et sinceram in Domino caritatem. Ne contra famam dilecti filii magistri G. Menevensis Archidiaconi, occasione electionis factæ de ipso in Ecclesia Menevensi, opinio minus honesta possit assumi; pro eodem, quod scimus loquimur, et quod audivimus protestamur

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

audacter. Ad notitiam siquidem omnium præsentibus literis volumen pervenire, electionem ipsius, non propter personæ vitium vel objectiones ab adversariis factas, sed propter inordinatum eligendi processum, fuisse cassatam. [Id., *De Invect. IV.* 7; ib. 86.]

Similar to the *Same date and place. Similar Testimonial of Guy Cardinal previous letter. of S. Maria Trans Tiberim tit. Calixti.*—Item attestatur Guido, miseratione Divina Sanctæ Mariæ Transtiberim titulo Calixti presbyter Cardinalis et domini Papæ vicarius, etc. [Id., ib.]

Appoint a clerk of S. David's to the see of S. David's. *Similar place and date. Cardinal Octavianus to Bishop of Ely and Worcester.—Venerabilibus in Christo fratribus et amicis carissimis Eustachio] Dei gratia Eliensi et M[argr] Wigorniensi Episcopis, OCTAVIANUS EADEM GRATIA HOSTIENSIS ET VELLETRENSIS EPISCOPUS,* salutem et sinceram in Domino caritatem. Cum super provisione Menevensis Ecclesiæ committat vobis summus Pontifex vices suas, credentes quod nostrum debeat consilium acceptare, literas nostras vobis duximus transmittendas. De vestra igitur prudenter confidentes, consulimus et hortamur, quatinus in factu eodem via regia incedentes, timore et favore postpositis, soli Deo et justitiæ adhærere curetis. Et quia exquisiti juris esse dinoscitur, ut qui præfici debet de gremio assumitur Ecclesiæ, si possit in eo idoneus inveniri, cum credatur quod in Menevensi Ecclesia persona reperiri possit idonea; illum juxta mandatum Apostolicum studeatis præficere de corpore ipsius Ecclesiæ, qui in ea magis idoneus reputatur, et secundum Deum sciat, possit, et velit, in spiritualibus et temporalibus Ecclesiam gubernare: ut vos ob id possitis apud Deum et homines commendabiles apparere.

None better than
Giraldus him-
self.

Considerantes Archidiaconi tam eruditionem quam personæ favorabilem idoneitatem, et canonicorum Menevensium qui contra eundem missi fuerant per omnia modicitatem; illos quoque qui domi fuerunt ex his *aestimantes*, nec enim deteriores et minus habiles ad tantam curiam et contra personam tantam missos fuisse credentes: si de gremio Ecclesiæ eligeretur, non alium quam Archidiaconum G. credere poterant eligendum. Proinde et sic scribebant, tam propter personam Archidiaconi, quam dilectam habebant et acceptam, ut promoveri posset; quam propter fructum etiam maximum et emolumentum, quod

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

curiam Romanam ex ejus promotione, et Cantuariensis Ecclesiæ per ipsum vexatione, pro certo noverant consecuturam. Proinde, tanquam ambidextri et velut Olivero currente, pecuniam in tanta quantitate oblatam una manu avide sumebant, et alteram nihilo minus extendere manum ad lucra futura satagebant^a. [Id., ib. 8; ib. 87, 88.]

^a This paragraph is evidently not in the language of the letter itself, but in that of either Giraldus or (as Mr. Brewer seems to think) his modern transcriber for the Record Commission.

Similar to the *Similar date and place. John Bishop of Albano and Leo* previous letter. *Cardinal S. Crucis to the same.*—Sequitur alia Epistola Johannis Albanensis Episcopi, ad eosdem de eodem; et alia denique Leonis, titulo Sanctæ Crucis in Jerusalem presbyteri Cardinalis, ad eosdem, qua ipsis ad electionem commendat Giraldum; ut priores. [Id., ib. 87.]

iii. A.D. 1203^a. June 1. *Pont de l'Arche*^b. *Carta Simonis Peitevin.*—JOHANNES DEI GRATIA, etc., omnibus, etc. Sciatis nos, Divinæ pietatis intuitu, dedisse et concessisse Simoni Peitevin, servienti nostro de garderoba, medietatem illius liberationis quam Geraldus Archidiaconus de Brechinniho habuit, tenendam et habendam in puram et perpetuam elemosinam tota vita sua, percipiendam per manus vicecomitis Herefordiæ annuatim in suis terminis; et ut hæc nostra donatio rata permaneat in posterum, eam præsenti scripto et sigilli nostri testimonio confirmavimus. Teste, etc., J. Archidiacono Wigorniæ, J. capellano nostro, magistro R. de Stokes, magistro Alano de Creton, Rogero capellano, Johanne de Plesseto, Ricardo de Mida. Datum per manum S. præpositi Beverlacensis [et Archidiaconi Wellensis^c], apud Pontem Archæ, primo die Junii, anno etc. quinto. [Charter Rolls 5 Job., memb. 25, No. 7, p. 105, ed. Hardy; also in Prynne; and in Append. to Gir. Camb., Opp. I. 435.]

^a June 1, 1203, and June 1, 1204, were both in John's 5th year, owing to the shifting of Ascension Day whence that King's years are reckoned. But the document here given must have preceded John's reconciliation with Gi-

raldus on January 5, 1204.

^b A little higher up the Seine than Rouen and on the opposite bank of the river.

^c Added from the next document.

A.D. 1203. June 1. *Pont d'Arche. Carta Brieni de Ely.*—JOHANNES DEI GRATIA etc. [“Brieno de Ely clericu nostro;” identical in terms with the preceding grant, mutatis mutandis.]—[Charter Rolls ib., in Hardy ib.]

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

iv. A.D. 1203. June 18. Ferentium. *Innocent III.* n
Commission to renew the enquiry respecting the metropolitanship and to take evidence.

the Bishop of Durham and the Dean and Prior of York.— INNOCENTIUS EPISCOPUS, SERVUS SERVORUM DEI, venerabilis fratri Dunelmensi Episcopo, et dilectis filiis Decano et Priori Sanctae Trinitatis Eboracensis, salutem et Apostolicam benedictionem.

Cum olim dilectus filius Giraldus, Archidiaconus Menevensis, adversus venerabilem fratrem nostrum Cantuariensem Archiepiscopum super statu Menevensis Ecclesiæ proposuisset in nostra et fratribus nostrorum audientia quæstionem; Archiepiscopo ipsi per literas nostras dedimus in mandatis, ut per se vel procuratorem idoneum ad præsentiam nostram super hoc accederet responsurus. Verum cum ipse nec venisset nec misisset propter hoc idoneum responsalem, volentes Menevensi Ecclesiæ paterna solicitudine providere, causam super hoc venerabili fratri nostro Episcopo Eliensi, et dilectis filiis Londoniensi Decano et Archidiacono de Buckingham, sub certa forma duximus committendam; a quibus non fuit hactenus juxta mandatum nostrum in ipsa processum. Ne igitur causa ipsa remaneat indecisa, Discretioni vestræ per Apostolica scripta mandamus, quatinus, nisi pars adversa prædictum Archidiaconum per exceptionem legitimam repellere valeat ab agendo, partibus (si fieri poterit) vel procuratoribus earum ad locum idoneum et securum per nuncios vestros et literas convocatis, et lite legitime contestata, testes quos Archiepiscopus duxerit producendos in Anglia, et Archidiaconus producere voluerit contra eum in Wallia, recipere procuratis. Verum si Archiepiscopus, citatus legitime, coram vobis per se vel procuratorem idoneum noluerit comparere, aut litem etiam contestari, vos nihilominus senes et valetudinarios, quos Archidiaconus per se vel procuratorem suum duxerit producendos, sublato cuiuslibet contradictionis et appellationis obstaculo, admittatis; et depositiones eorum conscriptas, et vestris sigillis inclusas, ad sedem curetis Apostolicam destinare; statuentes partibus peremptorium terminum competentem, quo per se vel responsales idoneos vestro se conspectui repræsentent justiam recepturæ. Testes autem qui fuerint nominati, si se gratia, odio, vel timore, subtraxerint, per censuram ecclesiasticam appellatione cessante cogatis veritati testimonium pertibere; nullis literis veritati et justitiae præjudicantibus a sede Apostolica impetratis. Quod si non omnes his exsequendis potueritis interesse, tu ea, frater Episcope, cum eorum altero nihilominus

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

exsequaris. Datum Ferentini, XIV. cal. Julii, pontificatus nostri anno VI. [Gir. Camb., *De J. et S. Menev. Eccl., Dist. V.*; Opp. III. 282-284.]

* Demanded by Giraldus the day after the adverse decision in his own case, i. e. upon April 16, the judges at his request being taken "de Eboracensi provincia" (ib. pp. 270, 271).

Compel the Arch-bishop to pay his moiety of costs as assessed upon him.

A.D. 1203. June 20. *Ferentinum. Same to same.*—In NOCENTIUS EPISCOPUS, SERVUS SERVORUM DEI, venerabili fratri Episcopo Dunelmensi, et dilectis filiis Decano et Priori S. Trinitatis Eboracensis, salutem et Apostolicam benedictionem. Quantum venerabili fratri nostro Cantuariensi Archiepiscopo super expensis, quas dilectus filius Archidiaconus Menevensis prima et secunda vice fecisse dinoscitur, deferre curavimus, ignorare non debet Prudentia vestra. Nuper enim, cum CCXL. marcas idem Archidiaconus se juraverit expendisse, ipseque Archiepiscopus ad solutionem medietatis illius pecuniae teneatur; eum nonnisi in LX. marcis duximus condemnandum. Propter quod ipsi dedimus in mandatis, monentes et hortantes attentius, ut in hac parte gratiam recognoscens sine dilatione qualibet mandatum nostrum super hoc adimplere non tardet, eidem Archidiacono LX. marcas infra XL. dies post susceptionem praesentium pro expensis solvens. Ideoque Discretioni vestrae per Apostolica scripta mandamus, quatinus, dicto Archiepiscopo in executione mandati nostri cessante, vos eum ad id per distinctionem ecclesiasticam, appellatione postposita, compellatis. Quod si non omnes his exsequendis potueritis interesse, tu, frater Episcope, cum eorum altero ea nihilominus exsequaris. Datum Ferentini, XII. cal. Julii, pontificatus nostri anno VI.* [Id., ib. 284; and *De Invect. III. 17*; ib. 70, 71.]

* This decree was founded on a long memorial presented to the Pope by Giraldus between April 16 and June 20 (*De J. et S. Menev. Eccl.*,

Dist. V.; Opp. III. 274-277), which contains nothing that need be given here.

Appeals against an election made by the Archbishop and the Chapter on hearing the Pope's decision.

v. A.D. 1203. Beginning of August. *Rouen. Protest of Giraldus to the Bishop of Ely*.—Audivimus canonicos Menevenses de electione tractasse, et ad nominacionem quoque faciendam, nobis non expectatis, immo quasi captata absentia nostra, præpropere nimis et indiscrete processisse; præsertim etiam cum priores electiones cassatas fuisse, priusquam ad novam faciendam prosilirent, debuisset eis

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

per literas domini Papæ vel saltem literas judicium sibi directas constare. Unde, quoniam minus legitime minusque discrete actum est dinoscitur, ne juxta nominationem sic factam procedatur ad electionem, appellamus. Item hi clerici, quos hic videmus paratos, ut dicunt, ad electionem pro capitulo Menevensi faciendam, canosid non sunt. Unus enim filio suo præbendam cessit; et alter præbendam, a nobis auctoritate Apostolica datam, per sæcularem potestatem violenter invasit. Item est etiam excommunicatus noster uterque. Quare electionem, si alia suppeterent, facere non possent. Item tantum unus judicum adest, altero se non excusante nec vices sum committente. Item nullus trium illorum nominatorum est ad eligendum idoneus; quoniam unus eorum illiteratus, alter illegitimum natus, tertius autem criminum multorum enormitate reprobandum. Sic ergo, ne vel isti elegant vel illi elegantur, prædictis rationibus appellamus. [Id., *De J. et S. Menev. Eccl., Dist. V.*; *Opp. III.* 300, 301.]

* Giraldus left Rome at the end of June; and after various perils by the way, found himself at Rouen just in time, by the aid of the Bishop of Ely (one of the Commissioners for a new election), to stop by the above protest the consum-

mation by the King of an election, recently made by the Archbishop's means in England without waiting for those Commissioners. He proceeded thence in all haste to Canterbury, to be there by August 17 (Id., *ib.* 289-304).

VI. A.D. 1203, August—A.D. 1204, January. Final defeat of Giraldus.

i. Giraldus renews his protest, I. at Canterbury	Aug. 24, 1203.
2. by letter to Hubert	Aug. (after 24th), 1203.
ii. He foils his Welsh adversaries in Wales	Sept. 1203.
iii. Proceedings of King John and the Archbishop touching a new election	Sept. 1203.
iv. Giraldus appears and protests at Waltham Oct. 28, and at Lambeth Nov. 5, 1203, but finally consents at Westminster to the election of Geoffrey de Henelawne	Nov. 10, 1203.
v. Final compromise between the Archbishop and Giraldus, and consecration of Geoffrey	Dec. 7, 1203.
vi. King John reconciled to Giraldus	Jan. 5, 1204.

Protests again in Canterbury Cathedral before the [A.D. 1203. Aug. 24^a].—Ibidem etiam priusquam ab suffragans^b ecclesia discederent, coram Episcopis cunctis et officiis Canterbury at the libus Archiepiscopi totoque clero Giraldus Archidiaconus the Bishop of appellationem suam coram Eliensi Episcopo factam in

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

Lincoln, the Normannia renovavit, rationes easdem replicando, et
Archbishop being absent. singulos tres nominatos singulorum criminum objectione
 reprobando. [Opp. III. 305.]

^a "Dominica proxima post Assumptionem Beate Marie," Id., ib.; i. e. Aug. 17, that feast being in 1203 on a Friday. But the consecration actually took place Aug. 24 (*Chron. Wykes, Merton, and P. R. C.*). Giraldus had made haste

to be at Canterbury by the day, no doubt Aug. 17, when he had heard that the Bishop was "to be consecrated."

^b Except the Bishops of Llandaff and S. Asaph, who sent excuses and consent.

Renews his protest by letter to the Archbishop himself.

A.D. 1203. Aug. (after the 24th). (Probably at) Oxford.
Giraldus to Archbishop Hubert.—Venerabili domino et patri Huberto Dei gratia Cantuariensi Archiepiscopo GIRALDUS
ARCHIDIACONUS DE BRECHENE salutem. Notum facimus vestri Paternitati, quod appellationem, quam in Normannia fecimus coram domino Eliensi Episcopo judice nostro, et postmodum Cantuariæ coram Episcopis et suffraganeis et officialibus vestris, qui consecrationi domini Lincolniensis intererant, et nunc quoque coram vobis tam literis his præsentibus quam etiam viva voce nostrorum palam et publice renovamus; prohibentes et præsentiam domini Papæ constanter appellantes, ne ad aliquam nominationm vel electionem procedatur, priusquam literæ judicū, quibus electionis faciendæ commissa est provisio juxta formam mandati Apostolici, capitulo Menevensi transmissæ fuerint, vel etiam citra præsentiam meam vel assensum, qui canonicus sum Ecclesiæ illius et Archidiaconus et custos etiam a domino Papa constitutus. Præcipue quidem appellamus, ne de quoquam illorum trium nunc nominatorum, cum illegitimæ personæ sint ad eligendum, electio fiat. Abbas enim S. Dogmaelis illiteratus omnino est, sicut tam per judicū relationem quam per testes etiam suæ partis quinque vel sex Romæ probatum est; et ambitiosus, qui post electionem meam, quam non ignoravit necdum cassatam, se supereligi consensit et superintrudi. Administrationem etiam Episcopatus laica manu suscepit nondum confirmatus, sicut etiam testes suæ partis plures probaverunt; et eum, qui ipsam auctoritate domini Papæ possedit, inde spoliavit. Abbas autem Albæ Domus illegitime natus et ambitiosissimus, et ad hoc domus suæ dilapidator et destructor effectus. R. vero Foliotus, qui paulo ante puer impurus, nunc adultus in omnem libidinem pronus ac profluus, et teste prole recente et adhuc in cunis vagiente sexus utriusque creberrima incontinentissimus; ad hæc etiam perjurus Ecclesiæ suæ et hostis publicus; quare nec in ea promoveri debet ullatenus, nec

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

etiam in aliquam beneficij ejusdem portionem dimitti, qui libertatem ipsius et dignitatem totis nuper impugnare nisibus non erubuit. Hac autem singula probare parati erimus locis et temporibus suis. Unde, ne aliquis illorum eligatur, aut si eligi forte præsumeretur, ne confirmatio vestra sequatur, appellamus. Valeat in Domino Paternitas vestra. [Id., ib. 305-307.]

We shall proceed to sentence and execution upon Sept. 20 in the church of Llandduw, in Brecknock, unless you satisfy the plaintiff's claims before.

ii. A.D. 1203. Sept. Monition of Abbat of Wigmore, Prior of Wenlock, and A. de Bromfield, by their deputies, to Giraldus a.—Viro venerabili Giraldo Archidiacono de Brechene, G. DE LANTHONEI ET I. DE BRECHENE PRIORE, salutem in Domino. Quia ad diem præfixum in capella S. Mariæ de Cruco-hel executioni faciendæ, a viris venerabilibus abbatte de Wigemore et priore de Weneloch et magistro A. de Brumfelda nobis commissæ, de centum marcis, in quibus auctoritate Apostolica abbati de Sancto Domuele, et de XL marcis O. Archidiacono de Kermetherthin, et de XXX. marcis magistro R. Foliot, vos condemnaverunt, præsentiam vestram exhibere non curastis; licet non minus in executione processisse potuissemus, tamen de benignitate vos duximus commonere, quatinus quam celebrius præfatis petitoribus plenius satisfaciatis; scituri, quod nisi feceritis, nos auctoritate præfatorum judicum in vigilia S. Matthæi Apostoli in ecclesia de Landu, quod nobis ab eis injunctum est, plenius exsequemur. Valete. [Id., ib. 308.]

* Two writs were served upon Giraldus; the first, the day after he arrived in Wales from Canterbury, which he evaded by changing his proctors: the second, given above, where he had evaded the intended execution by a pretended sale, sometime in the previous year when he was under a vow of going to the Crusade, of the farm produce which the Abbat and his colleagues intended to seize. The alleged purchasers sold it forthwith, and the officers arrived

in time to find empty barns. The monition above given followed; but immediately after, the jurisdiction of the three commissioners in the matter was quashed by receipt of the letter given above on pp. 438, 439 (Id., ib. 307-309). At S. David's, whither Giraldus then went, he is almost entirely disowned, and returns to Pembroke, where he holds a synod of day at Carew on Sept. 25 (Id., ib. 309-315).

Oppose Giraldus

iii. A.D. 1203. Sept. 11. Trianon (?). King John to his liege subjects in the Bishopric of S. David's.—REX, etc., omnibus baronibus et fidelibus per Episcopatum Menevensem constitutis, etc. Quot et quantis machinationibus nos et jura nostra opprimere, et dignitatem coronæ nostræ expugnare, et regni nostri consuetudines ab antiquis temporibus in electionibus Episcoporum optentas G. Archidiaconus de Brecheino pro posse laboraverit extinguere, tam

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

in curia Romana quam alibi, satis norunt universi. Per eum etiam non stetit, quin pravis suggestionibus ejus et dilationibus malitiosis et venenosis, non solum pax partium vestrarum immo totius regni nostri tranquillitas turbaretur; maxime cum inimicis nostris nequiter communicando talia confi[n]ixerit, quæ nobis et regno nostro manifestum importarent dispendium, si iniquitas ejus prævaleat et pro voto processisset in actum. Unde non [im]merito ipsum inter inimicos nostros duximus numerandum; vobis et omnibus nos diligenter mandantes et districte prohibentes, ne ejus promotioni aliquo modo consentiatis, immo ejus promotionem pro posse impediatis. Non enim justum est, quod ille a fidelibus nostris diligatur vel promoveatur, qui in damnum et dispendium dignitatis regiæ et pacis regni perturbationem an[h]elat.

Teste me ipso apud Triasnum^a, XI. die Septembris. [Patent Rolls 3 Job., memb. 7, No. 32, I. 34 Hardy; also in Prynne, Records, II. 237; and App. to Gir. Camb. Opp. I. 434.]

^a This place must lie near Lisieux and Montfort, according to the dates of other documents of King John at the same period.

Proceedings for a [A.D. 1203. Middle of September.]—Interim autem new election to literæ venerunt judicum, Eliensis scilicet et Wigorniensis, capitulo Menevensi directæ, super electione de novo facienda, tam per nuncios Archidiaconi de partibus transmarinis, quam etiam Archiepiscopi; qui totis nisibus negotium accelerare contendit, quatinus infra duos menses post literarum susceptionem a capitulo, quod ex toto corruperat et deceperat, electio fieret; alioquin sciens a judicibus juxta mandati formam Apostolici pastorem Menevensi Ecclesiæ judicum arbitrio præficiendum. Proinde et per literas tam Justiciarii quam suas capitulo diem eligendi coram ipsis in Anglia, brevem admodum et arctum valde, præfixit; et ut ipsos etiam animaret ad veniendum, per literas deceptorias tam Justiciarii quam suas, promissiones antea factas super electione de quolibet sive de gremio Ecclesiæ suæ sive aliunde, excepto Giraldo Archidiacono solo, renovare curavit. [Gir. Camb., De J. et S. Menev. Eccl., Dist. VI.; Opp. III. 315, 316.]

Renewed protest
of Giraldus at
Waltham and at
Lambeth.

iv. [A.D. 1203. Oct. 28^a.]—Sic itaque Giraldus, contra casus adversos tali providentia præmunitus et armatus, de Wallia in Angliam usque Londonias et Exessiam

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

longis dietis et continuis acceleravit; ubi et Archiepiscopum inventiens apud Waltam, et canonicos Menevenses illuc convocatos audacter intravit; et appellationem toties literis et nunciis factam ne citra assensum ipsius ullen tenus aut de quoquam trium illorum nominatorum electio fieret, in publica audience renovavit

[Nov. 5.]—Feria itaque quarta ante festum S. Martini mane ad Archiepiscopum accedens apud Lammeiam, primum appellationem super electione praeter assensum ipsius atque presentiam non facta publice renovavit; postmodum ad Justiciarium apud Westmonasterium ex altera ripæ parte transnavigavit. [*Id., ib.* 318, 319.]

• Eight days before the protest at Lambeth (*Id., ib.*).

He acquiesces,
Nov. 10, in the
election of Geof-
frey of Henelawe,
Abbat of Llan-
tony.

[A.D. 1203. Nov. 10^a.]—Mane vero feria secunda et S. Martini vigilia cum loco præscripto convenissent, Justiciarius iterum priorem Lantoniz nominandum totis suadere nisibus non cessavit. In hunc etenim promovendum Archiepiscopi simul et Justiciarii tunc vota concurserant. Ille namque medicum suum promovere, iste vero prioratum Lantoniz genero suo Henrico de Boum vacantem reddere contendebat. Porro quoniam Archidiaconus ad consensum induci non potuit, cæteri canonici Menevenses, spe fraudati, ad postulandum virum prædictum tam prece quam pretio, præmiis quoque tam præmissis quam promissis, sunt allicti. Quo facto, et a Justiciario, sicut moris est in Anglia, concesso, quanquam Archidiacono contradicente et appellante, cæteri vocibus altis in canticum laudis eruperunt. [*Id., ib.* 321, 322.]

• Nov. 6–9 was employed in fruitless negotiations between the Justiciary and the Canons of S. David's on the one hand and Giraldus on the other. Upon the election of Geoffrey on the 10th, Giraldus at once appealed, but on reflection withdrew his appeal and gave in (*ib.*

319–323). The date of Geoffrey's Profession seems to shew that the Archbishop was simply leading Giraldus blindfold all the while, Geoffrey being elected and making his Profession three days before Nov. 10, unless indeed the *November* of the Profession be a mistake for *December*.

Compromise be-
tween the Arch-
bishop and Gi-
raldus.

v. [A.D. 1203. Dec. 7. London.]—Cum ergo ad hoc die statuto, scilicet in crastino sancti Nicholai, Londoniis convenienter, quo tunc non solum prænominati Episcopi duo sed et cuncti fere suffraganei propter electum Menevensem consecrandum fuerant convocati, in primis ad pacem formandam inter Archiepiscopum et Archidiaconum prædicti Episcopi duo sunt conversi. Post varias itaque deliberationes et consilia multa, demum, quoniam in quæstione status solus extiterat, quia nec Ecclesia su-

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

psu stabat, nec curia Romanae, sicut expertus jam fuerat, innitiuit, ad supersedendum huic causae, quamdiu vixerit Archiepiscoste tam pecuniosus et tam potens, Archidiaconum induxerunt. episcopum autem prætaxatam a Papa pecuniam expensarum ne Archidiacono solvere compulerunt. Ad hæc etiam, ut obligei foret Archidiaconus, et ob hoc ipse de illo securior, LX. iurum reditus ecclesiasticos ut ei conferret, in fide consuluerunt. im monitis obtemperans et consiliis, partem quidem fideliter vit, partem vero non longe post morte præventus persolvere non . [Id., ib. 323, 324.]

The two Bishops were Eustace of Ely and of London, respectively asked by the son and the Archbishop to act as arbit-

ers. The Archbishop also consented to transfer Giraldus' Archdeaconry and Prebend, which he forthwith resigned, to his nephew (Id., ib. 325).

[Same date and place^a.]—His igitur ita peractis, cum id's not ad consecrandum electum suum Archiepiscopus acce-^bre express^c deret, primo convocatis suffraganeis et Archidiacono claiming Giraldo a judicibus super electione de novo facienda a plitanship. domino Papa constitutis, Eliensi scilicet Eustachio et Noriensi Malgero, porrectæ sunt literæ, quæ superius inter alias emo impetratas poterunt inveniri. In clausula quasi penultima peram Giraldi apposita præcepit Papa judicibus, quatinus provi-^dt, ne ab electo Menevensi cautio præstetur, quo minus Ecclesiæ prosequi possit. Lectis autem literis ex parte domini Papæ, es præceperunt tam Archiepiscopo ne talem cautionem exigeret, etiam electo quod non exhiberet. Quibus ita completis, rite sive impedimento celebrata est consecratio. [Id., ib. 324.]

or the consecration, see also *Gervas.* and *P. R. C.* The *Ann. Camb.* in one ate it on S. Nicholas' day, i. e. Dec. 6, but in another, have the right day but ong year, viz. Dec. 7, 1204. The 7th was lay in 1203. Geoffrey's Profession is in almost identical with that of his predecessor, save that it is not repeated; and both differ from that of David in 1148, and to the common form for all Bishops. ly peculiarity is a statement appended to y's, to the effect, that "Hæc professio

facta est VII. idus Nov. in capella Sce Katarine apud Westm. astantibus et cooperantibus W[ill-elmo] Lundon. Ep'o, G[ilberto] Roffensi. W[ill-elmo] Lincoln., Henr. Exon., Malg[ero] Wigorn., Mauric. Dorcacensi" [leg. Corcacensi = Cork]. —Nov. 7 was three days before that election of Geoffrey of which Giraldus was cognizant; but Geoffrey's Profession runs nevertheless, "Ego Galfridus Menev. Eccl. electus." The witnesses to it were his consecrators, and it is not impossible that for *Norember*, in that Profession, we should read *December*.

1.D. 1203. Dec.] Letter of thanks from Chapter of S. David's to archbishop of Canterbury for confirmation of Bishop elect, and ion for consecration (in the Canterbury Archives, described in rton's MSS., Lambeth 582, No. 95).

[S. DAVID'S CLAIM OF METROPOLITANSHIP AND FREE ELECTION.]

The King is reconciled to Giraldus. vi. A.D. 1204. January 5. Oxford. *King John to his liege subjects of the see of S. David's.—REX, etc., omnisque baronibus, etc. Menevensis, etc. Sciatis venerabilem [patrem] nostrum dominum H. Cantuariensem Archiepiscopum recepisse in gratiam et familiaritatem suam magistrum G., et nos similiter ad instantiam ejusdem Archiepiscopi; unde vobis mandamus et præcipimus, quatinus illum et suos protegatis et manuteneatis, etc. Nolumus etiam quod propter iram aliquam, aut inimicitiam præteritam, aliquid mali ei vel suis inferatur. Teste me ipso apud Oxoniam, V. die Januarii. [Patent Rolls 5 Joh., memb. 4, num. 10, I. 37 Hardy; and in App. n Gir. Camb. Opp. I. 434, 435.]*

Utter defeat of GERVAS., *Actt. Pontiff. Cant.*—Controversiam, quam in Giraldus. odium et contemptum Archiepiscopi suscitaverat Giraldus Menevensis Archidiaconus, ipse Archiepiscopus prudentissime rededit ad nihilum; ut ipse Giraldus, qui paulo ante Menevensis Ecclesiæ Archiepiscopus esse volebat et Ecclesiæ Cantuariensi subjectionem debitam septem Episcoporum subtrahere moliebatur, ad pedes Archiepiscopi pronus accederet, satisfaciens humiliter de tam iniqua præsumptione; et eidem Archiepiscopo suum resignavit Archidiaconatum. Archiepiscopus autem post temporis intervallum eidem G. dedit ecclesiam XXV. marcarum, et clericus Archiepiscopi juratus factus est qui ante fuerat hostis iniquus. Et quia idem G. Menevensis Ecclesiæ in curia Romana se dicebat electum, hoc ipsum cassavit Archiepiscopus, et alium sacravit canonice electum. Dicant alii quod voluerint de operibus Huberti; ego istud maximum censeo, quod Episcopos septem in subjectione retinuit Cantuariensis Ecclesiæ, et rebellem Girardi contrivit astutiam. [Twysd. 1682.]

A.D. 1207. Nov. 19. Rome. *Bull of Pope Innocent III., desiring the Bishops of London, Ely, and Worcester, to promulgate his sentence of Interdict in certain Churches.*

Churches of Wales subject to Canterbury. INNOCENTIUS, etc. Et quoniam in prioribus literis de Ecclesiis in Wallia constitutis non fecimus mentionem; volumus et mandamus, ut similiter in eas auctoritate præsentium, sublato cuiuslibet contradictionis et appellationis obstaculo, procedatis: cum et ipsæ Cant. metropoli sunt subjectæ

[CONFERENCE AT NORTHAMPTON.]

um Romæ apud S. Petrum, XIII. cal. Dec., pontif. nostri anno mo^a. [Wilk. I. 524; and below in its place at length, under lish Church.]

The previous Bull, dated on the same day, sing obedience to Langton as Archbishop, bressed "ad Episcopos Angliae et Walliae" 23); but in the earlier Bulls of the same there is no special mention of Wales. interdict was actually imposed, and appa in Wales also, in A.D. 1208, March 23 Camb., p. 66, ed. Williams; March 30, ing to the Chronicle in Arch. Camb., Series, VIII. 277). Writs were issued e sheriffs of England, dated Aug. 31,

1213, at Northampton, to assess the damages sustained by the several Bishops during the interdict; which include one for see of Llandaff, to "Ricardus Flandrensis de Glamorgan" and "Walterus de Sulye," and one for S. David's, to "Thomas de Landa" and "Willelmus de Barry," but none for Bangor or S. Asaph (*Cloes Rolls* 15 Joh., P. II. memb. 8 dorso, I. 164 b Hardy: also in *Brady*, App. 121; *Rymer*, I. 114; *Prynne*, II. 280, 281).

.D. 1211. *August 30. Northampton. Conference of Pandulph the Papal Envoy with John King of England.*

gate's sen- ANN. WAVERL., in an. 1212^a.—[These Annals quote the o be execut- account of the conference of Northampton, held "die Martis Vales by the Bishops. proxima post festum S. Bartholomæi," from the *Ann. de on*, but interpolate in that account as follows—] Et in Scotia Roffensi alesbiriensi Episcopis jam nos [Pandulfus] commisimus exequen-, et in Wallia tribus presentibus Episcopis Walensibus^b. [270 rd.]

ee also *Ann. de Margan*, in an. 1211, 31 Luard; and Wilk., I. 531. These must have been S. David's, Llandaff, ph. For Robert of Bangor, who had been prisoner at the capture of Bangor by John II, "in ecclesia Bangorensi ante altare palibus indutum, . . . quod ad eum venire

noluit" (*Ann. Menev.*, in *Wharton A. S.*, II. 650), and ransomed for 200 hawks (*Brut y Tywysog.*, in an. 1210), died in 1211 (*ib.* in an.), 1212 (*Ann. Eccles. Wigorn.* and *Ann. de Theokesb.*). Llywelyn recovered in 1212 all he had lost in 1211 (*Ann. de Margan*).

A.D. 1212. *Welsh released from the Interdict, and absolved from Oath of Allegiance to King John.*

NN. WAVERL., in an. 1212.—Hoc anno absoluta est Wallia ab interdicto^a, et a jugo servitutis domini Johannis Regis Angliae; et non præceptum tale accepit, ut eum non quasi filium sanctæ Ecclesiæ sicut inimicum, constituta prædecessorum suorum adnihilam, totis viribus oppugnaret. [268 Luard. And so also the *Brut ywysog.*, in an. 1212, p. 272 ed. Williams.]

he interdict was not removed from Eng- until 1214 (July 2, *Rad. Coggash.* in an.; 29, *M. Paris*). The Chronicle in

Arch. Camb., 3rd Series, VIII. 277, calls it "interdictum septenne."

[ENGLISH NOMINEE CONSECRATED TO THE SEE OF BANGOR.]

A.D. 1214. Oct. Excuse of H. Llandaff for not being present at the consecration of the Bishops of Worcester and Exeter, "Dominica post festum B. Michaelis [Oct. 5] apud Cantuar., impeditus per visitationem Nic. Tusculan. Episcopi, legati, in diocesi sua" (Canterbury Archives, described in *Wharton's MSS.*, Lambeth 582, No. 100).

A.D. 1215. January-June. English nominee consecrated to the see of Bangor.

I. BRUT Y TYWYSOG., in an.—
Y ulwydyn honno y gwnaethpwyt
Iorwoerth abat Tal y Llycheu yn
Escob ym Mynyw, a Chadwgawn
Llan Dyffei abat y Ty Gwynn *
yn Escob ymangor. [p. 284 ed.
Williams.]

That year Iorwerth abbat of
Tal y Llycheu was made Bishop
of Menevia, and Cadwgan of
Llandyfai abbat of Whitland
was made Bishop of Bangor. [ib.
p. 285.]

* Another reading makes him "abbot of Llandevid."

II. P. R. C. Feb. 26.—Ego Ca * * * humilis Ecclesiae Bangor electus
promitto tibi, reverende Pater Stephane, et successoribus tuis, atque
matri Ecclesiae Cantuar., debitam subjectionem atque obedientiam
secundum instituta sanctorum patrum. ✕ Et propria manu sub-
scribo ✕. Haec professio facta est apud Oxenefordiam IIII. kal.
Marcii in ecclesia Sanctae Mariæ de Oseneia. [Reg. Prior. et Convent.
Cant., no. I.]

* Martin brother of the Abbat of Blanchland
is repeatedly spoken of by Girald. Cambr. about
the year 1200. There is nothing unlikely in
the supposition that he had succeeded his brother

in the Abbacy before 1215. "Episcopus Ba-
ngorensis" was consecrated June 21, 1215, at
Staines (Ann. Southwark, Cotton MSS., Fol.
A. VIII.).

III. CONGÉ D'ESLIRE. March 13. REX dilecto sibi Capitulo Bangorensis
Ecclesiae etc. Litteras vestras clausas suscepimus, continentes in pre-
cibus ut licentiam eligendi pastorem vobis concederemus. Et licet
hoc facere non consueverimus, tamen ad preces vestras licentiam eli-
gendi quam postulastis vobis concedimus: rogantes, quatinus Abba-
tam de Alba Landa vobis eligatis in pastorem; et cum eum elegistis,
mittatis nobis litteras vestras patentes et testificantes quod ipsum
elegistis ad petitionem nostram, et nostram electioni vestre petetis
assensum adhiberi. Et in hujus etc. vobis mittimus. Teste meipso

[FREE ELECTION TO THE SEE OF S. DAVID'S.]

apud Sutton., XIII. die Marcii anno regni nostri XVI^{mo}. [Rot. Patent. 16 Joh. memb. 5, num. 33, I. 130 b Hardy; and in Prynne, III. 30.]

IV. ROYAL CONSENT. April 13. *Archiepiscopo Cantuariensi REX etc.* Sciatis quod canonici de Bangor, invocata Spiritus Sancti gratia, unanimiter elegerunt sibi in Episcopum et pastorem laudabilem virum O. Abbatem de Alba Landa. Nos autem huic electioni regium impendentes favorem, Paternitati vestræ supplicamus, rogantes ut eidem electo munus consecrationis inpertiri velit. Teste meipso apud Oxoniam XIII. die Aprilis. [ib. 132 b; and in Prynne, III. 30.]

V. ANNAL. ECCLES. WIGORN., in an. 1215. June 21.—Martinus^a Abbas Blanch. Land. consecratur in Episcopum Bangorensem XVI.^b die Junii. [ap. Wharton, A. S., I. 482.]

^a He is called merely "Abbas de Alba Landa" in the Congé d'Estire of King John (as above). But the Royal Consent (as above) calls him "O. Abbas de Alba Landa." He was taken

under the King's protection Dec. 27, 1214 (ib. memb. 8, p. 125 b) but without mentioning his name.

^b Leg. XXI.

A.D. 1215. January-June. Free election to the See of S. David's.

I. GIR. CAMBR., *De J. et S. Menev. Eccles., Dist. VII.*—Præsule Gaufrido rebus humanis exempto^a, cum pluries canonici Menevenses in ecclesia sua super pastore sibi præficiendo tractatum habuissent, tandem ex temporis occasione nacti audaciam, quoniam et publicam potestatem tunc plurimum enervatam et ecclesiasticam libertatem per Dei gratiam viderant augmentatam, licet ipsos tam literis suis^b Rex pro Anglico quodam quam etiam viva voce^c rogasset, necnon et Archiepiscopus illis pro Rege in justis suis petitionibus exaudiendo scripsisset, tamen in purum Walensem eligendum, abbatem scilicet pauperis cœnobii cuiusdam in Menevensi diocesi^d, de ordine Canonico et Prato-monstrato, consenserunt^e. [Opp. III. 361; see also ib., Dist. I., ib. 121, and Brut y Tywysog., in an. 1215.]

^a "Galfridus Menevensis Episcopus obiit," in 1214 (*Ann. Camb.*, p. 72 ed. Williams). He had journeyed to Rome in the earlier part of the year, "cum omnibus fere Angliæ, Scottiæ, et Walliæ, Hiberniæ, etc. Episcopis" (ib. 71).

^b See Nos. II. III. below.

^c The Canons of S. David's attended to elect in presence of King John at London (*Writ for their Expenses*, Jan. 11, 1215, *Close Rolls* 16 Joh., memb. 10 dorso, I. 182 b Hardy), and again at Rochester (similar *Writ*, March 15, 1215, ib. 191 a); the expenses to be paid in the former case by W. Marshall Earl of Pembroke.

broke the custodian, "de exitibus Episcopatus Menevie;" in the latter, "rationabiles expensas," by the "custodes Epatus Menev.," to be accounted for to the Exchequer.

^d Tal y Llychau or Talley, in Caermarthenshire. The year of its foundation is not recorded (v. *Dugd. Mon.* IV. 161).

^e John's consent to the election of Iorwerth or Gervasius, at Windsor, June 18, 1215, is in the *Patent Rolls* 17 Joh., memb. 23 (p. 143 a), and he was consecrated accordingly by Archbishop Stephen with Bishop Cadwgan of Bangor.

[FREE ELECTION TO THE SEE OF S. DAVID'S.]

II. *John King of England to Giles Bishop of Hereford.*

Entreat the Chapter of S. David's to elect Hugh Foliot to be their Bishop. A.D. 1215. January 16. Guildford.—*Rex R. Hereford Episcopo^a etc.* Quoniam ex fidei magnatum et fidelium nostrorum didicimus testimonio dilectum et fidelem Hugonem Foliot Archidiaconum Salop. magnæ honestatis virum esse, scientia etiam et moribus bene ornatum, necnon Ecclesiæ Menevensi, nobis et regno nostro, utilem; vos attentius rogamus, quatenus pro amore nostro ad Ecclesiam Menevensem cum literis nostris, quas Capitulo ejusdem Ecclesiæ de memorato H. in Ecclesia promovendo destinamus, accedentes, ipsum Capitulum moneatis et modis omnibus quibus poteritis inducatis, ut huic petitioni meæ favorem præbeant benignum; ut ob meritum hujus nostræ petitionis ab eisdem exauditis^b, tam in rebus Ecclesiæ suæ alienatis revocandis adjutores, quam in aliis Ecclesiæ suis negotiis suis promovendis benigni, ipsis existere debeamus. Placeat Discretioni vestræ ita dignitati et honori nostro in promotione præfati fidelis nostri insistere, quod diligentia vestra a nobis merito beat commendari. Apud Geudet., decimo sexto die Januarii. [Close Rolls 16 Job., memb. 10 dorso; I. 203 Hardy; and in Prynne, Records, II. 355, 356.]

^a The Bishop of Hereford at the time was Giles de Braose, ob. Nov. 17, 1215.

^b So in the orig.

III. *John King of England to the Chapter of S. David's.*

He entreats them to elect Hugh Foliot to be their Bishop. Same date and place.—*Rex dilectis sibi in Christo Capitulo Menevensis Ecclesiæ salutem.* Quoniam ex fidei magnatum nostrorum didicimus testimonio dilectum et fidelem nostrum Hugonem Foliot Archidiaconum Salop. magnæ honestatis virum esse, scientia etiam et moribus ornatum, necnon Ecclesiæ vestræ et regno nostro utilem; nullis laboribus et expensis nostris parcere volentes, universitatem vestram attentius rogamus, quatenus tam Ecclesiæ vestræ quam nostrum et regni nostri honorem pensantes et utilitatem, ipsum H. in pastorem et Episcopum Ecclesiæ vestræ eligere velitis. Hanc autem petitionem nostram tam benigne exaudire velitis, ut in jure Ecclesiæ vestræ confovendo et negotiis vestris efficaciter promovendo ob meritum præsentis petitionis nostræ exauditæ nos benignos et benevolos invenire beatis. Apud Geudet. [ib., and in Prynne, ib. 356.]

[COUNCIL OF BRISTOL.]

A.D. 1215. Jan. 11. London. William Earl of Pembroke to have the temporalties of S. David's "sede vacante," by grant of the Crown.

REX Engelramno de Cigoniis etc. Sciatis quod commisimus dilecto et fidi nostro Willelmo Mariscallo Comiti Penbrochiæ custodiam Episcopatus Meneviæ. Et ideo tibi mandamus, quod omnes terras quæ sunt in ballivo tuo ad prædictum Episcopatum pertinentes eidem Willelmo comiti habere faciatis. Teste ut proximo superius. (sc. "ap. Nov. Templ. London., XI. die Jan. Aº. 16º." 1215.)—[Rot. Claus. 16 Job., I. 182 b. Hardy.]

A.D. 1216. Nov. 11^a. Council of Bristol. Wales again placed under an Interdict.

ANN. WAVERL., in an. 1216.—Nec multo post Gualo legatus concilium celebravit apud Bristollas in festivitate Sancti Martini, in quo coegit XI. Episcopos Angliæ et Walliæ, qui præsentes erant, et alios prælatos inferioris ordinis, sed et Comites et Barones ac Milites qui convenerant, Henrico Regi fidelitatem jurare. Walliam totam interdixit quia cum Baronibus tenuit. [p. 286 Luard, and Wilk., I. 546.]

* Henry III. was crowned at Gloucester Oct. 28, 1216.

A.D. 1217. BRUT Y TYWYSOG.—Ac yna y bu kyffredyn ellyg-dawt o wahardedigaeth yr eglwys-seu drwy holl deyrnas Loegyr a Chymry ac Iwerdon. [p. 302 ed. Williams^a.]

And then there was an universal remission of the interdiction of the churches through the whole kingdom of England and Wales and Ireland. [ib. 303.]

* The same Brut (b.) has the following entry under A.D. 1218, referring apparently to the same thing:—

Y ulwydyn rac wyneb y rydhaawd y Grist-onogaeth y wyr y Deheu.

The ensuing year Christianity was rendered free to the men of the South.

A.D. 1219. July 11. ^a Shrewsbury. Papal Provision (by Pandulph the Legate) for See of Llandaff.

We have appoint-ed William of Goldclive to the

Excellentissimo Domino H. Dei gratia Regi Angliæ, Domino Hiberniæ, Duci Normanniæ et Aquitaniæ, et Comiti Andega-

[PROVISION BY THE PAPAL LEGATE TO THE SEE OF LLANDAFF.]

see of Llandaff. *vic.*, PANDULPHUS MISERATIONE DIVINA NORWICENSIS
Send your Royal ELECTUS, DOMINO PAPÆ CAMERARIUS, APOSTOLICE SEDIS
Assent. LEGATUS, salutem. A vestra memoria non credimus excidisse, qua-
tinus dilecti filii canonici Ecclesie Landavensis a vobis et a nobis
Ecclesie sue pastorem eligendi licentiam impetrarunt. Verum quia
Ecclesia illa diu erat viduata pastore, nec eam volumus diutius
pastore carere, dilectum filium Willelmum Priorem de Goldclivis,
virum providum et honestum et ut credimus vobis et regno vestro
utilem et fidelem, illi Ecclesiæ providimus et concessimus in pasto-
rem. Ideoque Excellentiam vestram rogandam duximus et monen-
dam, quatinus electioni ipsius regium præbentes assensum, jura-
mentum fidelitatis sicut mos est recipiatis ab ipso. Datum Salopiz,
V. idus Julii. [Ex *bundela Brevium in Turr. Londin.* anno 4 Hen. III.
memb. 3, in *Browne Willis, Llandaff, Append.* 113, 114; also in *Pryme,*
III. 45.]

* The 4th Hen. III. would make this date 1220. But William was consecrated with Hugh of Hereford Oct. 27, 1219 (Ann. Wigorn., Theodo-
resb., and P. R. C.). His predecessor Henry died Nov. 12, 1218. And the MS. Chronicle,
13th century (at the end of the Exchequer

Domesday Book), printed in *Arch. Camb.* 3rd Series, VIII. 278, has also the years 1218, 1219,
for the two events respectively. The *Additions to the Owston MS. of Lib. Landav.* also give
1218 for Henry's death.

A.D. 1220. Nov. 9. ANN. MENEV.—Nova turris Menevensis eccl-
esiæ die Lunæ ante festum Sancti Martini, nemine mortuo vel lasso,
statim post vesperas in ruinam improvisam versa est*. [ap. *Wharton,*
A. S., II. 650.]

* A chapel to S. Thomas Becket seems to have been built at this time (*Jones and Freeman, S. David's*, 150).

A.D. 1221. Oct. 15. Foundation of the monastery of Glannach al.
S. Mary's al. S. Cyriol's al. Penmon, in Anglesey, by Llywelyn ap
Iorwerth. [*Dugd. Mon., IV. 531.*]

A.D. 1222. About June 11. Oxford. Council held by Stephen *Archbishop of Canterbury.*

Welsh vicar may receive less than English. *Can. XVI.* Statuimus, ut perpetuo vicario ad minus quinque marcarum redditus assignetur, qui scilicet pro quinque marcis dari possit ad firmam: nisi forte in illis partibus Walliæ sit, in quibus propter Ecclesiarum tenuitatem

[EXCOMMUNICATIO AND INTERDICT ISSUED AGAINST LLYWELYN.]

minori stipendio vicarii sint contenti. [Wilk., I. 587, and below in its place under the English Church.]

A.D. 1223^a. *Acta et Statuta in Ecclesia Menevensi per Dominum Ger-
vasonum Meneven. Episcopum et Ejusdem Ecclesiae Capitulum, anno Gratiæ
millesimo CCXXIII.—Imprimis providimus de præcentore
Precentor, and Use of Sarum, et præcentoria imperpetuum habendis in dicta ecclesia.
at S. David's. Servitium etiam de Sancta Maria et servitium pro
defunctis fiat secundum Ordinale Ecclesiæ Sarum^b.* [Harl. MSS. 1249,
fol. 2.]

^a 1125 (Ann. Menev. and Ann. Camb.).

^b It does not appear that any other than these two services were to follow the Sarum Use.

A.D. 1223. Oct. 5^a. *Anagnia. Pope Honorius III. to Walter de Gray
Archbishop of York and his Suffragans.*

Excommunicate Llywelyn, and place an interdict on his lands. HONORIUS EPISCOPUS SERVUS SERVORUM DEI, venerabili-
bus fratribus Archiepiscopo Eboracensi et suffraganeis ejus, salutem et Apostolicam benedictionem.

Frequens, sicut intelleximus, nobilis viri Lewelini dicti principis Norwalliæ prævaricatio nil ei aliud quam damnationem et confusio- nem adducit, cum ita levis factus sit fidei, ut credi ei sicut salutis et famæ prodigo jam non possit.

Sane inter alia carissimus in Christo filius noster Henricus, illustris Rex Angliæ, nuper nobis exposuit, quod nobilis ipse, qui ejus homo ligius esse debet, a primis diebus quibus dominari cœpit in terra prædicta, claræ memoriæ J[ohanni] Regi Angliæ patri suo non timuit rebellare. Qui ad cor tandem reversus, et majores terræ suæ jura- mento firmarunt, quod prædicto Regi tanquam domino obedirent^b. Sed dictus nobilis, contra præstitum veniens juramentum, præfatum Regem et regnum infestavit ipsius. Demum vero, mediante dilecto filio nostro G[ualone] titulo Sancti Martini presbytero Cardinali, tunc in partibus illis Apostolicæ sedis legato, prænominatus nobilis a tanto revocatus excessu, facta præfato Regi fidelitate et homagio secundo, juravit se Regem et regnum nullatenus de cetero turbaturum^c; quem idem Rex ut fortius sibi alliceret, ejus commisit custodiæ quædam castra, quæ ille se fideliter servaturum tertio juramento firmavit. Recepit etiam de manu Regis ipsius castra quædam ad heredes cuius- dam nobilis pertinentia, quæ se redditurum ipsis heredibus, quarto

[EXCOMMUNICATIO AND INTERDICT ISSUED AGAINST LLYWELYN.]

præstito juramento, promisit^d. Cum autem tempore legationis venerabilis fratris nostri Pandulfi, nunc Episcopi tunc vero electi Norwicensis, multa de his rursus infregerit^e; ad ultimum, coram eodem et omnibus fere prælatis et principibus Angliae, cum ipso Rege compnens, quinta vice juravit se deinceps contra fidelitatem eidem Regi debitam non venturum, et per nos tandem obtinuit compositionem hujusmodi confirmari^f.

Nunc vero idem, tanquam homo prævaricationis assuetus et facilis ad fallendum, se simul et famam et promissa confundens, Regi obedire recusat; et castra sibi ab eo commissa diruens, arma contra ipsum Regem erexit, et ei et ejus fidelibus, præcipue nobili viro W[illelmo] comiti Pembrocensi ballivo regio, guerram movet: a quibus et aliis nequitii suis desistere noluit, licet ab ipso Regi fuerit, et venerabili fratre nostro Cantuariensi Archiepiscopo, sanctz Romanæ Ecclesiaz Cardinali, metropolitano loci, et omnibus fere prælatis et principibus vicinis, attente moni[tus] et rogatus.

Quare, tot et tantis exigentibus culpis notoriis et manifestis ejus offensis, una cum complicibus et fautoribus suis per præfatum metropolitanum et quosdam ejus suffraganeos, quibus injunxerimus ut omnes perturbatores prædicti Regis et regni sui spiritualiter et temporaliter coercerent, auctoritate Apostolica denuntiatus exstitit excommunicationis sententiaz subjacere, ac terræ ipsorum ecclesiastico fuerunt interdicto conclusæ. Unde Rex ipse humiliter postulavit, ut, juxta supplicationem ex parte sua nobis exhibitam, obviare tantz illius insolentiæ ac sibi et regno suo super hoc consulere dignaremur.

Nos igitur, Regis et regni tranquillitatem zelantes et pacem, et multiplicem transgressionem fidei nobilis supradicti merito detestantes, cum in consuetudinem duxisse noscatur fidem frangere seque ad fallendum facilem exhibere, Fraternitati vestræ per Apostolica scripta præcipiendo mandamus, quatenus sententias, quibus præfatus nobilis et fautores sui per antedictos metropolitanum et suffraganeos ejus nunciati sunt auctoritate Apostolica subjecere, per omnes cathedrales et alias civitatum ac diocesium vestrarum ecclesias, pulsatis campanis et accensis candelis, singulis diebus Dominicis et festivis, sublatu cuiuslibet appellationis et contradictionis objectu, sollemniter innovantes, terras ipsorum interdicto arctissimo concludatis; ita quod, præter baptismam, poenitentiam, et viaticum in extremis, omnia ibi sacramenta ecclesiastica denegentur; ut nec corpora decedentium

[EXCOMMUNICATIO AND INTERDICT ISSUED AGAINST LLYWELYN.]

ecclesiasticæ sepulturæ tradantur. Prælatos quoque ac clericos qui easdem sententias non servaverint, ad nostram faciatis præsentiam, officiis et beneficiis, cum vestris testimonialibus literis venire; suspensos.

Quod si vexatio adhuc eidem non tribuerit intellectum, ut Regi super his satisfactionem congruam non impendat, vos post sex menses a tempore talis interdicti et innovatione sententiarum ipsarum ab homagio et fidelitate ipsius denuncietis ejus subditos absolutos, exponendis bonis suis et suorum, et tantæ iniquitatis auctoribus non nisi personaliter ad sedem Apostolicam veniant absolvendis. Datum Anagniæ, III. nonas Octobris, pontificatus nostri anno octavo. [Royal Letters, Henry III., No. CXCI. ed. Shirley, from Papal Bulls in Record Office. Also in Rymer (new edit.), I. 180, misdated 1225.]

^a Llywelyn was excommunicated, "quia regnum Angliae contra protectionem domini Papæ tenere perturbavit" (*Ann. de Dunstapl.* in an. 1223, Luard 83). 1223, June 22, a safe-conduct had been sent to Llywelyn to come to Worcester by June 26 (*Rymer*, I. 168): 1223, July 11, open war had broken out (*ib.* 169); 1223, Oct. 8, and again Nov. 8, Llywelyn had yielded (*ib.* 170).

^b Sc. A.D. 12c9. See above on p. 389.

^c Sc. A.D. 1218. See *ib.*

^d Sc. A.D. 1218, Oct. 10, by grant dated at Westminster (*Rymer*, I. 152).

^e Two letters of Llywelyn to Pandulf, elect of Norwich and legate, and therefore between November 1218 and May 29, 1222, complaining of English infringements of the peace against himself, are calendared by the Deputy Keeper of the Records, 5th Report, 1844, p. 78, Nos. 752, 753.

^f Apparently in A.D. 1221.

A.D. 1224. Sept. 15 and 25. Shrewsbury. No other Writs than the King's (Henry III.) to be allowed to run in the lands of the see of S. David's.

REX Baillivo de Kaermerdin salutem. Datum est nobis intelligi, quod temporibus H. Regis avi nostri, R. Regis avunculi nostri, et domini J. Regis patris nostri, non solebant alia brevia de cursu de placito terræ currere in terram venerabilis patris Episcopi Menevensis et aliorum infra bailliam vestram nisi brevia ipsorum Regum. Et quia audivimus quod alia brevia de cursu de placito terræ quam nostra de novo current ibidem, postquam bailliam illam habuistis, vobis prohibemus quod non permittatis alia brevia de cursu de placito terræ currere ibidem quam nostra. Et si quid per hujusmodi brevia [aliter] quam per nostra ibidem actum fuerit, id stabile esse non permittatis. T. ut supra [sc. apud Salopiam, XV., and repeated XXV., die Sept.].—[Rot. Claus. anno 8 Hen. III., I. 622 a, 647 a Hardy.]

[LLYWELYN AGAIN EXCOMMUNICATED.]

A.D. 1224. BRUT Y TYWYSOG.
—Y vlwydyn rac wyneb yd aeth
kofeint or Ty Gwyn y bresswy-
lau [yr brynn wylovus] y Gwyn-
dir yn Iwerdon^a. [p. 314, ed.
Williams.]

^a Mentioned in Ware's list of "Cosmologia Cisterciensia" in Ireland, and in Archdale, *Mon. Hibern.* 79, as Tracton or "De Albo Tractu,"

The ensuing year a convent
went from the White House to
dwell on the Hill of Lamentation
at Whitland in Ireland^a. [§.
315.]

in co. Cork, founded 1224; which appears under
the name of "Alblanda" in a document of Utho
V. in 1363 (Theiner, p. 326).

A.D. 1229. April 29. Council of Westminster.

Tenths exacted by the Pope. MATT. PARIS., *Hist. Minor*.—Exigebat [Papa Gregorius IX.] decimas omnium rerum mobilium de tota Anglia, Hybernia, et Wallia, ab universis laicis et clericis, ad guerram suam sustinendam quam contra Romanorum Imperatorem suscepserat Fridericum. [II. 315 Madden, and Wilk., I. 622.]

A.D. 1231. June 20. Windsor. Henry III. King of England to Roger Bishop of London.

Meet me at Oxford July 13, to consider the propriety of excommunicating Llywelyn.

REX EPISCOPO LONDONIENSI salutem. Cum nuper perver-
nisset ad nos certa relatio de facto Lewelini, qui in
ecclesias de terra nostra irreverenter irruere et eas
spoliare non formidans, per cædes et incendia et depræ-
dationes, quæ nequiter commisit in terra nostra, damna non modica
nobis et nostris irrogavit; signavimus magistro W. de Herbaldon,
Archidiacono de Stowe, officiario domini Cantuariensis, et quibus-
dam Episcopis de terra nostra, quod essent in occursum nostrum
apud Londoniam die Dominica proxima ante festum S. Johannis
Baptistæ, ad tractandum ibidem nobiscum de facto prædicto, et
providendum qualiter excessus tam enormis per censuram ecclæ-
siasticam condigne puniretur. Postea vero advertentes, quod nego-
tium memoratum præsentiam exigebat singulorum et universorum
Episcoporum de provincia Cantuariensi, necnon et Landavensis et
Menevensis de Episcopis Walliæ, et etiam Justiciarii nostri, et
quorundam aliorum fidelium nostrorum, qui tunc præsentes esse non
possent ad consilium nobis super prædictis impendendum; diem illum
suspendimus, illum prorogantes usque in tres septimanæ a Domi-
nica prædicta proxima ante festum S. Johannis Baptistæ: ad quem

[LLYWELYN AGAIN EXCOMMUNICATED.]

i mandavimus universis et singulis Episcopis de provincia Can*t*ensi, et prædictis Landavensi et Menevensi Episcopis, et officio domini Cantuariensis, quod occurrant nobis apud Oxoniam, imiliter Justiciario nostro, et quibusdam aliis fidelibus nostris, et prædictis nobiscum tractaturi. Paternitatem igitur vestram mus attentius, quatenus, sicut nos et bonorem nostrum diligitis, modo omittatis quin ad prædictum diem apud Oxoniam nobis rratis, sufficienter præmuniti qualiter de consilio vestro sit in lictum L[ewelinum] et complices suos pro prædictis excessibus edendum; ita quod inde Paternitati vestræ grates referre possi-speciales ^a. Teste rege apud Windelsoram XX^o. die Junii. Ædem modo scribitur aliis Episcopis de provincia Cantuariensi, Menevensi et Landavensi Episcopis ^b, et officiario Cantuariensis iepiscopi, et officiario Wintoniensis Episcopi. [Rot. Claus. 15 III., memb. 10 dorso; in Wilk., I. 629; and Shirley's Royal Letters, CCXXVIII. pp. 400, 401.]

Apud Oxoniam III. id. Julii [July 13, Episcopi omnes et alii Ecclesiarum i in Regis præsentia ipsum Leolinum cum utoribus, ecclesiarum violatorem, sub anate concluserunt" (*M. Paris., Hist. Minor.*, , ed. Madden). Richard Archbishop of Canterbury, who died Aug. 3, 1231, was at the time of this Council at Oxford; Peter des Roches, Bishop of Winchester, the Holy Land.

These two Bishops had been consecrated just both from Wales itself: Elias de Rad- Llandaff, Dec. 1, 1230 (Add. to Oyston

MS. of Lib. Landav., and Chron. at end of Exch. Domest., in Arch. Camb., 3rd Series, VIII. 278, for the year; and for the day, Ann. de Theokesb. 77 Luard); and Anselm le Gras, a nephew of W. Marshal Earl of Pembroke (Ann. Eccl. Wigorn.), to S. David's, Feb. 9, 1231 (Contin. Gervas., ap. C. C. C. Cantab. 438). Anselm's Profession is of the ordinary type, and contains no special clause. Elias was consecrated at Merton, "monachis Cantuarie reclamantibus et dicentibus quod apud Cantuariam debuit consecrari" (Ann. de Theokesb.). See under A.D. 1240, note ^a.

.D. 1236. *Constitutions of Edmund Archbishop of Canterbury*^a. § XI. um (laicus) in necessitate baptizaverit puerum, si, diligenter edente inquisitione, facta sibi fide plena, invenerit (sacerdos) um distin^cte et in forma ecclesiastica baptizasse, sive in Latino in Gallico [sive in Wallico ^b] sive in Anglico, approbet factum; utem, baptizet puerum dicendo ut supra. [Wilk., I. 636.]

dmund (with, in the first instance, the s of Coventry and of Rochester) was em- by Henry III. to negotiate a truce with yn of Gwynedd, June 30, 1234 (in , I. 213, and in Brady, App., pp. 179 d in Append. to Warrington's Wales, 586, for two years from July 25 of that year; ain, at Tewkesbury, a truce for one year

from July 25 following, upon July 11 and 12, 1236 (Letters in Rymer, 229, 230; Brady, ib.; and Warrington, ib., 587, 588).

^b These words are added in only one MS. Latin, English, and French are alone recognized by W. of Blois Bishop of Worcester in 1229 (Wilk., I. 627), and by Alexander Bishop of Coventry and Lichfield in 1237 (ib. 642).

[RESIGNATION OF THE BISHOP OF BANGOR.]

A.D. 1236. ANN. CAMB., in an.—Frater Anianus prædicavit & Cruce in West-Wallia. [p. 82, ed. Williams.]

A.D. 1236. *Resignation of Cadwgan or Martin Bishop of Bangor.*

BRUT Y TYWYSOG., in an.—Y ulwydyn honno y gellygawd y nawvet Gregori Bap Gadwgawn Escob Bangor oe Escobawt, ac y kymerwyd yn enrydedus yny crefyd gwynn ymanachlawc Dor, ac yno y bu varw ac y cladwyd. [p. 324, ed. Williams.]

That year Pope Gregory the Ninth released Cadwgan the Bishop of Bangor from his diocese, and he was honourably received into the white religious society in the monastery of Dor; and there he died and was buried. [i., p. 325.]

MADOX, *Formul.*—Notum sit omnibus sanctæ Matris Ecclesiae filiis præsentibus et futuris, quod ego Caducanus Dei gratia Episcopus, minister quondam Bangornensis, in ultima et libera voluntate mea professionem meam feci domino Stephano de Wygornia abbatii de Dora, omni propter Deum renuncians proprietati. Dedi insuper et bona voluntate mea contuli, pro salute animæ meæ, dicto monasterio de Dora omnia quæcunque habui, sive in libris sive in equis sive omnino in aliqua re, sine omni reclamacione aliquorum aliorum, in perpetuum. In hujus rei testimonium hiis litteris nostris patentibus sigillum nostrum apposuimus. [pp. 302, 303; and in *Br. Willis, Bangor, Append. IV.* pp. 186, 187.]

A.D. 1236. March 15. *Viterbo. Gregory IX. to the Bishop, Archdeacon, and Dean^a, of Worcester.*

Determine the boundaries of the Welsh sees and those of Hereford diocese. Venerabilis frater noster Herefordensis Episcopus nobis humiliter supplicavit, ut cum inter eum ex parte una, et venerabiles fratres nostros Menevensem, Landavensem, et de Sancto Asaph Episcopos ex altera, super finibus suorum Episcopatuum, quos certi limites non distinguunt, aliquando altercatio sit exorta, remedio super hoc dignaremur occurrere salutari, ut hac occasione suboriri de cætero inter eos dissensionis materiam b contingat. Illius ergo exemplo, Qui pacis et non afflictionis consilia cogitat, super hoc providere volentes, Discretioni vestræ mandamus, quatinus, prædictis Episcopis convocatis, et deliberatione cum viris providis et discretis præhabita diligent, eosdem

[WELSH BISHOP CONSECRATED ELSEWHERE THAN AT CANTERBURY.]

Episcopatus studeatis auctoritate nostra discretione prævia limitare.
Quod si non omnes, tu frater Episcope, etc. Datum Viterbii, idibus Martii anno nono. [Vatican papers, Brit. Mus. Addit. MSS. 15353, p. 345.]

* Possibly the rural Dean, possibly a mistake of the copyist. There was no Dean of Worcester at this time in the later sense of the word. Another letter in the same volume, from Gregory IX. to the Archbishop and the Archdeacon

of Canterbury, bids them warn Llywelyn to keep the peace under pain of excommunication (anno X. Epist. 62, i. e. between March 1236 and March 1237).

^b So in MS. *Leg.* "nullo modo contingat."

A.D. 1237. BRUT Y TYWYSOG.
—Ac y henryded hi ^aydadeilawd
Llywelyn ab Iorwoerth yno vanachlawg troetnoeth aelwis Llan Vaes ym Mon. [pp. 324, 326, ed. Williams.]

* Viz. of Llywelyn's wife Joan, daughter of John of England, who died at Aberfrau, and "was buried in a new cemetery" (al. "consecrated

And in honour of her ^a, Llywelyn, son of Jorwerth, built there a monastery of barefooted monks, which is called Llanvaes in Mona. [ib. 327.]

garden") "on the side of the strand, which Howel Bishop of Llanelwy" (the see of Bangor being vacant) had consecrated (*Brut*, ib.).

Before A.D. 1239. Nunnery of Llanllugan in Montgomery founded. [Grant thereto by Hugh or Howel Bishop of S. Asaph, Llanelwy Oct. 10, 1239, in *Br. Willis, S. Asaph, Append. III.*, from *Lib. Rub. Assav.*; and see *Dugd. Mon. V.* 735.]

[A.D. 1240. Boxgrave or Canterbury.] Security given by Edmund Archbishop of Canterbury to the Convent of Canterbury respecting the Consecration of Howel II., Bishop of S. Asaph ^a.

Right of Chapter of Canterbury, that suffragan Bishops should be consecrated at Canterbury and not elsewhere, not to be prejudiced by consecration of H. de Sancto Assaph Episcopi in ecclesia de Boxgrave a H. of S. Asaph at Boxgrave.

Universis sanctæ matris Ecclesiæ filiis ad quos præsens scriptum pervenerit, EDMUNDUS CANTUARIENSIS ARCHIEPISCOPUS, etc. Cum per libertatem Ecclesiæ Cantuariensis suffraganei ejusdem sine consensu Capituli Cantuariensis alibi quam in ecclesia Cantuariensi nullatenus debeant consecrari: ne consecratio venerabilis fratris H. de Sancto Assaph Episcopi in ecclesia de Boxgrave a nobis celebrata dictæ Ecclesiæ in posterum possit vel debeat præjudicare, consecrationem ipsam in eodem loco de consensu Capituli Cantuariensis fuisse celebratam præsentibus literis nostris protestamus. [Wharton, *De Episc. Assav. Append. I.*, and *Br. Willis, S. Asaph, Append. IV.*; from *Reg. Cant.*]

[TEMPORALITIES OF LLANDAFF "SEDE VACANTE" BELONG TO THE CROWN.]

* A like "Cautio" from Edmund, for consecrating the first Howel or Hugo at Reading in 1235, with one to the same effect from that Howel himself, are in the Canterbury archives, according to Wharton, *De Episc. Assar.* And one from Richard of Canterbury A.D. 1230, "de consecrat. Eliæ Landav. Episcopi extra eccles. Cantuar." (sc. Dec. 1, 1230, at Merton), is mentioned in Wharton's MSS., *Lambeth* 582, no. 97: and another from John of Canterbury A.D. 1280 for consecrating Thomas Beck of S. David's (at Lincoln upon

October 6), dated Aug. 1, 1280, ib., no. 97, and two to the same effect and of A.D. 1280 respectively from Dean and Chapter of Llandaff, thanking the Canterbury Chapter for a licence in the case of William of Radnor, deacon of Llandaff, consecrated at S. Paul's June 1257, and from William of Radnor ibid., nos. 98, 99; and another from Griffin, deacon of Bangor A.D. 1306, consecrated actually on March 26, 1307, at Carlisle, but described in the document as to be consecrated in the church of S. Mary "in prato" at Leicester, ib., no. 101.

A.D. 1240. *May 15. Gloucester.* [Treaty of peace and homage between Henry III. and David "Princeps Norwalliæ et dominus de Aberfan" on the Tuesday before S. Dunstan, 24 Henry III., at Gloucester; where "se submiserunt arbitrio venerabilium patrum O. Sancti Nicholai in carcere Tulliano diaconi Cardinalis Apostolicæ sedis legati, Warrington. et Norwich. Episcoporum, et nobilis viri R. Comitis Pictaviæ et Cornubiæ fratris ipsius domini Regis, et Johannis de Monemont, ex parte ipsius domini Regis; et venerabilis patris Episcopi de Sancto Asaph, Idenenct Vaghan, et Eynguan Vaghan, ex parte praefati David," etc. [Rymer, I. 239, 240; Warrington, App. 588, 589.]

A.D. 1241. *Claim by the Crown to the Temporalities of Llandaff, "sede vacante," as against the Lords of Glamorgan.*

I. ABBREV. PLACIT. — Idem [sc. G. Marescall Com. Penbrok.] summonitus fuit eodem die et loco, ad ostendendum, si quod jus habet in custodia Landavensis Ecclesiæ vacantis^a; et ad illud prosequendum si voluerit. Et Comes venit, et dicit quod nichil juris clamat in praedicta custodia nomine suo, nisi ratione terrarum Ricardi de Clare in Glamorgan; quarum custodiam dominus Rex ei vendidit usque ad plenam etatem praedicti Ricardi, unde ipse habet cartam domini Regis. Et unde dicit, quod praedictus Ricardus et alii Barones in provincia illa, vacante sede illius Episcopatus et cuiuslibet alterius, debent singuli ipsorum habere custodiam terrarum quæ de ipsis tenentur, salva solummodo domino Regi dignitate Crocie. Et ideo provisum est, quod rotuli cancellariæ queruntur: et si inveniatur quod dominus Rex vendidit Comiti praedictam custodiam, habeat eam secundum quod ei illam vendidit; et si Comes plus sibi attraxerit quam dominus Rex ei vendidit, dominus

[TEMPORALTIES OF LLANDAFF "SEDE VACANTE" BELONG TO THE CROWN.]

rquiret se versus eum. Præterea provisum fuit, quod, si Regi placuerit, fiat inquisicio in partibus Marchiæ per et ballivos ipsius domini Regis, si Barones Marchiæ, vacan-dibus Episcopatum, debeant habere custodiam terrarum itus que de ipsis tenentur, ita quod domino Regi nichil t nisi solummodo dignitas Crocie b. [25 H. III. Rot. 17 in 109 a. ed. 1811.]

Elias died May 6, 1240 (*Ann. Theodo*is actual successor was not consecrated

"Gulielmus de Christi Ecclesia," bp of Llandaff after the death of Elias (3 id. Maii 1240), resigned some- 1244; in which year a Congè ed for the see as vacant "per re-

Gul. de Christi Ecclesia" (*Pat. I. memb. 3*), and his successor W. de the Royal Assent July 17, 1244. record of the consecration of Will. urch. The Excheq. Domesday Chron. b., 3rd Series, VIII. 279) omits the ord, but states that De Burgo was issata W. de Christi Ecclesia" [sc. und in mentioning E. de Radnor's , "cui successit Will. de Burgo." tree letters of Will. of Christ Church bish of Chichester, calendared in the of the Deputy Keeper of the Public 44 (p. 79, nos. 775-777), which o have been employed upon the ess in Wales.

additions to the Owston Lib. Lan-is an account, in Norman French, sive Lords of Glamorgan, who held ities of Llandaff, "sede vacante:" n the 15th century, and already e on A.D. 1126. It is there er the passage there quoted, that loucester held them between Urban (1134-1140); and William his Uchred and Nicolas (1148), and death of Nicolas in 1183, in which also died himself. It is not stated

to whom they then devolved, from 1183 to the consecration of William of Saltmarsh in 1186: but between William of Saltmarsh and Henry of Aber-gavenny (1191-1193), they were held by John "de Morteyn" (i. e. [afterwards] King John), in right of his wife Isabella youngest daughter of William of Gloucester; between Henry (who "fist les XIIIJ. prouendres," i. e. prebends) and William of Goldclive (1218, 1219), and again on the death of William in Feb. 1230, by Gil-bert de Clare Earl of Gloucester, who had in-herited the Earldom and Lordship through the second daughter of William, and who himself died in 1230: and then by Richard de Clare, Gilbert's son, a minor and ward of Henry III., until the consecration of Elias de Radnor in December 1230: by Gilbert le Mareschal Earl of Pen-broke as guardian of Earl Richard, between Elias and William de Burgo (1240-1245): and by Richard de Clare in his own right, between W. de Burgo and John de la Ware (1253, 1254), and again between John de la Ware and Wil-liam de Radnor (1256, 1257): lastly, by Gil-bert de Clare, Richard's son and heir, between Will. de Radnor and Will. de Breuse (1265, 1266), and between Will. de Breuse and John of Monmouth (1287-1297).

If this statement be correct, the King must have conceded, not only his particular right of wardship sold to Gilbert Earl of Pembroke, but his general right. But at any rate, Edward I. certainly claimed and vindicated the right of the Crown, in the interval before Bishop John of Monmouth: see below under A.D. 1290, 1295.

INAL. DE THEOKESB., in an. 1243.—Vacante sede Landavensi, Mauricio Archidiacono ejusdem loci, agente etiam domino transmarinis, Ricardus de Clare dominus de Glamorgan te dominationis suæ dedit Archidiaconatum dicti loci Ra-Novo Castro, quibusdam canonicis consentientibus, quibus-; qui aliquandiu illum tenuit et proventibus gaudebat. Sed temporis per Regios procuratores in Anglia substitutus est installatus, quod prædictus Radulfus patienter sustinuit,

[TEMPORALIES OF LLANDAFF "SEDE VACANTE" BELONG TO THE CROWN.]

nolens aliquam movere controversiam propter dominum suum dictum Ricardum de Clare, qui nondum suscepit saisinam terræ suæ in Anglia. Dictus vero Archidiaconus ordinavit quemdam vicarium in Capella Sancti Johannis de Kardif, ob cuius gravamen R. de Derby, tunc Prior dicti loci, præsentiam domini Papæ appellavit, et ad tuitionem appellationis suæ Capitulum Cantuarie. Et Henricus Prior noster dictum locum adivit, ut dictam tuitionem ad judices impeararet, circa festum Sancti Michaelis. [131 Luard.]

A.D. 1241. *Excommunication of David Prince of North Wales by Richard Bishop of Bangor.*

MATT. PARIS., *Hist. Angl.* (in an. 1241).—[David broke faith with the Bishop by keeping his brother Gryffydd in prison,] propter quod facinus Episcopus iste recessit a Wallia, ipso David excommunicato. [p. 569, Wats 1640.]

* David surrendered Gryffydd to King Henry III. before Michaelmas 1241 (*M. Paris, &c.*).

A.D. 1241. Aug. 29. *Bishops of Bangor and S. Asaph guarantee the submission of David to Henry III.*

I. MATT. PARIS., *Hist. Angl.* (in an. 1244).—[David, Prince of North Wales, binds himself to set free his brother Gryffydd, and also to other terms of submission to Henry III., and that he will render to Henry "omnia homagia quæ dominus Johannes Rex pater suus habuit et quæ dominus Rex de jure habere debet, et specialiter omnium nobilium Wallensium," etc. etc., "apud Alnetum juxta fluvium Elvey de Sancto Asapho in festo Decollationis S. Johannis Baptistæ anno prædicti domini Regis Henrici vigesimo quinto.] Et ad omnia firmiter tenenda ego David juravi super crucem sanctam quam coram me feci deportari. Venerabilis etiam pater Howelus^a, Episcopus de Sancto Asapho, ad petitionem meam firmiter promisit, in ordine suo, quod hæc omnia prædicta faciet et procurabit modis quibus poterit observari. Edenevet siquidem Wangan [Vaughan] per præceptum meum illud idem juravit super crucem prædictam. Actum ut supra b. Præterea concessi pro me et hæredibus meis, quod si ego vel hæredes mei contra pacem domini Regis vel hæredum suorum vel contra articulos prædictos aliquid attentaverimus, tota hæreditas nostra domino Regi et hæredibus suis incuratur. De quibus omnibus et singulis supposui me et hæredes meos

[DAVID OFFERS TO HOLD WALES OF THE POPE.]

jurisdictioni Archiepiscopi Cantuariensis et Episcoporum Londinensis^c, Herefordensis, et Coventrensis, qui pro tempore prærerunt; quod omnes, vel unus eorum quem dominus Rex ad hoc elegerit, possit nos excommunicare, et terram nostram interdicere, si aliquid contra prædicta attentaverimus. Et procuravi, quod Episcopi de Bangor et de Sancto Asaph chartas suas domino Regi fecerunt, per quas concesserunt quod omnes sententias tam excommunicationis quam interdicti, a prædictis Archiepiscopo, Episcopis, vel aliquo eorum feras, ad mandatum eorum exequentur^d." [pp. 625, 626, Wats. See also p. 570.]

^a In *Rymer* "Hugo." But both Howels are latinized into "Hugo."

^b i. e. "apud Alnetum juxta fluvium Elwey de Sancto Asaph, in festo Decollationis Sancti Johannis Baptiste, et crastina die renovatum apud Rothelan. in tentorio domini Regis, anno regni predicti domini Regis Henrici vicesimo

quinto" (*Rymer*, I. 242, who has the document at length).

^c *Rymer* adds "Elyensis."

^d The documents are at length in *Rymer*, I. 242, 243, dated at "Rothelan. in tentorio ipsius domini Regis," Aug. 31.

II. A.D. 1241. Aug. 31. *Rhuddlan*.—DAVID FILIUS LEWELINI QUONDAM PRINCIPIS NORWALLIÆ, salutem. Noverint universitas vestra me spontanea voluntate mea pepigisse domino meo Henrico Dei gratia Angliæ [Regi], quod ego et hæredes mei eidem domino Regi et hæredibus suis omnibus diebus vitæ nostræ constanter et fideliter serviemus etc. Hanc autem pactionem et concessionem sigilli mei appositione roboravi, et ad majorem hujus rei declarationem venerabiles patres Bangorensem^a et de S. Asaph Episcopi ad petitionem meam præsenti scripto sigilla sua apposuerunt. Actum apud Rothelan. tricesimo primo die Augusti^b. [*Warrington, Wales, App.* p. 594.]

^a So in *Warrington*.

^b The Welsh nobles signed similar "charters," given in *Matt. Paris*, pp. 624, 625, dated either "die Lunæ ante Assumptionem," or "crastino Assumptionis beatæ Mariæ, anno regni

Regis Henrici XXV.," and subjecting themselves "jurisdictioni domini Herefordensis Episcopi et domini Coventrensis et Lath. [leg. Lich.] Episcopi, vel alterius eorum," in case of violation of truce or compact.

A.D. 1244. *David Prince of North Wales intrigues (unsuccessfully) with Pope Innocent IV. to hold his principality of him.*

I. MATT. PARIS., *Hist. Angl.*.—Eorum temporum curriculo David princeps North-Wallie, timens vehementissime impetus Regis Anglorum, contra eum merito commotos, misit ad dominum Papam nuncios solennes; per quos ei significavit, quod se suamque terram

[DAVID OFFERS TO HOLD WALES OF THE POPE.]

totam contra Regis Anglorum jus contuendam Ecclesiæ Romane resignavit, ipsi tamen David tenendam suisque hæredibus, reddendam inde annuatim quingentas marcas. Et literas super hoc, nacta occasione justitiæ, non sine maximæ pecuniæ effusione, meruit obtinere, sub hac forma:—

Illustri viro domino Henrico. Dei gratia Regi Anglorum etc., ABBATES HABERCONMIÆ ET DE KEMERE CISTERCIENSIS ORDINIS, INQUISITORES DATI A DOMINO PAPA, salutem in Domino. Mandatum domini Papæ recepimus in hæc verba:—

[A.D. 1244. July 26. Genoa.]—INNOCENTIUS EPISCOPUS SERVUS SERVORUM DEI dilectis filiis Abbatibus de Haberconmia et de Kemere^a, Cisterciensis Ordinis, Bangorum diocesis, salutem et Apostolicam benedictionem. Ex parte dilecti filii nostri, nobilis viri David, Principis North-Walliae, fuit propositum coram nobis, quod cum inter ipsum, quem parentes ejus in alumnum Romanæ Ecclesiæ donaverunt, et charissimum in Christo filium nostrum Regem Anglorum illustrem, bellum longo tempore perdurasset; tandem, postquam fuit in venerabilem fratrem nostrum Episcopum de Sancto Asaph et collegas ipsius de stando hinc inde eorum arbitrio super omnibus querelis, juramento a partibus præstito, concorditer bonis viris mediantibus compromissum, idem Rex, non attendens quod pendentे illorum arbitrio sibi super hoc aliquid attentare non licebat, in prædictum Principem ex insperato hostiliter irruit; [et] ad præstandum quod super prædictis, de quibus compromissum fuit et juratum, ac aliis ipsius Regis, mandare per vim compulit, et metum, qui cadere poterat in constantem. Cum igitur ea, quæ vi et metu fiant, carere debeant robore firmitatis, Discretioni vestræ per Apostolica scripta mandamus, quatenus, inquisita super hoc diligentius veritate, si rem inveneritis ita esse, autoritate nostra prædictum Principem ab observatione sic extorti juramenti penitus absolventes, sententia, si qua occasione hujusmodi in ejus personam vel terram ab aliquo forsan lata fuerit, juxta formam Ecclesiæ sine difficultate qualibet, sicut justum fuerit, relaxetis. Testes vero, etc. Datum Januæ, septimo calend. Augosti, pontificatus nostri anno secundo.

Hujus igitur autoritate muniti, vobis mandamus, quatenus in Vigilia Sanctæ Agnetis Virginis^b apud Keyrus^c in ecclesia^d Gustefend coram nobis compareatis, super contentis in autentico dicto Principi responsuri, si vobis videritis expedire.—

Hæc cum ad audientiam domini Regis et suorum magnatum perve-

[DAVID OFFERS TO HOLD WALES OF THE POPE.]

nerunt et cito post ad notitiam aliorum principum fama referente pervolarunt, indignati vehementer, ipsum Regem non attendere hujusmodi mandata persuadentes, ad hostile certamen animabant; et ut ipsum David sine dilatione impeteret, accelerabant. Quod cum cognovisset dominus Papa, conniventer hæc omnia dissimulabat, præmio tamen quod acceperat ab ipso David non restituto^c. [pp. 65¹, 65², Wats.]

^a Aberconway and Cymer.

^b Jan. 20, 1245.

^c Caerwys, in Flintshire.

^d Maesmynan near Caerwys was the residence of Owen, David's son. The name in the text rather suggests Llangustenin.

^e "David volens collum suum de sub jugo fidelitatis domini Regis excutere, ad alas Papalis pro-

tectoris confugit, spondens se tenere Walliæ partem cum contingentem ab ipso Papa" (viz at 500 marks' annual rent). "Cui favit Papa" (*Id., ib. p. 626*). "David, decepta curia domini Papæ, Regem Angliæ fecit ante Snowdone citari, ut sic a subjectione sua posuit erui" (*Ann. de Dunstapl.*, in an. 1245; ap. *Ann. Monast. III. 168*).

II. A.D. 1244. April 8. Lyons. Innocent IV. to the Bishops of Ely and Carlisle.

Reverse all that
the Abbats may
have done. INNOCENTIUS EPISCOPUS SERVUS SERVORUM DEI, venerabilibus fratribus [Hugoni] Elien. et [Waltero] Karleolen. Episcopis, salutem et Apostolicam benedictionem. Exposuit nobis dilectus filius magister Laurentius de Sancto Martino, nuncius carissimi in Christo filii nostri [Henrici,] Angliæ Regis illustris, quod nobilis vir David, qui se pro principe Norwalliæ gerit, cujusque progenitores vassalli Regum Angliæ, prædecessorum Regis ipsius, a tempore cuius non extat memoria, extiterunt, nobis falso suggerens quod Romanæ Ecclesiæ a suis parentibus datus fuerat in alumpnum, dictusque Rex eum, quod suis pareret mandatis, jurare compulerat per vim et metum, qui cadere poterat in constantem, ad de Haberconnuum et de Keni', abbates Cisterciensis Ordinis, Bangoren. diocæsis, nostras obtinuit litteras destinari, ut eum ab hujusmodi juramento penitus absolventes, interdicti et excommunicationis sententias, siquæ hac occasione in ejus personam vel terram forsitan essent latæ, absque difficultate relaxare curarent. Unde, cum ex hoc ipsi Regi dispendium et eidem regno scandalum possint gravia generari, petiit idem magister super hiis a nobis paterna sollicitudine provideri. Volentes igitur tot imminentibus periculis obviare, Fraternitati vestræ per Apostolica scripta mandamus, quatinus, quicquid per præfatos abbates in hujusmodi negotio dictarum auctoritate littoralium est actum, in irritum revocantes, siquid ulterius per eosdem in negotio ipso attemptari contigerit, denuntietis illud penitus non

[DAVID OFFERS TO HOLD WALES OF THE POPE.]

tenere. Siquid vero juris præfatus David super hiis habere se putat, nos eidem justitiam non negabimus, cum fuerimus requisiti. Quod si non ambo hiis exequendis potueritis interesse, alter vestrum et nichilominus exequatur. Dat. Lugdun., sexto id. Aprilis, pontificatus nostri anno secundo. (*Sigillo plumbico a filio canabes.*)—[Rymer, I. 255.]

A.D. 1244. Nov. 29. Marlborough. Henry III. King of England to
Walter Bishop of Worcester.

Excommunicate David Prince of North Wales, according to compact, for breach of faith. REX, etc., *W[altero] eadem gratia Wigorn. Episcop[us]*, salutem. Cum David filius Lewelini quondam Principis Norwalliæ submiserit se et omnes alios Walenses qui sibi adhærent et eorum terras jurisdictioni venerabilium patrum Cantuariensis Archiepiscopi et quorundam suffraganeorum ipsius, vel aliquorum ex ipsis in solidum, quorum nos ipsi examen eligere vellemus; quod, si a forma pacis inter nos et ipsum initæ aliquando resiliret, liceret eisdem Archiepiscopo et Episcopis, vel quibusdam eorum, quos nos eligeremus, per sententias excommunicationis et interdicti ipsum David et alios Walenses sibi adhærentes cohercere, donec ad condignam satisfactionem venirent; et super hoc corporale præstitisset sacramentum: nos, quia predictus David cum quibusdam complicibus suis terram nostram et baronum nostrorum, spreta sacramenti sui religione, hostiliter invasit, cohercionem super hoc invocavimus venerabilem patrum B[onifacii] Cantuar. electi et P[etri] Hereford. Episcopi. Qui cum profecti sunt ad curiam Romanam, suam vobis jurisdictionem in hac parte, per litteras suas patentes, quas vobis mittimus simul cum transcripto litterarum ipsius David, demandaverunt exequendam. Super quo Paternitatem vestram rogamus, quatinus prædictum David et complices suos et fautores debita feriatis, auctoritate prædicta, cohercione; ut super eo, quod contra formam pacis prædictæ inter nos et nostros attemptavit, debitam non effugiat vindictam. Teste apud Marleberg., vicesimo nono die Novembris. [Close Rolls 29 Hen. III, memb. 18, num. 19 dorso; in Rymer, I. 258; and Pryme, Records, II. 621^a.]

* The Welsh Barons also were summoned Jan. 6, 1245, to appear at Westminster the morrow of Ash-Wednesday to answer "de homicidiis, incendiis," etc. etc. (Rymer, s.v.)

[BISHOP OF LLANDAFF EXCUSED FROM ATTENDING THE COUNCIL OF LYONS.]

A.D. 1245. May 20. Lyons. Bull of Innocent IV. excusing various English and Welsh Prelates from attendance at the Council of Lyons.

INNOCENTIUS EPISCOPUS etc. charissimo in Christi filio Regi Anglorum etc., salutem et Apostolicam benedictionem. Erga personam tuam etc. Sane per dilectum magistrum Laurentium, nuncium tuum apud eadem Apostolicam constitutum, et per litteras regias, a nobis humiter postulasti, ut Carleolensem Episcopum etc., et venerabilem fratrem nostrum Episcopum Landavensem^a omnibus bonis Episcopatus sui per inimicos regios denudatum, et dilectos filios etc., ne ad concilium veniant, quod in instanti festo Nativitatis beati Johannis Baptistæ Deo dante celebrabimus, haberemus benigne ac misericorditer excusatos. Nos itaque Celsitudinis regiae regnique tui propens affectantes commodum et quietem, devotioni tuae præsentium auctoritate concedimus benignitate postulata etc. Datum Anglomi, XIII. cal. Junii, pontificatus nostri anno secundo. [Rymer, 259.]

^a William de Burgh, who became blind in 1246 (Matt. Paris, 863). See also below, p. 474.

A.D. 1246. Nov. 15. Marlborough. Advowsons in Wales formerly belonging to the Welsh Princes, claimed by right of conquest by the Kings of England.

Henricus de Bretun habet literas de præsentatione ad ecclesiam Sancti Michaelis de Kery vacantem, et ad donationem Regis speciem ratione conquestus Regis de terris quæ fuerunt L. quondam principis Norwalliæ in Sutwallia, et diriguntur Episcopo Menevensi. Teste Rege apud Merleberg, decimo quinto die Novembris. [Prynne, Deeds, III. 104; from Rot. Pat. 31 Hen. III. memb. 9 intus.]

A.D. 1247. January 11. Lyons. Privilege granted by Innocent IV. to the Bishop of S. David's.

INNOCENTIUS EPISCOPUS SERVUS SERVORUM DEI venerabi fratri Episcopo Menevensi salutem et Apostolicam benedictionem. Tuæ pacis querentes commodum et quietis, libenter illa tibi concedimus per quæ materia submota gravaminis tui status tranquillitas procuretur. Hinc est, quod nos, tuis gravaminibus occurrere cupientes remedio

[A WELSH BISHOP AT S. DAVID'S.]

gratiæ spiritualis, auctoritate tibi præsentium indulgemus, ut ulta duas dietas a civitate Menevensi non possis de cætero per literas Apostolicas in causam trahi quæ de hac indulgentia plenam nos fecerint mentionem. Nulli ergo omnino homini liceat hanc paginam nostræ concessionis infringere, vel ei ausu temerario contrarie. Si quis autem hoc attemptare præsumpserit, indignationem omnipotentis Dei et beatorum Petri et Pauli Apostolorum Ejus se novet incursum. Dat. Lugdun., tertio idus Januarii, pont. nostri anno quarto. [Harl. MSS. 1249, p. 167.]

A.D. 1247. *Miserable condition of the Welsh Church.*

MATT. PARIS., *Hist. Angl.*—Arctabatur Wallia eisdem diebus, cœstante eorum cultura, commercio, et pecudum custodia pastorali; et cœperunt consumi inedia, Anglorum (et inviti) legibus incurvati. Emarcuit antiqua eorum superba nobilitas, et etiam virorum ecclesiasticorum cythara conversa est in luctum et lamenta. Obiit ergo quasi præ dolore contabescens Episcopus Menevensis, id est, Sancti David^a. Episcopus vero de Landaf, Willelmus^b, cæcitate percutitur. Episcopus de Sancto Asaf^c, et Episcopus de Bangor^d, de structis Episcopatibus cæde ac incendio, mendicare ut de alieno viverent cogebantur. [p. 739.]

^a Anselmus Crassus died 1247, "tabefactus a tribulatione," etc. (Matt. Paris, *ib.* p. 742).

^b W. de Burgo died 1253, having suffered under a "septenuis cæcitas" (Matt. Paris, *ib.*

868). He was only consecrated Feb. 19, 1245.

^c Howel ap Edoever died 1247.

^d Richard, who deserted his see in 1248: see below.

A.D. 1247. *A Welsh Bishop again at S. David's.*

MATT. PARIS., *ib.*—Electus est in eundem [Menevensem] Episcopatum magister Thomas cognomento Wallensis, eo quod in Wallia fuerat oriundus, Lincolniensis Ecclesiæ Archidiaconus. Cui etiam electioni dominus Rex gratanter consensit et electum acceptavit, non multum constituens super hoc difficultatis, cum exilis fuerit Episcopatus^a. [pp. 739, 740.]

^a Worth only 20 marks annually in the year 1200, acc. to *Gir. Camb.*, *De J. et S. Menev. Eccl., Dist. VII.*; *Opp. III.* 344. In A.D. 1259, the Statutes of Richard de Corron (Rich. de Carew) appoint, that "constituatur etiam aliquis discretus procurator Capituli Menevensis, in Hyberniam mittendus pro recuperandis terris Capituli Menevensis ibidem alienatis cum arre-

ragiis" etc. (Harl. MSS. 1249, p. 8). Thomas's Profession, when consecrated in 1248, was of the ordinary form, containing no ~~missus~~ clause. He was at Westminster May 12, 1252, when the solemn sentence of excommunication was pronounced against violators of the Great Charter (*Wilk.*, I. 703).

[CONSENT OF THE CROWN NECESSARY TO THE ELECTION OF A BISHOP.]

A.D. 1248. *Welsh Bishop a refugee in S. Alban's Abbey.*

MATT. PARIS., *ib.*—Eodemque tempore venit ad Sanctum Albanum dominus Episcopus de Bangor Richardus, ut eidem depauperato sinus pateret misericordiæ; et ibidem cum domino Abate, donec Episcopatus ejus, qui per bellum destructus erat, aliquantulum restauraretur, habitaret^a; et ipse cum clericis suis a pressuris, quæ circumderant eos (sicut quondam Hertfensis Episcopus [John, Bishop of Ardfert], qui et ibidem per circiter viginti annos commorans honificice sustentabatur), respiraret. [p. 742.]

^a Richard was still at S. Alban's in 1254 (*Matt. Paris, ib. p. 884*). He was at London on Christmas Day 1257, when Richard the King's brother was elected King of the Romans (*Id., ib. p. 940*) and at S. Alban's again on the octave of S. Stephen of the same year (Jan. 2, 1258) at the “inventio mauseoli S. Albani”

(*Id., ib. p. 942*), but he had returned to his diocese by 1265 (see below under that year). John of Ardfert died in 1245 (*Matt. Paris*). The whole of Perfeddwlad, from Dee to Conway, was surrendered absolutely by the Welsh princes to Henry April 30, 1247 (*Rymer, I. 267*).

A.D. 1248^a. Feb. 19. ANN. MENEV.—Terræ motus magnus fuit in Britannia et Hybernia, quo terræ motu magna pars ecclesiæ Menevensis corruit, et plura ædificia in patria, et rupes scissæ sunt, XI. cal. Marcii. [*Wharton, A. S. II. 650*. And so also the *Brut y Tywyssog.* and *Ann. Camb.*]

^a About the same time, or just before, the first Lady Chapel was elected in the Cathedral, with a foundation (by Bishop Anselm, who died in 1247) for a chaplain who should daily

say a mass in honour of the Blessed Virgin (*Jones and Freeman, S. David's, 100, 155.* from the *Lb. Statut.* [*Harl. MSS. 1249*] of S. David's Cathedral).

A.D. 1249. Sept. 15. *Bishop Anian elect of S. Asaph^a and the Dean and Chapter of S. Asaph recognize the right of the Crown to licence, and to consent to, the election of a Bishop.*

I. *Omnibus Christi fidelibus ad quos etc., È[INIAN] DEI GRATIA ELECTUS DE S. ASAPH ET EJUSDEM LOCI CAPITULUM, salutem in Domino. Consuetudini antiquæ et dignitati quas illustris Rex [Angliæ] habet et progenitores sui habuerunt in Ecclesia Anglicana, de petenda licentia eligendi vacantibus Episcopatum sedibus, et de requirendo assensu regio post factam electionem, obviare nolentes, protestamur et recognoscimus, quociens Ecclesia nostra pastore vacaverit, ab illustri domino Rege Angliæ et heredibus suis debere reverenter petere*

[INDULGENCE GRANTED BY THE BISHOP OF S. ASAPH IN OXFORDSHIRE.]

licentiam eligendi, et post electionem factam assensum eorum require; et ne super hoc futuris temporibus dubitetur, presenti scripto sigilla nostra fecimus apponi. Actum etc. apud S. Asaph, in crastino Exaltationis Sanctæ Crucis, 1249. [Close Rolls 33 Hen. III., memb. 12 dorso; in Prynne, Records, II. 727; and Br. Willis, S. Asaph, App. V.]

* He was consecrated before Dec. 1 (Wharton, De Episc. Assav., from the *Llyfr Coch Aesau*).

II. *The same executed by the Dean and Chapter separately from the Bishop in a distinct deed.*—Omnibus etc. DECANUS ET CAPITULUM DI SANCTO ASAPH [verbatim as the preceding, and with same date.]—[Patent Rolls 33 Hen. III., memb. 3; in Prynne, Records, II. 726, 727.]

A.D. 1250. July 10. *Indulgence granted by the Bishop of S. Asaph.*

MADOX, *Formul.*, Grants no. DXLII.—*Universis Christi fidelibus ballitteras inspecturis vel audituris, A[NIANUS] DIVINA MISERACIONE DI SANCTO ASAPH EPISCOPUS, salutem in Domino sempiternam. De omnipotentis Dei misericordia, et beatæ Mariæ semper Virginis et beatorum Apostolorum Petri et Pauli omniumque Sanctorum meritis, confidentes, omnibus vere contritis et bene confessis, qui causa orandi vel offerendi devote accesserint ad altare capellæ de Brueria;* quod in honorem beatæ Mariæ semper Virginis et gloriosissimi Edmundi Confessoris consecravimus, tresdecim dies de injuncta sibi poenitentia misericorditer relaxamus. In cuius rei testimonium huic scripto sigillum nostrum fecimus apponi, anno Domini M.CC. quinquagesimo, die Dominica proxima post festum Translationis Sancti Thomæ Martyris. [p. 309.]

* Bruerne in Oxfordshire.

A.D. 1250. *Michaelmas. Suits respecting Advowsons. etc. claimed for the King's Court as against the Bishop's; the Bishop however being judge of the fitness of the clerk presented.*

KERMED.—Thomas Episcopus de Sancto David attach. fuit ad respondentum Mereduk fil. Ros de placito, quare tenuit placitum in curia Christianitatis de furcis levat. in terra ipsius Mereduk in Keytheynoc, quod spectat ad coronam et dignitatem domini Regis, etc. Et unde

[SUITS RESPECTING ADVOWSONS CLAIMED FOR THE KING'S COURTS.]

queritur, quod cum detulisset ei litteras prohibitionis apud Kermerd., ubi fecit ordines suos, dictus Episcopus nichilominus tenuit dictum placitum postea in curia Christianitatis; unde dampnum habet ad valenc. etc. Et inde producit sectam, etc. Et Episcopus venit et defendit vim, etc. Et dicit defend. quod nunquam tenuit placitum de furcis levatis in curia Christianitatis etc. Et hoc bene defend. contra ipsum et sectam suam. Et ideo cons. est, quod vad. legem suam se 12 manu. Et veniat cum lege die Pasch. in 15 dies: pleg. de lege Willielmus Hay et Willielmus de Wilton. Et ad diem illum venit dictus Episcopus et sufficien. fecit legem suam. Et ideo consideratum est, quod Episcopus inde sine die. Et Mereduk in misericordia.

IBIDEM.—Idem Episcopus attach. fuit ad respondend. prædict. Mereduc de placito, quare ad præsent. ipsius Mereduc non admisit idoneam personam ad ecclesiam de Landeveny, cuius ecclesiæ advocationem idem Mereduc disrationavit versus ipsum Episcopum per assisam ultimæ præsentacionis inter eos captam, coram ballivo de Kermerd., sicut ei dominus Rex alias mand. etc. Et unde queritur, quod cum secutus fuit breve domini Regis ultimæ præsentacionis in curia de Kermerd. versus ipsum Episcopum de advocatione prædictæ ecclesiæ, et dicta assisa ibidem capt. fuit; ita quod per assisam illam recuperaverit seisinam suam, et habuit breve domini Regis ad ipsum Episcopum, quod ipse admitteret idoneam personam ad præsentationem suam; dictus Episcopus recusavit idoneam personam admittere, in præjudicium et destructionem coronæ et dignitatis domini Regis, et ad dampnum ipsius Mereduc. C. libr. etc. Et Episcopus venit et defendit vim etc., et dicit, quod non debet hic in curia laicali respondere. Quia dicit, quod examinatio personæ utrum sit idonea vel non, mere spirituale est, et ad forum suum spectat; nec vult, nec debet, inde hic respondere. Præterea dicit, quod placitum de advocationibus ecclesiarum in partibus suis est mere spirituale, et ipse et prædecessores sui semper placitaverunt prædictum placitum; unde non vult, nec debet, de illo placito hic respondere nec parere nec facere inde ad mandatum domini Regis, licet placitum illud deducatur in curiam domini Regis. Et quia dominus Rex est in seiseina de placitis advocationum ecclesiarum in curia sua per totum regnum suum, ita quod omnes Episcopi postquam loquela inde deducta sit in curia domini Regis debent ad mandatum Regis idoneam personam admittere; et dominus Rex non petit quod ipse Episcopus

[SUITES RESPECTING ADVOWSONS CLAIMED FOR THE KING'S COURTS.]

respondeat de examinatione idoneitatis; quia, si unus non idoneus presentatus sit, admittat alium qui sit idoneus; set tamen^a quod ad mandatum suum de loqueliis deductis in curia sua idoneum clericum admittat, etc. Et ipse Episcopus dicit, quod non vult hic inde respondere, nec mandato Regis parere, set dicit, quod ipse vult habere dictum placitum in curia sua; quod est manifeste contra coronam et dignitatem domini Regis, et ad exheredationem domini Regis; et Episcopus non vult aliud dicere: consideratum est, quod praedictus Episcopus est indefensus in curia domini sui; et praedictus Meredec recuperet dampna sua, et Episcopus in misericordia: et dominus Rex provideat sibi de jure suo, etc.

(Postea præceptum est ballivo de Kermerden,) quod distingat Episcopum per baroniam, quod admittat idoneam personam, etc. Et dampna taxata sunt ad XX. marc., et mandatum est dicto ballivo quod fac. denar. levavi etc.

WALL. §. Idem Meredec per eundem attur. opt. se 4 die versus eundem Episcopum de placito, quare tenuit placitum in curia Christianitatis de furcis levatis in terra ipsius Meredec in Keythecnot, quod spectat ad coronam et dignitatem domini Regis, etc. Et quare tenuit placitum in eadem curia de laico feodo ejusdem Meredec in eadem villa, contra prohibitionem, etc. Et ipse non venit etc. Et Vic mand., quod Episcopus attach. fuit per Tankard. de Hosp. et Johannem Dumeit. Ideo ponatur per mel. pleg. et quod sit ad eundem terminum. Et primi, etc.

KERMERD. §. Dies datus est Meredec filio Ros, per attur. suum quer., et Episcopo Menevensi, de placito, quare secutus est placitum in curia Christianitatis de advocatione ecclesiæ etc.; et de placito, quare non admisit, etc.; a die Sancti Michaelis in 15 dies. Et prohibitum est praedicto Episcopo, ne sequatur dictum placitum infra dictum tempus. Et si occasione praedictorum placitorum promulgavit sententiam in ipsum et homines suos, quod interim absolvat eos, etc. [Placit. Term. S. Mich. a. 34 Hen. III. ; in Prynne, III. 106 b, 107 a.]

^a Leg. "tantum."

A.D. 1251. Bishop to signify to the Crown in a case of bastardy, whether the person was legitimate or not.

Question of Bas-
tardy referred to
the Bishop to
determine.

I. Mandatum est magistro E. de Len. Offic. Cantuar, quod, quia R.^a Landavensis Episcopus significavit Regi, quod Meredec filius Griffini de legitimo matri-

[BISHOP TO DECIDE QUESTIONS OF BASTARDY.]

monio cœpit originem, in causa quæ vertitur coram ipso super bastardia ipsius Mereduc, non procedat; quia, si ulterius procederet, hoc esset contra legem terræ et ad exhaerationem ipsius Mereduc. Teste etc. [Prynce, Records, II. 782, from Rot. Claus. 36 Hen. III., memb. 23 dorso.]

* So in Prynne. It should be W., viz. William de Burgh.

II. A.D. 1251. Nov. 14. Henry III. King of England to William de Burgh Bishop of Llandaff.

REX, W. Landavensi Episcopo, salutem. Quod justiciarii nostri de Banco nomine nostro Paternitati vestræ demandaverunt, inquisitionem facere de legitimatione Mereduc filii Griffini, ex nostra conscientia non emanavit; cum alias nobis ad mandatum nostrum significastis ipsum legitimum esse et de legitimo matrimonio natum; unde non est necesse quod super hoc iteratam facias inquisitionem. Teste Rege apud Evesham, XIV. die Novembris. [Prynce, ib., from Rot. Claus. 36 Hen. III., memb. 32 dorso.]

A.D. 1252. July 9. Perugia. Pope Innocent IV. to Henry III. King of England, on behalf of the Bishop of S. David's, respecting jurisdiction in questions of Patronage.

Leave the Bishop of S. David's to decide questions of patronage in his diocese in his own court.

INNOCENTIUS EPISCOPUS, SERVUS SERVORUM DEI, carissimo in Christo filio [Henrico] Regi Anglie illustri, salutem et Apostolicam benedictionem. Late patet, quod ad extollenda justorum præconia, prospiciens e cœlo, justitia erexit in populis regnantium solia et aliorum principum potestates; nec etiam latet, si diligenter inspicitur, quod potissime ad laudem bonorum terrenæ jurisdictionis recipiunt gladium regalis fortunæ fastigio præsigniti. Quæ utique antiqui Reges et principes diligentius attendentes, ac considerantes provide quod viri ecclesiastici præ aliis sunt pietatis operibus et Divinis obsequiis deputati, ipsos et Ecclesiam multis libertatum privilegiis munierunt; quamquam a Domino, dicente Apostolis et in personis eorum aliis assumptis in sortem Dominicam, Qui vos tangit Me tangit, specialis privilegii receperint munimenta.

Sane venerabili fratre nostro Episcopo Menevensi accepimus, conquerente quod, cum usque ad hæc tempora ipse ac prædecessores ejus

[JURISDICTION RESPECTING ADVOWSONS CLAIMED FOR WELSH BISHOPS BY THE POPE]

super cognoscendis et dirimendis quæstionibus juris patronatus ecclesiistarum suæ civitatis et dioecesis, quæ inter quoscumque pro tempore vertebantur, plenam jurisdictionem habuerint, fuerintque in plena quasi possessione jurisdictionis hujusmodi a tempore cuius memoria non existit: tu, prætextu consuetudinis, vel corruptelæ potius, in Anglia ut dicitur observatæ, ubi de facto quæstiones hujusmodi in foro regio deciduntur, consuetudinem ipsam ad partes Walliæ extenderet volens, causas easdem in diocese Menevensi de novo subortas in foro regio decidi et discuti mandavisti; faciens eidem Episcopo inhiberi, ne de hujuscemodi quæstionibus se intromitteret, ac si ad forum ecclesiasticum non spectarent. Nec hiis contentus, ipsum coram tuis justiciariis vocari præcipiens, fecisti eum per terras et manerias sua cogi, ut ad eorum veniret præsentiam, responsurus quare in foro ecclesiastico quæstiones prædictas auderet discutere contra consuetudinem regni tui. Et licet idem Episcopus, apud Celsitudinem trans multipliciter se excusans, protectioni sedis Apostolicæ summisit se et sua, nichilominus tamen tu, reputans ipsum pro tuo libito contumacem, bona ejus mobilia et immobilia capi et sequestrari, ac famulos et servientes ipsius ab eorum administrationibus amoveri, et alios tuo nomine in locum eorum induci, pro tua voluntate mandasti; in ipsius Episcopi et Ecclesiae Menevensis injuriam non modicam et gravamen.

Quocirca Serenitatem Regiam rogamus attentius et hortamus, quatinus, considerato clementer quod suam decet mansuetudinem jura ecclesiastica non elidere, sed potius defensare, hujusmodi gravamina revocare faciens, et eidem Episcopo super præmissis, quorum occasione dampna incurrit gravia et expensas, satisfactionem plenariam exhiberi; eum in suis juribus, pro Apostolicæ sedis et nostra reverentia, taliter prosequaris, quod magnificentiam tuam proinde dignis in Domino laudibus extollamus.

Dat. Perugii, VII. idus Julii, pontificatus nostri anno decima (Plumbeo sigil' pend' a filo canabeo.)—[Rymer, I. 283.]

A.D. 1252. July 11. Deed in favour of the Benedictine priory in Bardsey Island (*Dugd. Mon. IV. 659*): but the foundation existed before A.D. 1202 (see above, p. 419).

A.D. 1253. Oct. 10. A Treasurer appointed in the Chapter of S. David's: see below under A.D. 1260 and 1287.

[CONSECRATION OF BISHOP OF S. DAVID'S BY THE POPE.]

A.D. 1254. May 17. Windsor. Letters Patent of Henry III. appointing Commissioners to collect Tents granted towards relief of the Holy Land.

[The Abbat of Westminster to collect, beside other dioceses,] per Menevens., Landavens., Bangor., et Sancti Asaph civitates et dioceses. [Patent Rolls 38 Hen. III. memb. 3; in Prynne, Records, II. 814.]

A.D. 1254. June 9. Vicars in Llandaff Diocese to pay ordinary charges of their Churches.

MADOX, *Formul. Certif. XIII.*—*Universis Christi fidelibus ad quos præsens scriptum pervenerit, FRATER J[OHANNES] MISERATIONE DIVINA LANDAVENSIS ECCLESIAE MINISTER HUMILIS, æternam in Domino salutem. Noverit universitas vestra, quod cum esset hæsitatum, an Prior et Conventus de Monemuta honera ordinaria consueta, ecclesias quas in diocesi Landavensi tenent in proprios usus contingentia, sustinere tenerentur, vel vicarii earundem ecclesiarum; tandem nobis constitit legitime, tam per confessionem dictorum vicariorum, quam per testimonium fide dignorum, eosdem vicarios et eorundem successores omnia honera prædicta agnoscere debere, et pro dictis religiosis omnibus ordinariis super præmissis respondere. In cuius rei testimonium has literas nostras eisdem religiosis fecimus et concessimus patentes: datas apud Bergaveny die Martis proxima post festum Beatæ Trinitatis, anno Gratiæ M.CC.L. quarto. [p. 7.]*

A.D. 1256. Feb. and March. Consecration of Richard of Carew to the See of S. David's by Pope Alexander IV., independently of the Crown.

Protect Richard
Bishop elect of
S. David's.

I. Feb. 11. Lateran. Pope Alexander IV. to the Biskops of London and Worcester and the Dean of Lincoln.—ALEXANDER etc. Londonensi et Wigorniensi Episcopis et Decano Lincolniensi. Menevensis Ecclesia pastoris solatio destituta, Capitulum ipsius dilectum filium Riccardum Meneven. electum, tunc eiusdem Ecclesiæ canonicum, in eorum Episcopum concorditer postularunt, postulationem suam nobis per communes nuncios presentantes. Cum igitur postulationem ipsam duxerimus de fratum

[CONSECRATION OF BISHOP OF S. DAVID'S BY THE POPE.]

nostrorum consilio et liberalitate benignitatis Apostolice admittendum, preficiendo eum ipsi Ecclesie in pastorem; mandamus, quatinus eidem electo possessiones, jura, et alia bona Episcopatus Menevensis, faciatis per vos vel alium integre assignari sibique de ipsis plenarie responderi; detentores hujusmodi bonorum, in quorum possessione bone memorie T. Episcopus Meneven., ipsius electi predecessor, fuisse dinoscitur, ad id, et contradictores si qui fuerint, per censuram ecclesiasticam appellatione postposita compellendo: non obstante constitutione de duabus dietis edicta in concilio generali, si causam ex aliqua rationabili causa negocium comode terminari nequivent infra illas. Quod si non omnes etc. Datum Laterani, III. idus Februarij anno secundo. [Vatican MSS., Brit. Mus. Addit. 15358, pp. 259-261.]

* So in the MS.

I have consecrated Richard (of Carew) to the see of S. David's.

II. March 15. Lateran. Pope Alexander IV. to the Chapter of S. David's.—ALEXANDER etc. Capitulo Meneven. etc. Ecclesia Meneven. pastoris solatio destituta, vos convenientes in unum, Spiritus Sancti gratia invocata, venerabilem fratrem nostrum Riccardum Meneven. Episcopum, tunc canonicum ejusdem Ecclesiae, in vestrum Episcopum concorditer postulastis; et postulationem suam nobis per communes nuncios presentantes, ut cum eo, qui de clero in ordinibus constituto minoribus, et soluti, genitus fuerat, misericorditer agere dignaremur, humiliter supplicastis. Nos igitur, attendentes honestatem morum, vitae meritum, donum scientiae, famam persone sue a pluribus approbate, nec non et commune votum vestrum ei ad postulatam gratiam suffragari, et sperantes ex bonis, que de sue circumspectionis industria predicanter, quod eadem Ecclesia sub ejus regimine grata suscipiet Deo propitio in spiritualibus et temporalibus incrementa, postulationem predictam de fratribus nostrorum consilio et liberalitate Apostolice benignitatis amisimus, ipsum preficiendo eidem Ecclesie in pastorem; ac demum sibi de nostris manibus munere consecrationis impenso, eum ad prefatam Ecclesiam cum gratie nostre plenitudine duximus remittendum. Quocirca universitatem vestram rogamus, monemus, et hortamur, attentius mandantes, quatenus eundem Episcopum tamquam patrem et pastorem animarum vestrarum devotissimamente sibi et reverentiam debitam impendatis, ipsius salubribus monitis et mandatis humiliter intendendo. Alio-

[CONSECRATION OF BISHOP OF S. DAVID'S BY THE POPE.]

— **quin sententiam (usque) observari.** Datum Laterani, idibus Martii anno secundo. [ib. pp. 285-291.]

^a The copyist has omitted certain words of course, or else repetitions, here and in subsequent letters, and has so marked the reference.

Same as previous letter. III. Same date. Pope Alexander IV. to the Clergy of S. David's.—In eundem modum *Clero Civitatis et Diocesis Meneven.* [Datum ut supra.]—[ib.]

Same as previous letters. IV. And to the Laity of the same.—In eundem modum *Populo Civitatis et Diocesis Meneven.* (usque) suscipientes ejus salubribus monitis et mandatis humiliter intendatis. Datum ut supra. [ib.]

Same as previous letters. V. Same date. Pope Alexander IV. to Henry III. King of England.—In eundem modum *Carissimo in Christo filio Regi Anglie* (usque) remittendum. Quocirca Serenitatem tuam rogamus, monemus, et hortamur attente, quatenus prefatum Episcopum et commissam sibi Ecclesiam habens pro nostra et Apostolicæ sedis reverentia propensius commendatos, eum tamquam acceptum nobis tibique devotum et fidum favore regio in assignatione regalium et aliorum que a tua expectantur magnificentia prosequaris; ac ipsum et predictam Ecclesiam molestari ab aliquibus tue dictioni^a subjectis, quantum in te fuerit, non permittas; molestatores, si qui fuerint, clementi potestate tibi celitus tradita compescendo. Ita quod ipsum Episcopum tuo nomine devotiorem constituas ex devoto, nosque redamur ad tua beneplacita promptiores. Datum ut supra. [ib.]

* So in the MS.

Same as previous letters. VI. Same date. Pope Alexander IV. to Richard of Carew, Bishop of S. David's.—In eundem modum *Riccardo Episcopo Meneven.* (usque) demum tibi consecrationis munus de nostris manibus impendendum (*mutatis mutandis*). Ad eandem igitur Ecclesiam, quam Dei et Apostolica tibi conjunxit dispensatio, cum gratie nostre plenitudine proficisciens, in caritate Christi pascendum suscipe gregem Ejus; et sic fideliter et prudenter regere studeas domum Dei, quod tibi per vite meritum et aliis proficias per exemplum,

[CONSECRATION OF BISHOP OF S. DAVID'S BY THE POPE.]

nosque devotionis tue studium non immerito commendemus. Datum ut supra a. [ib.]

* The above letters, from II. to VI., are also printed in *Arch. Camb., New Series, V.* 143. 14

VII. P. R. C.—Ego Ricardus Menevensis Episcopus, Pater reverende Bonefaci, Sanctæ Cant. Eccl. Archiepiscope et totius Anglie primas, tibi et sanctæ Cant. Ecclesiæ et successoribus tuis canonice substituendis debitam et canonicam obedientiam et subjectionem me per omnia exhibitum profiteor et promitto secundum decreta Romanorum Pontificum, tuorumque et Cant. Ecclesiæ jurum adjutor ero ad defendendum et retinendum, salvo ordine meo; sic me Deus adjuvet. Et prædicta omnia propria manu subscribendo confirmo. Iste consecratus fuit in curia Romana; tunc illam professionem fecit in ecclesia Christi Cantuar. ad majus altare, Magistro W. de Martino Mari tunc vices domini Bonefacii Cant. Archiepiscopi gerente. [Reg. Prior. et Conv. Cant. I. a]

* Rhys of Caer Rhiw (*Brut y Tywysoedd*, in an. 1255, p. 342) was consecrated by the Pope at Rome in 1256 (*Ann. Menev.* ap. Wharton,

A. S., II. 650; and *P. R. C.*), between Feb. 11 and March 15, as is evident by the above letter. His predecessor died July 11, 1255.

A.D. 1257. Jan. 7. S. Paul's, London a. William of Radnor consecrated to the see of Llandaff by Boniface Archbishop of Canterbury (with the Bishops of Worcester and Norwich): having been elected by the Chapter in defiance of the Crown.

Certificate of Election, July 28, 1256. Literæ Certificatoriae Capit.
Landavæ Electionis Willielmi de Radnore in Episcopum Landavæ.—
Excellentissimo Domino suo H. Dei gratia illustri Regi Angliae, Domini
Hibernie, Duci Normannie [et] Aquitaniæ, et Comiti Andegavie, CAPI-
TULUM ECCLESIÆ LANDAVENSIS, salutem in Domino sempiternam et
orationes in Christo cum devotione. Defuncto bone memorie Joanne,
quondam Landavensi Episcopo, nobis de solita clementia vestra per
literas vestras patentes liberam vestra gratia concessistis eligendi
facultatem. Nos autem, Deum habentes præ oculis, salubri consilio
literarum vestrarum firmiter (ut decuit) inherentes, invocata Spiritus
Sancti gratia, de unanimi assensu et voluntate omnium fratrum
nostrorum, Magistrum Willielmum de Radnore Thesaurarium nos-
trum, virum discretum et honestum, egregie literatum, Deo et Eccl-

[FREE ELECTION TO THE SEE OF LLANDAFF.]

siæ devotum, Regiæ Majestati vestre humiliter inclinatum, et reipublice, per Dei gratiam, valde profuturum, in temporalibus cautum, in patrem elegimus et pastorem; Celsitudini vestre (quam conservet et augeat Altissimus) humiliter supplicantes et devote, quatinus dicte electioni nostre regium assensum pie prebere dignemini. Nec moleste ferre velitis, si placet, quod preces vestras ad præsens exaudire nequivimus: cum ille qui ^b nunc instinctu Spiritus Sancti duximus eligendum a puerili estate sua nobis cognitus existit, et inter nos laudabiliter et continue conversatus fuerit in ecclesia nostra; quæ semper clericos de gremio suo cujuslibet ecclesiæ ^b (dummodo digni extiterint) in electionibus celebrandis cæteris clericis duxit preferendos. Propter quod devotissime petimus, ne predicto facto nostro, quod ut speramus a Deo processit, in aliquo (quod Deus avertat) moveri aut turbari velitis, sed potius si placet processui nostro canonicò congratulari dignemini. Valeat et crescat regia potestas vestra semper in Domino. Dat. anno Dom. MCCLVI., 5 kal. Aug.

[From *Bundela Petitionum et Certif. anno 40 Hen. III. in Turr. Londin.*; ap. *Br. Will.*, *Llandaff*, App. 113, 114; and in *Prynce, Records, III. 112.*]

^a The date of consecration and the names and sees of consecrators are in the *P. R. C.* The Congé d'Ésire was on July 8, 1256: the Royal consent July 30 of the same year. Wales was in successful revolt at the time. Henry was to meet his army at Chester Aug. 11, 1257, and a second army was to invade

South Wales from Bristol. The death of Bishop J. le Ware June 29, 1256, "cui successit W. de Radnor," is recorded in the Chronicle printed in *Arch. Camb.*, 3rd Series, VIII. 280; and in the Addit. to *Owston MS. of Lib. Landav.*

^b So in *Br. Willis.*

A.D. 1257. June 24. Windsor. Henry III. to the Collectors of Tents.

[These letters, directing the mode of transmitting to Rome the money collected as "pecunia crucis," and "decimæ," will be found in their place under the English Church. It is mentioned at the foot of them, that] consimiles literæ diriguntur collectoribus in dioc. Landaven., in dioc. de Sancto Asaph, in dioc. Meneven., in dioc. Bangor. [Pat. Rolls 41 Hen. III., memb. 6 intus; in *Prynce, Records, II. 917.*]

A.D. 1257. July 19. Woodstock. Prohibition to English Bishops to attend a Convocation at London summoned by Archbishop Boniface, ["cum pro exercitu nostro, cum quo tendimus ad partes Cestriæ

[KING'S BAILIFFS TO PROTECT THE SEE OF S. DAVID'S.]

contra Wallenses inimicos nostros, vos et omnes alias prælatos et magnates regni nostri fecerimus summoneri, ad eundum nobiscum cum toto servitio suo nobis debito pro defensione terræ nostræ contra prædictos Wallenses" (Letter of Henry III. in *Wilk.*, I. 724, and below under the English Church at its date).]

A.D. 1257 (Oct. 28) x 1266 (Oct. 27). *King's Bailiffs to protect the Church of S. David's.*

[REX sc. HEN. III.] *universis ballivis et fidelibus suis per Walliam constitutis*, salutem. Ex relatione venerabilis patris R[icardi] Menev. Episcopi et insinuatione cleri suæ dioc. accepimus, quod tanta est hostilitas hiis diebus in dioc. Menev., quod immunitates Ecclesiæ violantur; manus violentæ injiciuntur, ac quidam interficiuntur; domus Religiosorum distruuntur, domus clericorum in cœmeteriis constructæ et etiam ipsæ ecclesiæ incenduntur; Episcopo, Archidiaconis, et cæteris viris ecclesiasticis, transeundi per prædictam dioc. securitatis via præditur; ecclesiasticæ libertatis titulus penitus conculcatur; viri etiam ecclesiastici dicti^a dioc. tot dampnis et injuriis modo ab Anglis modo a Wallensibus affliguntur, quod, nisi prædictis remedium apponatur, necesse habent ecclesiis suis relictis exulare. Nolentes igitur quod sacrosancta Ecclesia sub nostra protectione constituta tot adversitatibus opprimatur, mandamus vobis firmiter injungentes, quod in singulis locis in prædicta dioc., per quæ transitum feceritis, publice voce præconia prohiberi faciatis, ne aliquis de pace nostra immunitates ecclesiasticas violare seu etiam viris ecclesiasticis dampnum vel injuriam inferre aut contra libertates Ecclesiæ in aliquo de præmissis venire præsumat: scituri, quod dissimulare non poterimus quin adversus violatores immunitatis Ecclesiæ, ad cuius tuitionem tenemur, manus ultionis extendamus. In cuius etc. [Prynne, *Records*, II. 996, 997; from *Cart. Pat. Claus.*, ab an. 42 ad an. 50 Hen. III.]

* So in Prynne.

A.D. 1260. April 24. *Anagnia. Bull of Pope Alexander IV. endorsing the Treasurership at S. David's.* [Harl. MSS. 1249, pp. 161-163.]

^a The Act of the Chapter establishing the office is dated Oct. 10, 1253 (Harl. MSS. 1249, pp. 163, 164), and a Statute of Bishop

Richard to the same effect, Nov. 12, A.D. 1259 (ib. pp. 5, 165): see also under Nov. 19, A.D. 1287.

[EXCOMMUNICATIO AND INTERDICT ISSUED AGAINST LLYWELYN.]

A.D. 1260. Aug. 1. Lambeth. *Archbishop Boniface to William (of Radnor) Bishop of Llandaff (similarly to the Bishops of S. David's, Bangor, and S. Asaph).*

Excommunicate Llywelyn. B[ONIFACIUS] PERMISSIONE DIVINA CANTUARIENSIS AR-
CHIEPISCOPUS, TOTIUS ANGLIÆ PRIMAS, *venerabili in Christo
fratri [Wilhelmo] Dei gratia Landavensi Episcopo*, salutem et sinceræ fra-
ternitatis in Domino semper augmentum. Ad nostram noveritis audi-
entiam pervenisse, quod cum inter serenissimum dominum Henricum
Dei gratia Regem Angliæ illustrem et suos ex una parte, et Leweli-
num filium Griffini et complices suos ex altera, usque ad certum tem-
pus treugæ initæ et juramento ab utraque parte interposito firmatæ
fuissent, nuper quidam complices et fautores Lewelini prædicti, non-
dum finitis treugis memoratis, maligno spiritu concitati, terram præ-
dicti Regis Angliæ et suorum hostiliter invadentes, ecclesias et mona-
steria crudeli incendio destruxerunt, et homicidiis atque rapinis, ausu
sacrilego, in eis violata immunitate ecclesiastica nequiter perpetratis,
pacem Regni Angliæ et prædictarum conventionem treugarum pertur-
bare et frangere præsumpserunt; contra ea, quæ pro observatione pacis
Regni Angliæ in Oxoniensi concilio provide sunt statuta, temere ve-
niendo. Quia vero tantorum facinorum perpetratores, ac illi quorum
mandato ope vel consilio prædicta maleficia sunt commissa, ipso facto
sunt excommunicationis vinculo innodati, Fraternitati vestræ in
virtute obedientiæ firmiter præcipiendo mandamus, quatinus in civi-
tate vestræ et diocesi prædictos sacrilegos, et illos qui eis in prædictis
sceleribus perpetrandis opem vel consilium impenderunt, publice vel
occulte, singulis diebus Dominicis et festivis, pulsatis campanis,
accensis candelis, tamdiu excommunicatos nuncietis, et nunciari
solempniter faciatis, donec de præmissis satisfactionem impenderint
et absolutionem meruerint obtinere. Ad hæc, cum præfatus Leweli-
nus et complices sui terras villas et loca nobilis viri Ricardi de Clare
Comitis Gloucestriæ in diocæsi vestræ, durantibus treugis memoratis
juramento firmatis, occupaverint violenter, et adhuc detineant occu-
pata; et postmodum, cum venerabilis frater [Ricardus] Dei gratia Ban-
gorensis Episcopus pro pace inter dominum Regem et dictum Leweli-
num tractanda apud London. venisset personaliter: quidam Walenses,
non sine conniventia dicti Lewelini vel mandato ut creditur, castrum
dicti domini Regis de Buelt ceperunt proditorialiter, et homines
ejusdem castri, quod adhuc sic detinent occupatum, furore diabolico

[EXCOMMUNICATIO AND INTERDICT ISSUED AGAINST LLYWEYN.]

contra continentiam occiderunt treugarum. Quia igitur verisimil manifeste videtur occupationem dicti castri et aliarum terrarum a prædictorum perpetrationem facinorum de mandato vel voluntat ejusdem Lewelini processisse, vel eum rata habuisse præmissa quibus non obviavit cum posset: Fraternitati vestræ de fratum et coepi scoporum vestrorum consilio mandamus, in virtute obedientiæ firmite injungentes, quatenus ad prædictum Lewelinum personaliter accedentes, ipsum moneatis sub testimonio competenti, et efficacite inducere studeatis, ut infra octabas instantis Assumptionis beatæ Mariæ post monitionem vestram (quam, si sui copiam denegaverit, in ecclesia Landavensi publice proponatis), domino Regi, et suis, diocetum castrum, terras, villas, et loca, contra treugas per ipsum et suos taliter occupata, sine difficultate restituat et restitui faciat, et de dampnis et injuriis illatis eis satisfaciatur competenter. Quod si monitis vestris parere contempserit, cum malum cui non resistitur approbetur, nec careat scrupulo societatis occultæ qui manifesto facinori desinit obviare, vos extunc in poenam ipsius, qui culpa se ostenderet non carere, omnes terras villas et loca ditioni et potestati suæ supposita, necnon omnes terras villas et loca quas vel quæ per se vel complices suos durantibus treugis supradictis occupavit in diocesi vestra, interdicto ecclesiastico supponentes, faciatis illud usque ad condignam præmissorum satisfactionem excessum inviolabilitatem observari: inhibentes districtius, ne in eisdem terris villis et locis, ditioni et potestati suæ suppositis, seu per ipsum et complices suos durantibus treugis prædictis contra formam earundem occupatis, sacramenta ecclesiastica præterquam necessaria ministrentur. Quid autem super hiis feceritis, nobis per vestras patentes literas rescribatis. Data apud Lamehyth in festo beati Petri ad Vincula anno Domini 1260.

(Literæ Archiepiscopi Cantuariensis directæ Landavensi et Menevensi Episcopis traditæ fuerunt Comiti Gloucestriæ transmittendæ eisdem Episcopis; et literæ ejusdem Archiepiscopi directæ Bangorensi et de Sancto Assapho Episcopis liberatæ fuerunt Nicholao Walen. & Guydoni, nunciis Regis, deferendæ R. de Mortuo Mari, ut eas mitti faciat eisdem Episcopis.)—[Rymer, I. 399, 400; and Prynne, Records, II. 976, 977: from Rot. Pat. 44 Hen. III. memb. 6 dorso: also in Br. Willis, Llandaff, Append.^a]

^a In the Calendar of the Rot. Patent. 44 Hen. III. a tergo, this is described as, "De excommunicando Wallens. ut violatore streugarum per

Archepiscopum Cantuar., miss. Episcopo Landavensi, in qua nulla mentio de Papa aut ejus potestate, in festo S. Petri ad vincula 1260" (p. 322).

[CONCORDAT BETWEEN BISHOP OF BANGOR AND LLYWELYN.]

A.D. 1261. April 29. *Rhyd yr arw. Form of Agreement made between Richard Bishop of Bangor and Llywelyn Prince of Wales, by Anian Bishop of S. Asaph and others as arbiters.*

Nouerint tam presentes quam futuri, quod nos Anianus Episcopus de Sancto Assaph, Frater * *, Prior Prædicatorum Bangor., Frater Jewaf eiusdem loci conuent. presbyter, * fratum * * de Llanvaes, Frater Johannes Rufus eiusdem loci conuentus, Gorono et Tudur filii Itneuet, Enner paruus, Enner filius Keirad, ad diffiniendas querelas motas inter dominum Ricardum Bangorensem Episcopum et suum Capitulum ex una parte, et dominum Lewelinum filium Griffini et suos magnates ex altera, electi ex utriusque partis consensu arbitrij, anno Domini MCCLXI., apud Rhyd yr arw, die Jouis proxima post festum Paschæ, et utriusque partis querelas audientes, eas unanimiter diffiniuimus in hunc modum.

In primis, cum clericus foreficerit ubique, quantum tenus personam suam tanquam offensa in foro ecclesiastico rendatur. Sed si mulierem rapuerit, quo regimen sacerdotium offendit, ibidem satisfaciet secundum utramque legem. autem ei imponatur thesaurum inuenisse, ibidem dominio laicali satisfaciat, si fuerit conuictus: de tenemento autem laicali et similiu m progressione satisfaciat in foro seculari. De Edū filio Howel, qui imponebatur inuenisse thesaurum, et de sigillo Capituli de * * a posito litteris testimonialibus manumissionis cuiusdam serui, non uidetur, quod talis causa in curia Episcopi debet uentilari: et quid occasione illius thesauri prædicto Edneuet fuerit ablatum, idem restituatur: et si probetur ipsum thesaurum inuenisse, in curia Episcopi domino Lewelino satisfaciat secundum legem patriæ. De sigillo autem nobis uidetur, quod si occasione prædictæ appositionis Canonicis aliquid abstulit, eisdem restitui debet, et causa in curia Episcopi uentilari et determinari, et cui iniuriatum est satisfieri. Si item conscientiam habeat dominus Lewelinus, quod predictis occasionibus predictis Edneuet et Canonicis aliquid abstulit, restituatur tempore a domino Assauensi assignato.

Or shipwrecked Quod res de naufragio detinet possessoribus existentibus sanis et res suas instanter potentibus, recolimus bonum Lewelinum, [quod] bone memorie quondam princeps Wallie sic fecisse, siue juste siue iniuste, [et] tandem nullo prælato

[CONCORDAT BETWEEN BISHOP OF BANGOR AND LLYWELEM.]

compellente sed ductus timore Diuino talia dimisisse [dicitur]; et domino Lewelino bona fide laudamus. Quod res projectas in ram Ecclesiæ occupat similiter, et thesauros inuentos in terra Ecclesiæ; non recolimus alium talia recepisse præter solum principem Lewelinum et suos successores.

Of treasure-trove. Si imponitur homini Episcopi laico inuenisse therum, in curia seculari respondeat; et si desit contra eum probatio nullo modo ei denegetur legittima purgacio.

Of forced military or other service. Quod homines Episcopi inhabiles ad arma [compelluntur], nobis uidetur, quod de prius prætaxatis ante legem aetatem sc. XIIIJ. annorum non debet exigi edictio, neque expeditionis redemptio; seniores uero uel in expedium eant uel componant. Si qui seruientes domini Lewelini suorum balli[u]orum uel aliorum iumenta hominum Episcopi sine irum assensu ad sua negotia facienda rapiunt, nobis uidetur, si eis querimonia ad ballium domini Lewelini uenerit, et eis non satisficerit, raptiores rigide puniendo ut alii terreantur, quod dominus Lewelinus debet multare ballium suum in XX. solidis ad minus.

Of violation of sanctuary. De capto in die dedicationis in refugio ecclesie dicitur), nobis uidetur, quod mittantur fide digni, ex [parte] domini Lewelini quam Episcopi, qui uideant locum in captus fuit; et si possit probari in ipsorum presentia locum reesse, per omnia satisfaciat; sin autem, dominus Lewelinus suo incerato gaudeat. Nomina autem ad hoc assignatorum sunt haec dominus Ed., Archidiaconus Bangorensis, et eiusdem loci Decanus Archidiaconus Monie, ex parte Episcopi; et dominus G. Ednevet, et Enner paruus, et Iorwerth, ex parte Lewelini assumpto in conciliarium fratre Iewaf Voel, in festo Sancti T. apud Bangor: et si contingerit aliquem uel aliquos abesse, absentis uel absentium aliis uel alii cum assensu presentium stituantur.

Excommunicate persons to be arrested by the civil power. De nominatim excommunicatis nobis uidetur, quod excommunicationis innodatus,—quod ad mandatum scopi tenetur dominus ipsum capere sine dilatione, cum ad fuerit requisitus.

Of sacrilege. De hijs qui fregerint ecclesiam Llangor, et pugibus in ecclesia de Rosvyr b et apud ecclesiam de Taleboleon spondemus ut continetur in litteris de Llan-Terillo; quod ta-

[CONCORDAT BETWEEN BISHOP OF BANGOR AND LLYWELYN.]

~~icut omnium sacrilegorum, tantum emenda pertinet ad Episcopum;~~
~~nde, si predicti Episcopo non satisfecerunt, plenarie satisfaciant.~~

De clero uxorato receptante puplice forbanizatum

~~arried clergy-~~
~~an harbouring~~
~~a outlaw.~~

scienter, et possit contra ipsum probari, nobis uidetur,
 quod tenetur respondere in foro ecclesiastico. Si uero
 faciat residentiam in terra Principis, et contingat ipsum multari,
 multa sua Principi dabitur: si uero residentiam in terra Epi-
 scopi faciat, multa diuidatur inter Episcopum et Principem. Si uero
 uxor alicuius talem scienter uel uolenter in eius absentia recepta-
 erit, mulier in foro ecclesiastico respondeat, et clericus ratione sui
 facti non puniatur, nec pro ea nisi uelit respondere cogatur.

De furto in aliquorum clericorum domibus uel homi-

~~Of stolen goods~~
~~bound in a cler-~~
~~kyman's house.~~

num Episcopi, nobis uidetur, quod nullius bona debent
 auferri nisi pro furto inuento in domibus ubi fuerit
 clericorum habitatio, i. *Keywannedd*; quia talis domus erit (?) tantum
Halaucty d. Hoc audiuimus a senioribus.

Si balliui domini Lewelini seu Episcopi in suis curijs
 aliquos mulctent, ibi debet mulcta dimidiari inter Epi-
 scopum et Principem. Nobis uidetur, quod balliuus
 Principis debet secum habere aliquem ex parte Episcopi, in cuius
 presentia mulctam faciat et factam dimidiat; et balliuus Episcopi
 in sua curia similiter faciat.

Partes uero supradictæ ad ista inuiolabiliter seruanda teneantur;
 et ad ea seruanda sub-obligatæ sub eadem pena sint, qua in litteris
 inter ipsas confectis apud Llanderillo fuerint obligatæ.

In cuius rei testimonium nostra sigilla hijs patentibus litteris feci-
 mus apponi. Datum Rydyrarw anno Domini M.CC.LXI°. die Vene-
 ris proxima post Pasch.

Hij sunt articuli de quibus dominium seculare presumit Ecclesiam
 fatigare contra instituciones Wallorum principum.

i. Primus articulus est de furto,—quum aliquis de territorio Episcopi
 puniatur ratione furti, Episcopus et Canonici debent recipere mediata-
 tem emendationis cuiuscunque furti ab homine eorum perpetrati usque
 ad viij. libras; prout fuerunt in plena possessione a tempore quo non
 extat ad memoriam usque ad tempus hodiernum. Verbi gratia, in bal-
 liua de Rudlan apud Kenlewein de emenda Meilig carpentarii; item
 de emenda filii Kewryt Uoel, et aliorum plurium; item de balliuua
 de Dinorben de emenda filii Heilin ab Yago, et a Johanne Segur, et
 a Richert Coec, et a pluribus aliis; item in balliuua de Dinbych de
 emenda Madauc ap W. ap Kefnerth, et aliorum plurium.

[CONCORDAT BETWEEN BISHOP OF BANGOR AND LLIWELYN.]

ii. Secundus articulus est; quod ubicunque in territorio Episcopi inueniatur *Halaucty*, Episcopus et Canonici debent percipere medietatem omnium quæ inueniantur in domo illa: v. g. etc.

iii. Tertius est;—si aliquis homo Episcopi ductus ad patibulum, certus de suspendio, confiteatur suos conlatrones, et illi conlatrones propter dictum suspensi mulctentur prout est consuetudo patrie, medietatem illius mulcte, quantecunque quantitatis sit, debet Capitulum recipere, dummodo dicti conlatrones sint de territorio Episcopi: v. g. etc.

iv. Quartus est;—si duo homines, videlicet Principis et Episcopi, ad inuices in territorio Principis iniuriantur, et homo Episcopi sit ibidem captus et obligatus iuri parere seculari; Capitulum debet recipere medietatem emendæ homini eorum pro suo furto taxato: v. g. etc. Si autem in territorio Episcopi tales ad inuicem iniuriantur, Episcopus debet recipere totam emendam et forisfacturam sui hominis, et domini Principis sit emenda forefacture hominis ipsius: v. g. etc.

v. Quintus est;—quod contra conuentionem inter dominos Principes et antecessores nostros Episcopos, quæ quidem fuit talis, quod quando homines Principis et Episcopi haberent hereditatem ad inuicem in utroque dominio, in optione utriusque esset ubi residere vellet, aut in terra Principis aut in territorio Episcopi,—contra quam conuentionem proponit seculare dominium resistere, presumendo compellere homines Episcopi ad residendum in territorio Principis ratione domiciliorum quæ tenent ibi: v. g. etc.

vi. Sextus articulus est, de forestarijs et udwardis, quorum institutiones fuit^e semper in possessione Episcopi et Canonicorum, et ponere quemcunque uellent ad custodiendum siluas eorundem.

vii. Septimus est, de uiolenta uirginum defloracione in territorio Episcopi, cuius emende medietatem debet Episcopus cum suis Canonici recipere.

viii. Octavus articulus est, de homicidio in territorio Episcopi perpetrato: res homicidæ remanebunt domino Episcopo propter homicidium in territorio suo perpetratum, emenda uero homicidiij domino Principi.

ix. Nonus est, de incendio in terra Episcopi perpetrato, cuius emendæ medietas pertinet ad Episcopum.

x. Item si contingat hominem Episcopi capi forefaciendo in silva Principis, in curia eius debet respondere pro sua forefactura, medietatem tamen emende sue debet Episcopus recipere.

[CONCORDAT BETWEEN BISHOP OF BANGOR AND LLYWEYN.]

xi. Item si obiciatur alicui homini Episcopi de questione furti, non debet minister Principis eum ex arrupto adire; sed premunitis et assumptis secum ministris Episcopi, simul forefactum adire; et si conuincatur communi consensu, recipiatur ab eo securitas que profacto suo dari debeat: et si pro facto suo debeat mitti ad curiam Principis, medietatem emende sue debet Episcopus cum suis Canonicis recipere.

xii. Item de expedicione: si contingat homines Episcopi ad expeditionem uocati remanere contra prohibitionem domini, et propter dictam negligentiam multari, medietatem illius mulcte debet Episcopus cum suis Canonicis recipere. Si autem homines Episcopi uolunt concordare de suis rebus cum ministris Principis de sua expedicione, de tali redemptione nichil recipiet Capitulum.

xiii. Item, si contingat dubitare de terminis villarum Episcopi territorio Principis quasi coniunctim adiacentibus, baculus et euangelium^f debent ibidem terminare.

Sede quidem uacante, recepit dominium seculare potestatem terminandi in territorio Episcopi contra iura canonica et similia manu uiolenta, et hoc apud Llangernyw, etc. [Peniarth MSS. 26, pp. 35-42; from *Lib. Rub. Assav.*^h]

^a The word in the MS. appears to be "kel-
lyn."

^b Newborough.

^c The north-west comot of Anglesey.

^d *Hal-awg-ty* = polluted house: the recognized term for the house of a person implicated in a robbery: v. *Glossary to Owen's Anc. Welsh Laws.*

^e ? fuerunt.

^f See above, p. 274.

^g In Denbighshire.

^h A memorandum in the MS. states that three more articles were added in the copy of the original document in the Red Book, but were "blotted in Coch Asaph," and "are to be found in *Libro Viridi*, fol. 90."

A.D. 1265. Feb. 16. S. David's. Richard Bishop of S. David's to Henry III. King of England.

Permit your bai-
liff of Caermar-
then to signify
your assent to the
Abbat to be elect-
ed by the Canons
of Caermarthen
Priory, in order
to spare them a
second journey to
your presence.

Excellentissimo etc. H. Regi Angliae etc. R. MISERATIONE DIVINA MENEVEN. ECCLESIAE MINISTER HUMILIS, salutem etc. Pro dilectis filiis canonicis S. Johannis de Karmerdyn vestrae Magnificentiae quanta decet devotione duximus supplicandum, quatenus memoratis canonicis ad vos pro negotio electionis suae venientibus, quibus iterato ad vos veniendi tutus propter hostilitatem non patet accessus, quibus etiam propter destructionem domus suae ad viatica et sumptus non sufficiunt sine magno incommodo facultates, conce-

[BISHOP OF BANGOR NOT TO INTERFERE IN SECULAR CAUSES.]

dere velitis, quod post electionem celebratam electioni ipsorum et electo ballivus vester de Kermerdyn vice vestra præbeat assensum. Valeat, etc. [Prynne, III. 122 b, from *Bundel. Certif. et Pet. ap. Hen. III.* etc.: and see *Fifth Report of Deputy Keeper of Records*, 1841, p. 80, num. 781.]

Ad eundem effectum ad Regem mittuntur literæ Canoniconis Prioratus de Kaermerdyn: dat. die Lunæ prox. post festum S. Valentini anno Domini 1265. [Id., ib.]

A.D. 1265. May 15. Gloucester. Henry III. King of England to Richard Bishop of Bangor.

Withdraw your interdict upon salutem. Llywelyn's chapel, or at least suspend it until the next Parliament, already summoned.

REX [HENRICUS III.] *Bangorensi Episcopo* [Richard] ostensem, quod, cum ipse pro se et hominibus suis vobis cautionem sufficientem frequenter obtulerit de parvo mandatis Ecclesiæ in forma juris, si in aliquo contra vos in præjudicium ecclesiasticæ libertatis deliquerint, vos cautionem hujusmodi hactenus admittere recusastis; nihilominus pro causis non ad forum ecclesiasticum immo ad curiam laicalem mes- pertinentibus, ut de laicalibus feodis, capellam suam interdicto superposuitis. Et quia hoc sustinere nolumus sicut nec debemus, maxime cum placita de laicis feodis in regno nostro ad coronam et dignitatem nostram pertinent; vobis mandamus rogantes, quod præfatum interdictum sine moræ dispendio revocetis, vel saltem ponatis in respectum usque ad instans Parliamentum nostrum quod habituri sumus apud Westm., ubi vos una cum cæteris prælatis regni nostri iuxta mandatum nostrum intereritis, ut tunc habito tractatu super præmissis inde fiat utrique parti quod de jure fuerit faciendum. Teste Rege apud Glouc., XV. die Maii. [Close Rolls 49 Hen. III., memb. 6 dorso; in Prynne, Records, II. 1009.]

A.D. 1266. Tenth granted to the King in England, Wales, etc.

ANN. DE WINTON., in an. 1266.—Hoc anno concessa est dominum Regi decima omnium bonorum religiosorum et ecclesiasticarum per- sonarum Angliæ, Walliæ, etc., exceptis Templariis, Hospitalariis, et religiosis de ordine Cystercensi, per tres annos. [pp. 104, 105 Ann. Monast. II. Luard.]

[TEMPORALITIES OF S. ASAPH "SEDE VACANTE."]

D. 1266. Sept. 29. *Agreement between Meurig guardian of the temporalities of S. Asaph (sede vacante) and the Chapter of S. Asaph.*

compact respecting patronage, discipline, tithes, mortuaries, goods & deceased beneficed clergy, et eiusdem Episcopatus ecclesiarum rectoribus concessimus, [et] hiis litteris apertis nostro sigillo firmatis nos firmiter obligauimus: primo, quod nos manutenebimus Capitulum Assauense et eiusdem Episcopatus ecclesiarum rectores in omnibus eorum libertatibus secundum uires nostras et posse nostrum; secundo, quod nos prebendam aliquam in quacumque parte illius dyoc. vacantem, absque consilio et consensu Archidiaconi et Decani ad minus de Sancto Assaph, nullatenus conferemus; et si contingat aliquem decedere uel discedere uel se ad aliqua uota transferre, quod illius canoniam absque totius Capituli consilio alicui alteri minime conferemus; iterato, si aliquem canonicum diabolica suggestione in aliquo delicto incidere contingat, ipsius correctio ad Capituli Decanum spectat; ita tamen quod Custos quemcunque voluerit ipsius correctioni libere poterit interesse: deinde, quod nos, tamdiu in custode existamus, aliquas decimas de terris persone ecclesiastice decimatis et postea a personis ecclesiasticis cultis, siue sint conductae siue fuerint hereditarie possessae, nullatenus exigamus, praeterquam de sanctuariis: item reclusis, monialibus, et leprosis, in suis domibus residentibus, si posse soluendi habeant, eorum mortuaria ecclesiis in quarum parochiis sunt primo soluant, et quidquid supersit Custodi remanebit; si autem minus sufficientes sint ad soluendum, omnia bona eorum secto tramite per medium diuidantur, quorum medietas ecclesiis permanebit; si autem, ad Custodem, ut dictum est, declinabitur: item, si contingat aliquem rectorem ecclesiae in debitis obligatum discedere, si in bonos usus illa bona in quibus tenetur conscripsit, et bona propria non habeat unde reddat, secundum proborum virorum consilia sua debita persoluat. De releuio autem sacerdotum aliquorum rectorum ecclesiarum, quisquis discedat et equum habeat, equum Custodi persoluat. Si autem equum non habeat, et alia bona habeat, Custos proborum virorum consilio in ualorem equi accipiendo adhaerebit. Datum anno Domini M.CC. sexagesimo sexto in festo Sancti Michaelis Archangeli. [Peniarth MSS. 26, pp. 28-30; from *Lib. Rub. Assav.*]

[RESIGNATION OF THE BISHOP OF BANGOR.]

* A confirmation by the same "M., Custos Assav.," of grants by Reiner, Abraham, and Howel, Bishops of S. Asaph, and of a confirmation thereof by Bishop Anian I. (who died in

1266), is also in the Book of S. Asaph (*Taleis Contenta*, in *Penniarth MSS.* 26, and *Nidus Collect. Topogr. II.* 255 sq.); dated January 4, 1267.

A.D. 1267. *Richard Bishop of Bangor to Pope Clement IV.*

Implores permis- *Sanctissimo patri et domino C[lementi] Divinae prouidentie*
sion to resign his sacrosancte Romane Ecclesie Summo Pontifici, RICARDUS BAN-
sce.

GORENSIS EPISCOPUS, [devota] oscula beatorum. In desolatione positus et circundatus undique laqueis, levo ad pastorem omnium oculos meos, unde mihi auxilium veniat et eruatur a tribulationibus anima mea, expectans ut salvum me faciat a facie tempestatis. Sane, pater sanctissime, consumpsit cor^a meum et exhibet labores cure^b pastoralis officii; in quo licet invitus et insufficiens plus quam triginta annis iam praeteritis praefui Ecclesie Bangorensi; quam, dum pietas celestis annuit, expositis corporis et animæ uiribus, commisso mihi gubernaculo, [quam æque] tenere novissem studui gubernare. Nunc autem me possident dies afflictionis; et deficientibus præ senectute corporis uiribus, adiacentis quoque infirmitatis debilitas comittatur. Intereuntibus autem inter me que ipsa natura permiserat, accedit malicia plebis; que tot et tantis sedicionum et insolentiarum turbinibus agitatur, ut etiam potens quisque compescendis uix sufficiat sponte coruentibus in profundum. Propterea, iam non pastor sed ouis, utinam minus morbida uel mutila, a summo pastore praesidium flagito; compaciensque alumpne^b, cuius pondus ferre non possum, cui neque [alius] debitum praebere solatum [potest], Sanctitatis Apostolicæ pedibus provolutus, eoque spiritu praesens quo adhuc Servator meus sinit nostrum habitaculum vegetari, clamo, cito, vociferor, et pulso ad fores, patronæ, vestras; ut sacrum illud congium, quo me prefate Ecclesie fide media copulaui, iam conversus in vincula et compedes ergastuli carceralis, soluere dignemini, digno quo clementiam vestram prouidentia Divina constituit in plenitudine potestatis: et non tam persone quam Ecclesie misericorditer praudentes, ex predictis tam sufficientibus quam veris causis mihi promigat beata dextra munus utilis et iuste[?] cessionis, tam eidem Ecclesie de pastore, quam michi de breuis uite residue sustentacione, immo dispositionem uestre clementissime sanctitatis misericorditer praendendo. Receptionem autem mee cessionis et prouisionem de mea uite sustentacione, ac etiam de prouisione Ecclesiæ de pastore, varabili patri domino O[tobono] sancti Adriani diacono Cardini,

[LIBERTIES GRANTED TO THE SEE OF S. ASAPH BY LLYWELYN.]

Apostolicæ sedis legato, supplico pro clementia vestra litteras demandari. Dat.^c [From the *Lib. Rub. Assav.* in the *Peniarth MSS.* 26, pp. 31, 32: also in *Br. Willis, Bangor, App. V.* pp. 187, 188, from Sir J. Sebright's *MSS.*^d, no. 102.]

^a Possibly the MS. represents "corpus."

^b So in Peniarth MS. Willis reads respectively, "labor et cura." and "columpoze."

^c Bishop Richard was consecrated in 1237, had held the see thirty years when he wrote the above letter, and died before Nov. 8, 1267, when his successor's Congé d'Eslire was issued. The bracketed words are conjectures, to fill up blanks in the copy; which after all is obscure.

Ottobone di Fresco, Cardinal deacon of S. Adrian, came to England as legate in 1267; and, Sept. 29, 1267, at Montgomery, sanctioned the solemn treaty between Henry III. and Llywelyn (*Rymer, I.* 474), to which reference is continually made in subsequent transactions.

^d Probably this was from a copy made by Edw. Lhuyd from the Red Book itself. But, as printed by Br. Willis, it is exceedingly inaccurate.

A.D. 1268. May 10. Westminster. Writ issued to the Bishop of S. David's to collect in his diocese the Tents granted to Henry III. by the Pope.

[Of the same form with the English writs^a, but ending thus,] Ita quod diligentiam vestram merito debeamus commendare. Teste Rege apud Westm. X. die Maii. [Pat. Rolls 52 Hen. III. memb. 25 iunctus; in *Prynne, Records, II.* 1034.]

^a Which are dated at Clarendon, Dec. 13, 1267. No writs are mentioned for the other Welsh dioceses; but S. Asaph was vacant; and at the gravamen and appeal of the clergy gene-

rally at London Oct. 14, 1269, proctors of Llandaff as well as S. David's, and the Bishop of S. David's, were present (*Wilk., II.* 20).

A.D. 1269. May 1. Mold. Grant of liberties by Llywelyn Prince of Wales to Bishop Anian of S. Asaph^a.

Universis sancte matris Ecclesie filiis ad quorum notitiam literæ præsentes peruenient, FRATER A[NIANUS] CHRISTI SERVUS AC PERMISSIONE DIUINA ASSAUENSIS ECCLESIAE MINISTER HUMILIS, salutem in salutis Auctore. Nouerit uestra uniuersitas nos impetrasse ac recepisse literas domini Lewelini Principis in hec uerba.—LEWELINUS PRINCEPS WALLIÆ DOMINUS SNAUDONIE, balliuis suis de Beruetwlad^b, salutem. Mandamus uobis precipientes, quatinus obseruare studeatis cum fratre Aniano Episcopo de Sancto Assaph omnes consuetudines meliores, quas predecessores nostri cum suis antecessoribus Episcopis obseruauerunt, seu nos fecimus obseruari; et hoc quoad feodum laycalem: et si contigerit super aliqua consuetudine, per nos siue per predecessores nostros suis antecessoribus Episcopis concessa, dubitari; ex tunc infra quindenam per XII. probos et fide dignos homines, de patria in qua

[LIBERTIES GRANTED TO THE SEE OF S. ASAPH BY LLYWELYN.]

super hijs dubitatur, ac iuratos tactis sacrosanctis, diligenter discussiatis; atque quod inde inueneritis, fideliter obseruetis; cautionem super hoc facientes, quod pro defectu uestro in exsequendo presentis nostrum mandatum non audiamus amplius predicti Episcopi querelam. Dat. apud Montem Altum, anno Domini M.CC.LX. nono, in die Apostolorum Philippi et Jacobi:—Nos ergo consuetudines uniuersas per totum dominium nostrum et feodum laycalem volumus et precipimus firmiter obseruari, ratum et gratum habituri quicquid predicti XIJ. juraturi in animas suas et super nomen (?) Domini duxerint super hijs deponendum. In cuius rei testimonium has literas nostras fieri fecimus patentes. Dat. apud eundem locum, anno eodem, pontificatus nostri anno primo. [From *Lib. Rub. Assav.*; in *Peniarth MSS. 26*, pp. 69, 70.]

* Anian of Nannau, commonly miswritten "Schonaw." He had been Prior of the Dominican House at Rhuddlan, which therefore had been founded before 1268, Oct. 21, when he became Bishop (*Dugd. Mon. VI. 1500*). An "excommunicatio lata in violatores privilegiorum per A. Assav. Episcopum, per consensum Episcopi Eboracens.", mentioned in the contents of the *Lib. Rub. Assav.* (*Nichols, Collect. Topogr. II.*, and *Peniarth MSS. 26*), in A.D. 1270, must have been during the vacancy of the see of

Canterbury (July 18, 1270—Feb. 26, 1273). In the same contents is mentioned a "citatis Epi Exon. ad interessend. consecrationi Aniani electi Assav. Epi in ecclesia Beate Marie in Suthwerke die Dominico post festum Beati Luci Evangelie a° Dni 1268, Londonij;" i. e. Oct. 21, 1268.

† Perfeddwlad, the middle land, was that part of Llywelyn's country which was (almost entirely) in S. Asaph diocese.

A.D. 1272. Suspension of a Clerk in S. Asaph diocese for receiving orders from an "Ultramontane Bishop."

Testimonium Aniani Episcopi Assauensis, dat. anno 1272, testificans quod ipse, secundum tenorem litterarum PP. domini recitarum, quendam clericum ab executione officii suspenderit, quod ordines ab Episcopo quodam ultra montano acceperit; et tempore suspensionis elapso, ad ordines restituerit. [Entry in *Contents of Lib. Rub. Assav.*, in *Peniarth MSS. 26*, p. 4; printed in *Nichols' Collector. Topogr. II.* 255 sq.]

A.D. 1274. March 7. Strata Florida. Welsh Cistercian Abbots to Pope Gregory X.

The Bishop of Asaph has falsely accused Llywelyn of wronging monks, or monasteries, of whatever order.

TRANSCRIPTUM LITTERÆ ABBATUM CONTRA EPISCOPUM
—Sanctissimo patri ac domino Gregorio Summo Pontifici, sui
DEUOTISSIMI FILIOLI, ABBAS DE ALBA DOMO, DE STRATA
FLORIDA, DE CWMHYR, DE STRAT-MARCHELTH, DE ABER-
CONWEY, DE KEMER, DE VALLE CRUCIS, CISTERCIENSIS

[LETTER OF WELSH CISTERCIAN ABBATS TO THE POPE.]

ORDINIS IN WALLIA, salutem et deuotissima pedum oscula beatorum cum assiduis orationibus deuotorum. Sanctissime paternitatis vestre literæ nobili viro Lewelino Principi Walliæ directæ ad suggestionem venerabilis patris Episcopi Assauensis inter cetera continebant, quod non nulli laici de terra dicti Principis et subiecti nonnunquam in domibus monasteriorum et ecclesiarum Assauensis dyocesis, personis in eisdem monasteriis et ecclesiis degentibus contradicentibus et inuitis, hospitium sicut ex debito vendicant minus iuste; ac ab eisdem monasteriis et ecclesiis procurations tanquam sibi debitas exigunt indebite et extorquent. Quodsi eedem procurations a dictis personis non exhibeantur eisdem, bona dictorum monasteriorum et ecclesiarum auferunt et asportant exinde uiolenter. Et quod grauius est, personas ipsas uariis contumeliis et iniuriis afficere non uerentur, easque Dei timore postposito uerberando acriter seu etiam uulnerando et interdum ipsarum aliquas nequiter occidendo. Set quia non minus meritorium est innocentium famam purgare quam nocentium transgressiones et falsitates castigare, ideo præsentium tenore uestre Sanctissime Paternitati notum facinus, quod nulli nostrum seu ex mandato nostro uel interpellatione querelam alicui deposuerunt de dicto Principe aut suis super grauaminibus, dampnis, et iniuriis, nobis aut personis aliquibus nostræ religionis ab eis illatis. Et qui uobis hoc suggestit, apertissime falsum dixit. Immo tutor strenuus ac præcipuus ordinis nostri, singulorumque ordinum et ecclesiasticarum in Wallia personarum, extitit dictus Princeps, tam pacis quam guerre temporibus retroactis. Unde uestre Sanctissime Paternitati flexis genibus humiliter supplicamus, quod Diuine caritatis intuitu non credatis alias predicto Episcopo Assauensi de prefato Principe talia reffrenti, uel consimilia, que eius famam ualeant denigrare. Et ad maiorem huius nostre depositionis declarationem presentes literas nostris sigillis fecimus consignari. Dat. apud Stratam Floridam, anno Domini M^o.CC^o.LXX^oIIIJ^o. septimo die Martii. [From *Lib. Rub. Assav.*; in *Peniarth MSS.* 26, pp. 64, 65.]

A.D. 1274. May 3. Westminster. Writ to arrest Vagabond Canons of Llantony.

REX omnibus ballivis, etc., salutem. Cum Nich. de Fekenham, Leonardus de Lantonay, et Johannes de Ros, canonici de Lantonay Prima, sine licentia sui Prioris, et spreta regulari disciplina, domum

[EXCOMMUNICATIO N OF LLYWELYN INHIBITED BY THE POPE.]

suam nequiter exierunt, et tanquam profugi et vagabundi de loco ad locum discurrant, in scandalum Ecclesiae, per quod sententia excommunicationis meruerunt innodari; sicut per literas venerabilis patris J. Hereford Episcopi accepimus: nos, insolentiam praedictorum canonicorum sic vagantium quantum in nobis est reprimi volentes, ad requisitionem dicti Episcopi, necnon et Prioris Prioratus praedicti vobis mandamus, quod cum praedicti canonici per vos transitum fecerint, ipsos arrestari et eidem Priori liberari faciatis, secundum exigentiam sui ordinis castigandos. In cujus, etc. Dat. apud Westm III. die Maii. [In *Prynce, Records, III.* 152, from *Pat. 2 Edw. I. memb. 18.*]

A.D. 1274. August 18. Lyons. Gregory X. to Robert Archbisop of Canterbury.

Do not excommunicate or interdict Llywelyn and his subjects, if they are willing to appear before your commissioners in Wales.

GREGORIUS EPISCOPUS SERVUS SERVORUM DEI, ^{venerabilis}
fratri [Ricardo] Archiepiscopo Cantuariensi, salutem et Apostolicam benedictionem. Sua nobis dilectus filius nobilis vir Lewelinus Princeps Walliae petitione monstravit, quod propter guerras et dissensiones continuas in illis partibus ingruentes pluries evenit, quod eidem Principi suisque ministerialibus, familiaribus, atque subditis, adiutus in regnum Angliae non est tutus; et nichilominus contingit eos illuc per sedem Cantuariensem ad judicium evocari; et interdum in ipsis, occasione hujusmodi, sententias excommunicationis proferi, et terram ipsius Principis supponi ecclesiastico interdicto: ex quo personarum et rerum noscuntur eis pericula imminere. Quare prefatus Princeps nobis humiliter supplicavit, ut providere in hac parte sibi dictisque ministerialibus, familiaribus, et subditis, hujusmodi obviando periculis, paterna solicitudine curaremus. Nos itaque, prefati Principis supplicationibus inclinati, Fraternitatem tuam rogamus et hortamur attente, per Apostolica tibi scripta mandantes, quatinus praedictos Principem, ministeriales, familiares, et subditos ejus, dummodo parati sint coram commissariis tuis in Wallia deputatis, ad quorum presentiam secure accedere valeant, de se conuentibus justitiam exhibere, in Angliam, si quando ex hujusmodi causis periculum imminet, ad judicium non evokes; nec ad praedictas excommunicationis et interdicti sententias hac de causa procedas; neque contra eos propter hoc ad sententias praedictas procedi aliquatenus patiaris: preces et mandatum nostrum in hac parte taliter

[CONFIRMATION BY THE POPE OF AGREEMENT BETWEEN LLYWELYN AND DAVID.]

impleturus, quod idem Princeps exinde comodum se gaudeat reportasse, nosque devotionem tuam possimus in Domino merito commendare. Dat. Lugdun., XV. kal. Septemb., pontificatus nostri anno tertio. [Plumbeo sigillo a filo canabeo.]—[Rymer, I. 515.]

A.D. 1274. Aug. 18. Lyons. Gregory X. to Llywelyn Prince of Wales.

Confirms the GREGORIUS EPISCOPUS SERVUS SERVORUM DEI, *dilecto agreement be- filio nobili viro Lewelino principi Walliae*, salutem et Apo-
tween Llywelyn and his brother stolicam benedictionem. Cum a nobis petitur quod David made by justum est et honestum, tam vigor æquitatis quam ordo the Bishops of Bangor and S. exigit rationis, ut id per sollicitudinem officii nostri Amph. ad debitum perducatur effectum. Sane petitio tua, nobis exhibita, continebat, quod dudum inter te, et nobilem virum David fratrem tuum, super quibusdam terris, possessionibus, et rebus aliis, materia quæstionis exorta, tandem, mediantibus venerabilibus fratribus nostris [Aniano] Bangoren. et [Aniano] Assaphen. Episcopis, amicabilis super his inter partes compositio intervenit, de observanda compositione hujusmodi hinc inde corporali præstito juramento. Et nichilominus jurisdictioni eorundem Episcoporum super hoc eo modo vos submittere curavistis: videlicet, ut dicti Episcopi in partem contra compositionem prædictam venientem possent censuram ecclesiasticam exercere; ac obscuritates ipsius compositionis, si fortassis Emergerent, interpretari et etiam declarare, prout (secundum Deum) viderent qualitati negotii et quieti earundem partium expedire. Postmodum vero super quibusdam articulis in compositione ipsa contentis, qui in aliqua parte sui dubium et obscuritatem habebant, inter prædictas partes quæstione suborta, iidem Episcopi, prout ex forma hujusmodi submissionis poterant, in præfatis articulis circa dubium et obscuritatem prædicta quandam interpretationem et declaracionem fecerunt providam et salubrem: prout in litteris inde confectis, eorumdem Episcoporum sigillis munitis, plenius dicitur contineri. Nos itaque, tuis supplicationibus inclinati, interpretationem et declarationem prædictas, sicut provide factæ sunt, ratas et gratas habentes, illas auctoritate Apostolica confirmamus et præsentis scripti pagina communimus. Nulli ergo omnino hominum liceat hanc paginam nostræ confirmationis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare præsumpserit, indignationem omnipotentis

[DIOCESAN SYNOD OF S. ASAPH.]

Dei et beatorum Petri et Pauli Apostolorum Ejus se noverit incusurum. Dat. Lugdun., XV. kal. Septemb., pontificatus nostri anno tertio. [Sub filis sericis slavi rubeique coloris.]—[Rymer, I. 515.]

* The Agreement referred to is entered at length in the Lib. Rub. Annv. (Peniarth MSS. 26, pp. 67, 68), dated at "Abercaid A.D. 1269."

A.D. 1274. Oct. 19. *Diocesan Assembly at S. Asaph respecting the liberties of the Diocese.*

Evidence solemnly taken by the Synod respecting the relative rights of Prince and Bishop.

IN NOMINE DOMINI, AMEN. Cum dudum super iuribus et libertatibus Ecclesie Assauensis inter dominum Lewelinum Principem Walliae ex una parte et fratrem Anianum eiusdem loci Episcopum ex altera fuisse controvrsia orta, volens idem Episcopus expressius inuestigare, tam per clericos quam per laicos antiquiores et fide digniores, qui super his plenarie nouerint ueritatem, quæ essent iura eadem, et diligent exanimacione in lucem proferre; ne per ambitionis ardorem, quo quis minus iuste aliena appetit, alterutra partium contingere in posterum quod alterius esse noscitur sibi usurpare: anno Incarnationis Dominicæ M.CC.LXXIIIJ., feria VI^a, crastino beati Luca Euangeliſte, conuocatis in unum apud ecclesiam majorem de Sancto Assaph eiusdem loci Capitulo ac alijs clericis ac laicis fide dignis, qui circa premissa luculente erant instructi, presertim cum non tam de auditu sed de scientia uisus omnes essent instructi, descendit super præmissis ad inquirendum de officio suo; eo quod frequentes clamores et iniurie manifeste ad eum jam deuenerint.

In qua inquisitione ordine subscripto processit: videlicet, premisso sub pena excommunicationis edicto, ne quis eorum quicquam celaret super præmissis quod facere uidebantur tam pro Principe quam pro Episcopo, datoque a singulis ad euangelia iuramento.

Compertum est, quod, retroactis temporibus, Episcopi Assauenses qui pro tempore fuerant, et Capitulum Assauense, per suos balliuos omnia iudicia, tam et sanguinis quam alia omnia que in cunis seculari solent agitari, exercebant; et furcas suas ad malefactores exterminandos proprias habuerunt: sed, crescente postea hominum malicia, ac metuentibus Episcopis et Capitulo ne propter suspendia suorum hominum, quæ tunc per suos balliuos fiebant, irregularitatis incurserent notam; inhabita cum seculari dominio conuentione, ei concesserunt multe^b pro furto mediocri (quando scilicet citra

[DIOCELAN SYNOD OF S. ASAPH.]

iudicium mortis fieri contingeret furtum per homines Episcopi et Capituli: ad hoc, quod ipsa secularis potestas dampnandos homines Ecclesie iudicarent, et morti traderent. Ita tamen quod balliuī dominii secularis, et ministri, in hominem Episcopi et Capituli diffamatum super furto manum non inicerent, nisi prius uocatis iconomo Ecclesiæ et suis coministris communi assensu habito talem caperent, et si furtum esset euidens, eum incarceratedum ad aliquem locum carceralem dominii secularis ducerent; ubi postea, si talis a morte redimeretur, medietas precii Episcopo et Capitulo erat assignanda, et alia medietas domino seu eius balliuo loci ipsius ubi talis esset incarceratedus. Quod autem Ecclesia fuit in pacifica possessione et diutina amerciamenti talis furti, multis exemplis fuit probatum ut sequitur. Ieuaf filius Caducani, Canonicus Assauensis, iuratus et requisitus dixit, quod temporibus retroactis, uidelicet tempore patris sui, aui, et attaui, secundum quod ab eis audierat, consuevit mulcta hominis Episcopi et Capituli pro furto, dum tale non esset furtum quod exinde iudicium mortis sequeretur, equaliter diuidi inter Ecclesiam et dominium seculare: si uero talis iudicaretur ad mortem et propterea iuxta patrie consuetudinem a suspendio se redimeret, tunc, quod premium sanguinis est, nihil Episcopo reseruabatur, sed totum domino seculari deuoluebatur tale premium etc. etc.

[From *Lib. Rub. Assav.*; in *Peniarth MSS.* 26, pp. 45 sq.]

a *Fors. leg.* "inita."

b *Fors. leg.* "mulctas."

c Several pages of cases follow, wherein the Church's right had (as it was alleged) been exercised or allowed; the whole document being regarded as of such importance, that it

recurs later in the book in Welsh. The cases do not go back beyond the time of Llywelyn son of Iorwerth, Prince of Wales A.D. 1194-1240, and of Bishops Reiner A.D. 1186, and Abraham A.D. 1225, and the Howels A.D. 1235 and 1240.

A.D. 1274. ANN. CAMB.—Incepsum fuit feretrum beati Dauid in ecclesia Menevensi. [p. 104 ed. Williams.]

A.D. 1275. May 25. *Abython*^a. *Llywelyn Prince of Wales to Robert Archbishop of Canterbury.*

The Bishop of Venerabili in Christo Patri domino Roberto Dei gratia Archi-
Asaph has ma- episcopo Cantuariensi, totius Angliae Primati, DEUOTUS SUUS
ligned Llywe- LEWELINUS PRINCEPS WALLENS., [DOMINUS] SNOUDON.,
lyn. He has not wronged the Bi- salutem et summam in Domino cum Dei honore reue-
shop or the Church, and is rentiam. Literas vestras nuper recepimus, ex quarum

[LLYWELYN TO THE ARCHBISHOP OF CANTERBURY.]

ready to accept tenore liquide perpendi potuit Episcopum Assauensem
any reasonable quædam de nobis et subditis nostris vobis insinuasse,
terms, if both quæ non deceret tantum virum prelato suo suggestus,
parties are bound to observe them. utpote contrarium ueritati continenciaz. Continebatur
enim in literis supradictis, quod nos moti sumus erga predictum Epis-
copum, pro eo quod ipse Ecclesie sue jura, libertates, et consuetudines,
vendicat; præsertim illas, in quarum possessione uel quasi a tem-
pore cuius non extat memoria fuit Ecclesia memorata: quarum liber-
tatum et consuetudinum possessione satis innuitur in literis uestris
supradictis nos predictam Ecclesiam spoliasse. Ut pote de emendis
pro transgressionibus vassallorum ipsius Ecclesiaz, et hiis similibus.
Super quibus si uobis de rei ueritate constaret, eidem Episcopo
super multis, que de nobis et subditis nostris vobis insinuat, denun-
garetis audienciam. Unde Paternitati uestre presentibus innotescere
volumus, quod tam predecessores nostri quam nos, temporibus prede-
cessorum suorum, ac diu retroactis temporibus usque ad hec tempora,
fuimus in possessione uel quasi pacifica libertatum et consuetudinum
predictarum quas sibi uendicat. Et si per cartas predecessorum
nostrorum super collacione predictarum libertatum et consuetudinum
ab eisdem factas^b Ecclesie Assauensi docere poterit predictas liber-
tates et consuetudines ad Ecclesiam predictam pertinere de jure;
parati erimus Ecclesiaz libertates et consuetudines sine contencione
prefate Ecclesie concedere. Sin autem, licet in possessione pre-
dictarum libertatum et consuetudinum nos et predecessores nostri
fuerimus, prout superius continetur. Concedimus tamen, quod rei
ueritas inquiratur in partibus ubi vendicat libertates et consuetudines
supradictas, per viros fide dignos, exceptis personis nobis suspectis;
et secundum ueritatem inquisitionis contencio supradicta decidatur.
Et cum alias inter ipsum Episcopum et balliuos nostros super pre-
dictis libertatibus et consuetudinibus orta esset materia contencionis,
de communi ipsius et nostro consensu conquieuit illa contencio in
forma, que in literis ipsius Episcopi sigillo suo signatis continentur;
quarum tenorem de uerbo ad uerbum ad maiorem huius rei euiden-
ciam vestre transmittimus Paternitati. Quarum formam semper
fuimus et adhuc parati sumus obseruare, si prefato Episcopo placu-
erit. Præterea quia explanatione fide dignorum intellectimus, quod
idem Episcopus asseruit in presentia vestra se nobis obtulisse quas-
dam formas, per quas contencionem super predictis libertatibus et
consuetudinibus concessit fore decidendam; videlicet, quod ipse

[LLYWELYN TO THE ARCHBISHOP OF CANTERBURY.]

et nos staremus arbitrio siue dictis Tudur filii Ythneued senescalli nostri, et Eynaun filii Keyradauc, super decisione eiusdem contentionis; uel quod nos secundum conscientiam nostram in periculo anime nostre predictam contencionem decideremus: ne uideamus mensuram recusare, vestram Paternitatem uolumus non latere, quod nos parati sumus aliquam de formis supradictis, quam idem Episcopus eligerit, acceptare; dummodo ad obsequendum eandem idem Episcopus et Capitulum Ecclesiæ Assauensis se satis idonee obligauerint. Ad hoc, quod absurdum est audire, ex literis uestris premissis satis elici potuit, quod nos tallias, collectas, seu exactiones, personis imponimus ecclesiasticis ad libitum, Ecclesie contradicente prelato; quantum ad hoc, ecclesias ipsas nobis facientes censuales: quæ quidem omnino negamus. Immo parati sumus et erimus ecclesias et viros ecclesiasticos contra molestatores eorundem tueri et fouere. Si uero aliquis de nobis uel de subditis nostris conqueri uoluerit, nos in premissis uel in aliquibus eorumdem ipsos grauasse; tanquam Deo et Ecclesie obedientes, faciemus debitam emendam super hoc fieri, cum omni quam poterimus celeritate. Hæc omnia prefato Episcopo in presentia Paternitatis vestre, tanquam filius obedientiæ, offerimus; et adhuc eidem Episcopo in presentia sua propria offerimus. Et parati erimus eadem ad effectum perducere. Paternitatem ergò vestram omni qua possumus deuocione rogamus, quatinus, habita consideratione ad ea quæ uobis superius significamus, nos per eundem Episcopum de cetero fatigari, si placet, non permittatis; cum parati simus ea quæ offerimus ad effectum perducere. Nec uos, si placet, eidem Episcopo aliqua sinistra de nobis et subditis nostris uobis suggestenti credere debetis, nec propter dicta sua turbari; cum nichil aliud querat, prout nobis uidetur, nisi quod possit famam nostram apud bonos et graues denigrare. Voluntatem vestram super hijs et omnibus aliis nobis, ad beneplacita uestra paratis, si uestræ sederit uoluntati, significare uelitis. Valeat Paternitas uestra dominic in Domino. Dat. apud Abython, VIIJ. kal. Junii anno Domini 1275. [From *Lib. Rub. Assav.*, in *Penniarth MSS.* 26, pp. 71-74.]

* A manor belonging to the Princes of North Wales.

^b "factæ," in MS.

^c So in MS.

[LLYWELYN CLAIMS PROTECTION FROM THE POPE.]

A.D. 1275. Sept. 8. Canterbury. Welsh Bishops absent themselves from the Consecration of the Bishop of Hereford.

POLISTOIRE, in an.—Le an de grace 1275, en l'eglise de Caunterbiure, le jur de la Nativite nostre Dame, Robert Arcevesque de Caunterbyre al governement de l'Eglise de Hereford sacra mestre Thomas Cauntelo; professiun primes de li pris, selum la custume, de dewe obedience: presens et ministrauns en cel office, des suffragans de Cauntbyre, soulement deus Eveskes, de Lundres et de Ricester, et les autres tous absens; dont se ennoya trop l'Arceveske; et ke plus charge, les veysins de cel elit, Eveskes de Gales, ne venir ne voloyent, ne eus duement excuser. [Harl. MSS. 636.]

A.D. 1275. Sept. 11. Tresbyn. Llywelyn Prince of Wales to Pope Gregory X.

Edward I. has broken the peace, made under the legate's sanction between Henry III. and Llywelyn. The Welsh Prince is ready to do personal homage to Edward if it be only in a safe place. Do not believe any stories to his disadvantage without fair enquiry.

Sanctissimo in Christo patri domino Gregorio, Dicione prvidentia summo Pontifici, HUMILIS SUUS ET DEVOTUS L, PRINCEPS WALLIAE, DOMINUS SNOUDON., devota pedum oscula beatorum. Non sine magna necessitate vestra Sanctitati compellimur intimare, quod, cum olim habitz fuissent contentiones et discordiae, ex quibus guerra orta fuit et diu etiam habita inter excellentem virum dominum H. bonae memoriae Regem Angliae illustrem, ex parte una, et nos ex altera, tandem, auctoritate sedis Apostolicæ interveniente, per venerabilem patrem dominum Ottobonum Sancti Adriani diaconum Cardinalem, tunc ejusdem sedis in Anglia legatum, guerra, contentiones, et discordiae supradictæ sopitæ fuerunt in quadam forma pacis, initæ inter præfatum dominum Regem et successores suos ex parte una, et nos et successores nostros ex altera, juramento tam ipsius domini Regis et domini Edwardi primogeniti sui, qui postea eidem successit in regno Angliae et adhuc idem regnum optinet, quam etiam nostro vallata: quæ quidem forma pacis per eundem dominum legatum in scriptis est redacta, et tam sigillo ipsius quam sigillis prædictorum domini Regis et domini Edwardi quam etiam nostro roborata. In qua quidem forma inter alia continentur, quod nos et successores nostri tenere debemus de ipso domino Rege et successoribus suis

[LLYWELYN CLAIMS PROTECTION FROM THE POPE.]

Walliæ principatum: ita quod omnes barones Walliæ, Wallenses, a nobis et hæredibus nostris terras suas in capite teneant, et homagia ac fidelitatem nobis et successoribus nostris faciant, unico barone excepto; pro quibus nos et successores nostri tenemur facere homagium et fidelitatem præfato domino Regi et successoribus suis. Continetur etiam ibidem, quod idem dominus Rex et successores sui non recipient in terris suis aliquem adversarium seu inimicum vel fugitivum nostrum seu successorum nostrorum, nec eos contra nos et successores nostros manutenebunt seu juvabunt. Quæ omnia in forma pacis prædicta, cuius tenorem lator præsentium Sanctitati vestræ exhibere poterit, plene continentur. Ecce, pater sancte, præfatus dominus Edwardus, Rex Angliæ ad præsens illustris, quorundam baronum Wallensium terras, ad dominium nostrum spectantes, in quarum pacifica possessione fuimus longo tempore post dictam formam pacis, sub dominio suo jam detinet. Quendam etiam baronum nostrum, qui per formam pacis supradictæ cum terris suis ad nos de jure spectare deberet, adhuc nobis non restituit, set in partem suam adhuc retinet. Alios etiam barones, de terra nostra fugitivos ac felonies, qui machinati fuerunt in mortem nostram, in terra sua receptat, juvat, et manutenet, contra formam pacis supradictam; non obstante, quod prædas in terris nostris ceperint; homicidia, incendia, commiserunt; et adhuc non cessant facere consimilia. Et licet litteras Sanctitatis vestræ supplicatorias recepit, quod formam pacis supradictam observet, quarum litterarum tenorem idem lator præsentium Sanctitati vestræ poterit exhibere, tamen ob reverentiam carumdem usque adhuc tempora nichil facere curavit. Item, quod nobis periculosius est, vocat nos ad locum nobis minus tutum, inter capitales nostros inimicos et maxime fugitivos et felonies supradictos, ad faciendum sibi homagium et fidelitatem^b; ad quem locum nullo modo accedere possemus sine corporis nostri periculo. Et licet in præsentia sua binæ propositæ fuissent excusationes super præmissis, tamen easdem admittere seu locum tutum ad faciendum sibi homagium et fidelitatem nobis assignare recusavit: quæ quidem parati sumus facere in omni loco tuto, per ipsum nobis assignando; dum ipse articulos in præmissa forma pacis contentos observet, et quod transgressum fuerit contra articulos memoratos corrigat, et si quæ de illis quæ ad nos spectare debent defuerint, adimpleat. Et quia non placuit eidem domino Regi accedere ad locum ad quem nobis pateret tutus accessus, ut homagium sibi faceremus; supplicavimus eidem

[LLYWELYN CLAIMS PROTECTION FROM THE POPE.]

quod mitteret ad nos aliquos de suis, qui fidelitatem a nobis reiperent, quousque provideretur nobis de loco tuto in quo personalitate præfato domino Regi facere possemus homagium ; quod penitus facere denegavit. Et quia timemus, quod idem dominus Rex præmissa facit, ut occasionem quærat divertendi a forma pacis supradictæ ; in totum non plus intelligentes expedire occurrere quam post negotium vulnerantis remedium, ad pedes Sanctitatis vestræ propositi, Excellentiæ vestræ omni qua possumus devotione supplicamus, quatinus remedium quod secundum Deum expedire videretur, si vestræ sederit voluntati, prædicto negotio apponi faciaris ; partem a forma pacis supradictæ resilire volentem ad observationem ejusdem compellendo : attentes, si vestræ sederit Sanctitati, quanta pericula rebus et personis populorum Walensium et Anglorum imminet poterunt, si, occasione formæ pacis supradictæ non observata, guerra et discordiæ (quod Deus avertat) ortæ fuerunt de novo. Et quia constituti sumus in partibus a curia vestra adeo remotis, quod non patet nobis accessus ad curiam vestram nisi per capitales inimicos nostros, qui etiam maritima custodiunt ne transitus per eadem nobis pateat ad curiam supradictam, quantacumque nobis gravaminis inferatur ; Sanctitati vestræ placeat, quod nullus, prædicans de nobis sinistra seu contra dictam formam pacis aliquid nos egisse, exaudiatur : nec aliquid contra nos exaudiatur, quousque per aliquem discretum et fidelem, cognitione præmissa, partibus ad locum tutum vocatis, vobis ad plenum constiterit de negotio memorato. Conservet vos Altissimus Ecclesiæ Suæ per tempora longa. Dat. apud Treschyn, tertio idus Septembris anno Domini M^oCC^oLXX^o. quinto.

[Rymer, I. 528.]

^a At Montgomery, Sept. 29, A.D. 1267 : in Rymer, I. 474.

^b For Llywelyn's proffered homage, see Rymer, I. 498, 499, 519, 528 (A.D. 1273-1276).

A.D. 1275. Oct. 6. *Talybont. Llywelyn Prince of Wales to Robert Archbishop of Canterbury, Walter Archbishop of York, and their Suffragans, assembled in Council in London.*

[This letter is almost verbatim the same with the preceding one, *mutatis mutandis* : except that it names the Abbots of Strata Florida and Conway as bearers of Llywelyn's letter, and David ap Gruffydd and Gruffydd ap Gwenwynwyn as Llywelyn's "fugitives." It is translated in *Append. to Warrington's Wales*, pp. 569-571.]

[LIBERTIES CONFIRMED TO THE SEE OF S. ASAPH BY EDWARD I.]

A.D. 1275. Nov. 24. Tower of London. Writ to Collect a Fifteenth from the Honour of Abergavenny (among others), to pay the King's Debts in the Holy Land.

REX Abbatibus, Prioribus, Baronibus, Militibus, liberis hominibus, et omnibus aliis tenentibus de Honore de Bergaveny, salutem. Cum Archiepiscopi, Episcopi, Abbates, Piores, Barones, Milites, et omnes alii de regno nostro, quintam decimam de bonis suis, quibusdam tamen exceptis, nobis liberaliter concesserunt et benigne, ad exoneracionem debitorum, in quibus diversis mercatoribus de tempore quo moram in Terra Sancta fecimus, obligamur: nos, de affectione et dilectione quas erga nos credimus vos habere, gerentes fiduciam plenioram, vos affectuose requirimus et rogamus, quatinus statum nostrum quoad praemissa plenius intuentes, quintam decimam de bonis vestris, juxta formam quam dilecti et fideles nostri Grimbaldus Pauncefot et Magister Henr. de Bray, quos ad quintamdecimam in partibus vestris colligendam deputavimus, vobis ex parte nostra exponent, nobis favorabiliter concedatis; ita quod a nobis pro hoc grates favorabilius reportare debeatis temporibus oportunis. Et predictis Grimbaldo et Henr. in praemissis intendentis sitis et respondentis. In cuius, etc. Teste Rege apud Turrim London., XXIII. die Novembris. [In Prynne, Records, III. 179, from Pat. 4 Edw. I. memb. 36 intus.]

A.D. 1276. Jan. 20. Winchester. Confirmation of Liberties of S. Asaph by Edward I. to Bishop Anian.

EDWARDUS DEI GRATIA REX ANGLIÆ, DOMINUS HIBERNIÆ, ET DUX AQUITANIÆ, omnibus ad quos presentes literæ peruenient, salutem. Volentes venerabili patri Aniano Episcopo de Sancto Assaph, optentu dictionis quam penes personam suam gerimus, gratiam facere specialem; concessimus pro nobis et heredibus nostris, quantum in nobis est, eidem Episcopo et successoribus suis Ecclesie sue de Sancto Assaph, quod ipsi de cetero, eisdem iuribus, libertatibus, possessionibus, et consuetudinibus, diu optentis, utantur et gaudeant pacifice et quiete, quibus idem Episcopus et predecessores sui Episcopi eiusdem loci usi et gauisi fuerunt, melius tempore bone memorie domini Henrici Regis patris nostri. In cuius rei testimonium has literas nostras fieri fecimus patentes. Teste Rege apud Winton.

[ENGLISH BISHOPS DENOUNCE LLYWELYN EXCOMMUNICATE.]

XX. die Januarii^a. [Pat. 4 Edw. I. memb. 34 *instus*; in *Prynnæ, Recd.*, III. 178; and (as dated at Rhuddlan Nov. 10, 1277) from *Lib. Rub. Assav.*, in *Br. Willis, S. Asaph, Append. VI.*, and *Peniarth MSS. 26*, pp. 60 and 134.]

^a Repeated verbatim, at Rhuddlan Nov. 10, 1277 (*Peniarth MSS. 26*, p. 2, from *Lib. Rub. Assav.*), and again Nov. 10, 1289 (*Wharton, De Episc. Assav.*, from *Rot. Wall. 17 Edw. I.* par. ii. memb. 10; and *Prynnæ, Records*, III. 388); and again, by Edward II., at Stamford Aug. 5, 1309 (*Peniarth MSS. 26*, p. 135; from

Lib. Rub. Assav.), and by Henry IV. July 21, 1402, and by Henry V. Feb. 4, 1415 (§. pp. 135, 136): and ratified by Edward I. himself, in a writ to the Justiciary of Chester and Howel son of Llywelyn, Nov. 18, 1278 (§. pp. 97, 98).

A.D. 1276. April 18. Bangor. *Dean and Chapter of Bangor to Robert Archibishop of Canterbury*: [informing him of a conspiracy of David, aided by Gruffydd son of Gwenwynwyn and by Owen son of Gruffydd, to kill Llywelyn—in *Rymer*, I. 532.]

A.D. 1276. November 13. Westminster. *The English Bishops to Llywelyn, admonishing him to desist from disturbing the realm of England.*

They denounce
him excommuni-
cate unless he
makes satis-
faction within a
fortnight.

FRATER ROBERTUS PERMISSIONE DIVINA CANTUARIÆ AL-
CHIEPISCOPUS, TOTIUS ANGLIÆ PRIMAS, J. LOND., H. ELYEN,
W. BATH. ET WELLÉN., THOM. HEREFORD., W. ROFF., ET ALII
EPISCOPI IN PRÆSENTIUM CONFECTIOM PRÆSENTES, nobilium
domino Lewelino Principi Walliæ domino Smardoniae, spiritum

consilii sanioris. Cum in Concilio Oxoniensi sub sanctæ recordatio-
nis Stephano Cantuariæ Archiepiscopo, et in sententia lata in Aula
Westmonasteriensi per bonæ memoriæ Bonifacium Cantuariensem
Archiepiscopum et quamplures Cantuariensis provinciæ suffraganeos,
de consensu etiam et voluntate piæ memoriæ W. Eborum Archi-
episcopi, sub præsentia et assensu H. recordationis egregiæ Regis
Angliæ, domini R. Comitis Cornubiæ fratris sui, et aliorum Comi-
tum ac optimatum Angliæ, per sedem Apostolicam confirmata, in-
spexerimus contineri omnes illos, qui pacem et tranquillitatem domini
Regis et regni injuriose perturbare præsumunt, et qui jura domini
Regis injuste detinere contendunt, esse excommunicationis sententia
innodatos, ipsoque facto in majoris excommunicationis sententiam
incidisse; prout ipsius concilii et sententiæ prædictæ tenores, jam
dudum sollempniter publicati, ac pluribus vicibus quoad præmissos
articulos iterata publicatione multorum auribus inculcati, luculenter

[ENGLISH BISHOPS DENOUNCE LLYWELYN EXCOMMUNICATE.]

hostendunt:—ac vos, detinendo jus fati Regis, homagium et fidelitatem sibi notarie debita, vanis quibusdam et frustratoriis ut liquet objectis, licet ex abundanti saepius requisiti, cum illud offerre spontanee debeatis, nullatenus facientes, quod quidem homagium praestari domino cuicunque Christiano, in pace Ecclesiae existenti, nulla extrinseca conditio seu cujuscunque debiti exactio debet impedire, seu etiam retardare,—ac insuper pacem ipsius Regis pacifici et sui regni per vos et vestros, maxime in confinio Angliae et Walliae, ne quiter perturbando, quod utique per notoriam stragam multorum, rapinam, et innumerabilia dampnorum gravia et dispendia, plene liquet, —sitis ipsarum excommunicationum sententiis involuti, quod non sine cordis angustia vobis scribentes nunciamus, vestro statui merito miserando, paterno ut convenit compatiens affectu: vobis tamen, auctoritate concilii supradicti, quam promulgationis sententiae memoriae, monentes, districte mandamus, quatinus infra quindenam a receptione presentium de praemissis satisfaciatis ad plenum, ab inceptae perturbationis Regis et regni molestia penitus desistentes, ac vestros ab hiis cum effectu de cætero compescentes. Alioquin contra vos et vestros perturbatores praedictæ pacis, ut exigit vestrum et eorum excessus, ad alia licet inviti quodammodo ratione prævia procedemus. Datum apud Westmonasterium die Veneris proxima post Festum Sancti Martini Yemalis, anno Domini millesimo ducentesimo septuagesimo sexto.^a [Rymer, I. 536, 537.]

* Edward's declaration of war, dated Nov. 12, 1276, is in Rymer, I. 535, 536; his appointment of Roger de Mortimer as Captain against the Welsh, Nov. 15, 1276, ib. 538; his authority to Will. Beauchamp Earl of Warwick, commanding in the county of Chester, to receive Welsh

deserters from Llywelyn, Nov. 16, 1276, ib.: his summons to Barons, Bishops, Abbots, etc., to send their quotas of men to serve in the war to Worcester by July 1, 1277, dated Dec. 12, 1276, at Windsor, ib. 537-539.

A.D. 1276. Dec. 7. S. Asaph. Bishop and Chapter of S. Asaph; Declaration of Grievances against Llywelyn Prince of Wales.

ILLATA IN MAJORI ECCLESIA DE SANCTO ASSAPHO, IN CRASTINO BEATI NICHOLAI ANNO DOMINI M.CC.LXX. SEXTO, CORAM UENERABILI PATRE DOMINO A[NIANO] DEI GRATIA EIUSDEM LOCI EPISCOPO ET SUO CAPITULO ASSAUENSI. Videlicet, quod cum dudum inter praedictos Episcopum et Capitulum ex parte una, et nobilem virum dominum Lewelinum Principem Walliae ex altera, super quibusdam iuribus, libertatibus, et consuetudinibus Ecclesiae sue Assauensis exorta

[GRAVAMINA OF SEE OF S. ASAPH AGAINST LLIWELYN.]

fuerit materia questionis; quas libertates, iura, et consuetudines, in quarum possessione velut quasi a tempore cuius non extat memoria extitit Ecclesia antedicta, idem Princeps in sue salutis periculum et contra iustitiam usurpabat et adhuc detinebat occupatas; super quibus, licet summus Pontifex dominus Gregorius PP. X^o. ad instantiam predictorum Episcopi et Capituli eidem nobili dudum direxerunt scripta sua, præsertim super certis quibusdam articulis quibus manifestum erat dictum nobilem ecclesiasticam ledere libertatem, ut ab eorumdem occupacione omnino desisteret cum effectu, exequitoribus insuper deputatis ab eodem ad dictum nobilem si necesse esset per censoriam ecclesiasticam compescend[um] in articulis supradictis; quorum insuper exequitorum literas monitorias semel et secundo recepit idem Princeps; nec eo minus occupata detinebat iura Ecclesie antedicta, in sue salutis periculum et ecclesiastice libertatis non modicam lesionem. Propter quod prædicti Episcopus et Capitulum dictis die et loco conuenientes in unum, euocatis ad hoc specialiter clero et populo, super dictis gravaminibus et aliis iniurijs prædicte Ecclesie iuri[bu]s ecclesiasticis et vassallis per dictum principem et suos illatis, diligenter inquirebant; eadem grauamina in scriptis hijs redigentes, et reuerendo Patri domino R[oberto] Dei gratia Cantuarie Archiepiscopo significantes, ut etiam ipse correctionis remedium apponat in eisdem.

Quæ grauamina specificare duxerunt modo subscripto.

- [1.] Episcopos loci eiusdem non permittit idem princeps condere testamenta; et si condiderint, corum testamenta vires habere non sinit: quia eis decedentibus omnia bona mobilia, que eorum fuerant dum vivebant, occupat et distrahit pro libito sue voluntatis.
- [2.] Similiter bona aliorum inventa inter bona decedentium huiusmodi occupat et detinet occupata.
- [3.] Insuper si Episcopus in egritudine constitutus seu alias antimortem, non longe tamen ante obitum suum, suis ministris de rebus suis aliqua donauerit, siue aliis, ut equos uel alia huiusmodi, idem princeps post obitum Episcopi talia bona reuocat tanquam sua iniuste alienata.
- [4.] Item tempore vacationis sedis eiusdem maneria Episcopalia suis balliuis non custodienda sed potius destruenda committit.
- [5.] Item sede ipsa vacante non sinit canonicos diem electionis

[GRAVAMINA OF SEE OF S. ASAPH AGAINST LLYWELYN.]

futuri pontificis statuere, nec personam eligere, nisi ad concessionem suam: alioquin canonicos ipsos punit pro libito sue voluntatis.

- [6.] Item, dampnatos pro suis sceleribus iudicio seculari sacerdotibus confiteri non permittit nisi suis ministris audiencibus, ut et ipsi sic confitentes inter cetera suos conlatrones publice recognosca[n]t; qui postea tali testimonio perdit, tanquam legitima probacione huiusmodi damnati, uel bonis omnibus mulctantur uel uita priuantur.
- [7.] Item, testamenta non admittit aliquorum, nisi in egritudine condita, et ex qua egritudine decedat testator: alioquin decendentium omnia bona tanquam sua propria occupat et distrahit ad libitum.
- [8.] Item, ballui sui iudicia sua exercent et placita tenent diebus Dominicis et festiuis in cimiterijs et aliis locis Deo dedicatis, et nonnunquam in ecclesijs; licet per Ecclesiam sepius moniti fuerint super hijs et prohibiti sub pena canonica eis infligenda.
- [9.] Item, amerciamenta vasallorum Ecclesie pro furto ab eis commisso, uel pro receptacione furti perpetrati ab alio quocunque inuenti in domibus uassallorum, danda; uel si prodantur confessione dampnatorum iudicio seculari et mulctantur; in hijs casibus tribus Ecclesie debita Princeps integre sibi usurpat: cum ex antiqua et approbata hactenus consuetudine patric eiusdem, non nisi medietas huiusmodi emende ad ipsum principem spectare dinoscatur.
- [10.] Item, medietatem emende uassalli Ecclesie pugnantis cum uassallo principis in terra principis, totam autem si in terra Ecclesie Episcopo et Capitulo debita[m], idem princeps totam sibi usurpat in utroque casu.
- [11.] Item, uassallos habentes domicilia in utroque dominio, Ecclesie uidelicet et principis, compellit in feodo laicali residere, cum ab antiquo in optione talium extiterit in quo maluerint territorio habitare.
- [12.] Forestarios insuper in siluis spectantibus ad Ecclesiam minatur suo motu statuere; quod Episcopus cum Capitulo hactenus facere consuevit, principis seu alterius cuiuslibet consilio minime requisito.

[GRAVAMINA OF SEE OF S. ASAPH AGAINST LLYWELYN.]

- [13.] Item, medietatem emende pro uiolenta uirginis defloracione facta in territorio Ecclesie, Episcopo et Capitulo debitam, princeps retinet totam.
- [14.] Item, cum ex antiquo res uassalli Ecclesie in territorio ipsius homicidium committentis integre pertineant ad Episcopum et Capitulum, et persona ad principem pro commisso; princeps res occupare non ueretur. Similiter occupat medietatem emende Episcopo et Capitulo debitam, pro incendio facto in dominio eorundem, et medietatem emende eiusdem Episcopo et Capitulo debitam pro forefactura hominis eorum in siluis principis.
- [15.] Item, medietatem emende hominis eorum contempnens edictum principis quo eum sequi tenetur iussus * * * * personaliter profectus fuerit, eis debitam.
- [16.] Item, cum ex antiquo expectet ad ipsam limites villarum Ecclesie terminare, quando super eisdem contigerit dubium exoriri; idem princeps, sede Assauensi uacante, huiusmodi terminacionem limitum uillarum Ecclesie eiusdem sibi usurpabat, et eas pro sua uoluntate limitabat.
- [17.] Item, uassallos Ecclesie cum sibi placuerit per ministros suos capi facit et incarcерari in preiudicium Ecclesie; cum hoc retroactis temporibus nullatenus fieri consueuerat, nisi demum orta contra eos suspicione enormi criminis: et tunc, auctoritate Episcopi et ministris suis presentibus.
- [18.] Item, nolentes ui compellit hereditatem adhire, [et] hereditatem illegitime natis indistincte concedit. Mulieribus, et si alij heredes deficiant, ius successionis hereditarie immo denegat. Set hoc consuetudo patrie est.
- [19.] Item, uassallos Ecclesie tam ipse princeps quam sui ballimi compellunt, tanquam proprios suos, res suas de loco ad locum suis deferre stipendiis et iumentis.
- [20.] Item, cum uassalli Ecclesie se ad dominium Anglicorum transferunt propter suum demeritum, eorundem idem princeps hereditatem talium, quam sub Ecclesia optinent, statim occupat et detinet, non obstante quod feudum sit Ecclesie.
- [21.] Item, punicionem scelerum commissorum in cimiteriis et aliis locis sacris sibi uendicat; et emendam talium, qui ibi deliquerint, integre sibi reseruat.

[GRAVAMINA OF SEE OF S. ASAPH AGAINST LLYWELYN.]

- [22.] Item, errores factos contra legem coniugij nititur ad vindicari sibi reseruare.
- [23.] Item, sacerdotes et clericos compellit subire examen curie sue contra suos uassallos de illis conquerentibus, et suo stare iudicio uelint nolint.
- [24.] Item, penam appositam in sponsalibus de futuro, et super usurarum solucione, si fide iussores interuenerint, ratione fideiussionis huiusmodi compellit ad peneolucionem huiusmodi contrahentes.
- [25.] Item, accepta magna pecunie summa a quibusdam suis uassallis, permisit eos auferre monasterio de Basingwerk plures carucatas terre; prout Episcopo conquesti sunt Abbas et conuentus monasterij memorati. Consimilem iniuriam aliis clericis inferri permisit hactenus et scienter. Quosdam insuper clericos paterna hereditate priuauit, legibus patrie non seruatis.
- [26.] Item, quod sine dolore dici non potest, homines principis assidue dessendunt in domibus clericorum et uassallorum Ecclesie, et procurations ab eis exigunt tanquam sibi debitas; que si non exhibeantur eisdem, diuersis contumelijs eos afficiunt; quosdam uerberando, alias uulnerando, et diuersis cruciatibus puniendo, qualia dicere horribile est, et res eorum nonnunquam asportando.
- [27.] Item, optinentem hereditatem sub ipso compellit indifferenter sue curie stare iudicio contra quemcunque laicum de ipso cozelantem, uel extunc manum suam hereditatem suam ponere; et hoc, ut creditur, in odium clericorum: alijs nihilominus grauaminibus et angarijs diuersis affiendo eisdem, et tallias cum sibi placuerit et exactiones indebitas ab eis extorquendo; ad ea quod non permittit uiros ecclesiasticos suos seruientes castigare et ministros, nisi iudicio fori secularis, ut sibi penam applicet talium ministrorum: et si in aliquo restiterint dominio seculari siue displicuerint, statim possessiones eorundem laicales tanquam in elusionem ecclesiastice libertatis in manu sua capit, et detinet acceptas quoisque sibi satisfecerint ad uotum; eos insuper multo plus grauando, si hujusmodi sua grauamina Ecclesie ostenderint, uel remedium sibi quesierint aliunde.
- [28.] Communitatis nemorum insuper, pascuorum, et focalium,

[GRAUAMINA OF SEE OF S. ASAPH AGAINST LLYWELYN.]

et aliorum huiusmodi, rectoribus ecclesiarum et sacerdotibus
etiam in suis parochijs aliquando denegauit.

[29.] Item, uillam de Lanerost cum omnibus suis iuribus a
Ecclesiam Assauensem spectantem, in cuius possessione
plenaria in tempore domini Henrici illustris Regis Anglie
Lewelini ap Jorwerth et Dd. ab Lewelino principum Wallie
et etiam a tempore cuius apud homines non extat memorie
extitit pacifice Ecclesia memorata; idem nobilis Ecclesia
auferre non expauit iniuste, et adhuc detinet ablatam;
saluo quod Ecclesie V. solidos pro eadem annuos per-
soluit.

Alia insuper grauamina Ecclesie et suis ministris atque uassallis pre-
dictum nobilem et suos multipliciter inueniunt fuisse illata, quae
presentibus inserere non sine causa distulerunt; eadem dicto domino
Archiepiscopo et summo Pontifici Romane sedis transmissuri, cum
sibi super hijs tempora perpenderint fauente Domino opportuna. De
premissis tamen minutis iuribus ad Episcopum et Capitulum sus-
pectantibus, idem nobilis quedam eisdem Episcopo et Capitulo nup-
relaxauit, sub protestatione tali, quod ea uidelicet Ecclesie sup-
dicte tanquam sibi debita non concessit, sed tanquam ex gratia
reuersurus ad eadem cum sibi cognouerit expedire. In cuius co-
dentiam pleniorem tam dictus Episcopus quum Capitulum sigilla
presentibus duxerunt apponenda. Dat. apud Sanctum Assaph.
crastino Sancti Nicholai Confessoris anno Incarnationis Domini
1276. [Peniarth MSS. 26, pp. 98-105.]

A.D. 1276. A Dominican House at Bangor Vaur, before this date
[Br. Willis, *Bangor*, Append. XI. pp. 211, 212, citing an *Inquisitio*
quod damnum of May 9, 1300, respecting a grant thereto by Bishop
Anian of Bangor.]

A.D. 1277. Feb. 22. "Halso." Safe-conduct for Anian the Bishop
S. Asaph's property in transit from England to Wales or vice versa.

REX, omnibus ballivis et fidelibus suis ad quos, etc., salutem. Sciat
quod concessimus venerabili patri Episcopo de Sancto Asaph, qui
ducere possit blada et alia bona sua, tam victualia quam alia,
partibus Angliae usque ad partes Walliae et a partibus Walliae usque
in Angliam, prout ad commodum suum magis viderit expedire.

[LLYWELYN AGAIN EXCOMMUNICATED.]

am vobis mandamus, quod prefatum Episcopum, aut homines suos, lada, et alia bona sua, ut predictum est, ducentes, contra hanc confessionem nostram non molestetis in aliquo seu gravetis. In cuius, &c. Dur. usque ad diem Dominicam in Ramis Palmarum prox. situr. Teste Rege apud Halso, XXII. die Februarii. [Prynne, Records, III. 191, from Pat. 5 Edw. I. memb. 15.]

Same date. Similar Letters of Protection for Anian Bishop of Bangor.

A[nianus] Bangorensis Episcopus habet literas de protectione similes sine clausula unum annum duraturas. T. ut supra. Et duplantur. [Id., ib.]

A.D. 1277. Feb. 27. North Stoke. Robert Archbishop of Canterbury to Walter Archbishop of York.

Venerabili in Christo Patri Domino W[altero], Dei gratia Eboracensi Archiepiscopo, SUUS IN EODEM CHRISTO FRATER ROBERTUS CANTUARIENSIS ARCHIEPISCOPUS, TOTIUS ANGLIAE PRIMAS, quicquid sibi gratiae et salutis. Paternitati vestrae tenore praesentium notum facimus, quod, cum dudum in provinciali concilio Cantuar. (præsidente tunc felicis recordationis Stephano, quondam Cantuariensi Archiepiscopo) apud Oxoniam celebrato, provida deliberatione et communis assensu sanctorum patrum Episcoporum, suffraganeorum suorum, et cleri provinciae Cantuariensis, statuto super hoc edito, lata fuerit majoris excommunicationis sententia in omnes illos, qui jura domini Regis Angliae injuste detinere contendunt, ac pacem et tranquillitatem ejusdem domini Regis et regni sui injuriose perturbare præsumunt; ac eadem sententia per bonæ memoriarum Bonifacium prædecessorem nostrum et suffraganeos suos, concilio postea apud Lambeth convocato et iterum in Aula Westmonasteriensi, pluries solemniter innovata fuerit; necnon et auctoritate sedis Apostolicæ specialiter confirmata;—nos, cum quibusdam suffraganeis nostris tunc ibidem personaliter existentibus, et aliorum absentium procuratoribus, citra proximum præteritum festum Sancti Martini Yemale,—quia ipsa notoria rei veritas in auribus singulorum acclamabat, quod nobilis vir Lewelinus filius Griffini Princeps Walliæ, tanquam famæ suæ prodigus et salutis, sententiam hujusmodi parvi pendens, homagium

[LLEWELYN AGAIN EXCOMMUNICATED.]

et fidelitatem, quæ prædecessores sui Principes Walliæ Angliæ Regibus facere consueverunt, et ipsem et egregiæ memoriarum domino Henrico Regi Angliæ prius fecerat, ac domino nostro Edwardo — Regi Angliæ illustri facere debuit et debet in præsenti, ex quo in occasionibus facere detrectat, ad hoc diebus et locis competenter, oblato sibi ad cautelam salvo et seculo conductu, pluries legimus monitus et citatus, in hoc jus ipsius Regis temere retinere contundens; pacem insuper et tranquillitatem ipsius domini Regis et regni sui per se et suos perturbare præsumpsit, sicut notoria strages plimorum, deprædationes rerum, incendia domorum, et innumera danorum generæ, testantur aperte; per quæ ipsum in sententias hujusmodi non ambigitur damnabiliter incidisse:—habito tractatu diligenti, et de salute ipsius principis sollicite cogitantes, de consilio eorundem suffraganeorum nostrorum et cum eisdem, præfatum Lewelinum litteris pariter et nuntiis solemnibus ad ipsum propter hoc specialiter destinatis in præfatas excommunicationis sententias taliter incidisse decernentes, ipsum nichilominus monuimus, quod infra quindecim dies a tempore monitionis hujusmodi de præmissis satisficeret, et ab incepta perturbatione pacis domini nostri Regis et regni sui molestia desistendo, suos ab hujusmodi præsumptionibus pariter refrænaret; alioquin ex tunc contra ipsos asperius procederemus, prout notorii excessus eorundem exposcunt.—Porro nunciis ipsis apud Lammas, ubi princeps ille cum suis proceribus curiam suam tunc tenebat, accendentibus, et sui adventus causam ipsius principis familiaribus et ministris serio exponentibus, idem princeps, offensu superaddens offensis, nuncios ipsos, non sine nostro contemptu, ad se aditum habere non permisit; et monita nostra salubria, per suos sibi plene nunciata, animo contemnens indurato, hactenus ad satisfactionem venire non curavit, per sex septimanas et amplius favor benivolo patienter expectatus; sed semper pejora prioribus addens, de die in diem quantum potest manus aggravat ad delicta:—propter quæ convocatis iterum suffraganeis nostris, et habito supra hujusmodi contemptu et notoriis et multiplicatis ipsius principis et suorum excessibus et offensis tractatu pleniori, quia, crescente ipsorum contumacia pariter et offensa, crescere debet et poena; de eorundem suffraganeorum nostrorum unanimi consilio et assensu extitit provisum et ordinatum, quod unusquisque suffraganeorum prædictorum, in cathedralibus et aliis collegiatis et parochialibus ecclesiis sui civitatis et diocæsis, dictum Lewelinum Principem Walliæ in præ-

[LLYWELYN AGAIN EXCOMMUNICATED.]

Excommunicationum incidisse sententias et nominatim taliter excommunicatum esse denunciaret, pulsatis campanis et accensis undulis; conciliarios insuper suos et fautores, ac omnes consilium et auxilium eidem principi in sua rebellione perseveranti scienter pendentes in præmissis, nisi infra mensem unum resipuerint, et ipsius consilio, consensu, et auxilio, se substraxerint, pari sententia cum eadem solemnitate publice innodatos denunciaret; et ipsos, contra monitionem hujusmodi extunc sibi adhærere, et consenserunt, consensum, vel auxilium, sibi impendere constiterit in præmissis, publice et solemniter excommunicatos denuntiaret nominatio: quam quidem sententiæ denunciationem in diocæsi nostra per nos fieri mandavimus cum effectu. Unde, cum per prefatum dominum Edwardum Regem nostrum serenissimum simus litteras nobis nuper directas specialiter rogati, ut in istius negotii executione vestrum imploremus auxilium et juvamen; ac vos nos, quibus Ecclesiarum et animarum cura incumbit, ibi fortius voluntarios labores suscipere tenemur, ubi ipsius Lewelini rebellio nimis exardescit, et in prædicti domini Regis injuriam in terum arroganter insurget, nisi eam exurgens justitia præveniat subvertat, ut sic pax et quies cæteris præparetur; Paternitatem nostram rogamus et requirimus, quatenus obtentu precum dicti domini Regis illustrissimi, vobis in hac parte porrectarum, ac nostrarum, præfatum Lewelinum per totam vestram diocæsim et provinciam in prædictas excommunicationis sententias incidisse, et nominatim taliter excommunicatum esse, si placet, denuncietis et denunciari faciatis in forma memorata; præsens negotium taliter impleturi, qualiter a nobis in casu consimili vobis fieri velletis. Dat. apud Northstok, tertio kal. Martii anno Domini millesimo ducennimo septuagesimo sexto. [Rymer, I. 541.]

A.D. 1277^a. *Charter of Liberties granted by Llywelyn Prince of Wales to the Bishop and Chapter of S. Asaph.*

Universis Christi fidelibus presentes litteras uisuris uel audituris, LEWELINUS FILIUS GRUFFUD PRINCEPS WALLIAE DOMINUS SNAUDON., salutem in Domino sempiternam. Vobis omnibus et singulis notum scimus per presentes, quod nos, Diuine caritatis intuitu, et in nostrorum remissionem peccaminum, necnon et intuitu seruiciorum mirabilis patris domini A[niani] Dei gratia Episcopi Assauensis,

[GRANT OF LIBERTIES BY LLYWELYN TO THE SEE OF S. ASAPH.]

* * * * * eiusdem loci Decani, et Capituli, nobis impensorum, Cases testamentary, matrimonial, and of usury, tithes, sacrilege, belong wholly to the Church court. fatemur et recognoscimus omnes causas testamentarias, matrimoniales, usurarias, decimarum, et sacrilegij, necnon et hijs annexas, per totam diocesim Assauensem spectare ad forum Ecclesie pleno iure.

Volumus insuper salubribus Apostolice sedis monitori parere pariter et mandatis, que circa reformacionem status Assauensis Ecclesie meminimus recepisse dudum, in articulis infrascriptis.

Moveables of the Church not to be seized by the Prince, sede vacante. Decedente itaque Episcopo qui pro tempore fuerit in Ecclesia Assauensi, ad occupationem bonorum Ecclesie mobilium manus nostras nullatenus extendemus, quam minus debitum sortiatur officium salubris de intento decedentes b.

Nor wills interfered with. Testamenta insuper nostrorum vassallorum decedentium eiusdem diocesis, quandocunque condita, non impediemus, quamdiu durauerint non mutata. Nec occupabimus bona alicuius Ecclesie vassalli, quamquam ipse decesserit intestatus.

Procurations not to be levied on monasteries. Quod si laici nobis subditi in domibus monasteriorum et ecclesiarum diocesis Assauensis indebitas exigant procuraciones, personis in eisdem locis degentibus contradicentibus et inuitis; aut propter hoc per subditos ipsos personis eisdem in corpore uel in bonis molestias inferri contingat aut iacturas;—quod fieri prohibemus;—plenam correctionem pro transgressionibus his concedimus ad Ecclesiam pertinere.

Nor confessions hindered. Cohibitionem quoque consimilem Ecclesie permittimus Assauensi in ministros nostros, qui non permiserint a nostra curia condemnatos, ni ipsis ministris presentibus et audiencibus, sua peccata sacerdotibus confiteri; nec ipsos transgressores manuteneremus, quominus in tales Ecclesia discipline seueritatem ualeat exercere.

Rights respecting church vassals. De cetero etiam, tallias, collectas, seu exacciones aliquas, personis non imponens ecclesiasticis uel Ecclesie vassallis, ni feodum a nobis in capite teneant; uel saltem supradicti impositione prelati consensum uel licentiam obtinuimus spiritualem. Ad hoc in vassallis Ecclesie Assauensis illam eisdem Episcopo et Capitulo concedimus iurisdictionem habere, quod, accusato ipsius Ecclesie vassallo aliquo super furto, medietatem amerciamenti recipient qualitercunque condemnatorum; quousque dictata fuerit condemnacionis summa in persona. Ad ipsos etiam

[GRANT OF LIBERTIES BY LLYWELYN TO THE SEE OF S. ASAPH.]

Uolumus et concedimus medietatem *Hancate*^c in Ecclesie territorio pertinere. Si quis insuper ejusdem Ecclesie subditus per nostram hennitus potestatem aut quoquo modo noster fuerit fugitiuus, plenam possessionem bonorum tam mobilium quam immobilium ingrediantur ipsius, ac de hijs disponant pro sue libito uoluntatis: nec de hijs bonis uolumus, quod nostri ballui se aliquatenus intromittant, nisi forte in talium occupacione bonorum prelati aut eorum officiales negligentes fuissent aut remissi. Preterea homo(?) vassallus Ecclesie pro forisfacto aliquo, irrequisitis Episcopi balluis, per nostros servientes in persona nullatenus capiatur, ni periculum sit in mora; et tunc forisfactor, ad curiam Episcopi primo deductus, hominibus Ecclesie captum requirentibus ad plegios nullatenus denegetur. Transgressiones insuper in curiis Episcopi perpetratas, nisi solum in casu homicidii, eidem Episcopo facilitatem plenariam concedimus corrigendi. Insuper si duo homines, noster videlicet et Ecclesie, in territorio nostro uulnera, conuicia, uel iniurias alias inferant, pro transgressione sui hominis ad Episcopum et Capitulum medietas spectet emendæ: uerum si in territorio Ecclesiæ, ipsa totalis emenda in usum Episcopi et Capituli deuoluatur.

Hæc et hijs similia, in quorum possessione uel quasi a longe retroactis temporibus Ecclesia extitit Assauensis, sepe dictis Ecclesie, Episcopo, et Capitulo, suisque successoribus, pro salute anime nostre et nostrorum predecessorum Principum Walliæ, in puram ac perpetuam elemosinam concedimus possidenda in perpetuum pacifice et quiete. Et nos pro nobis, heredibus, aut successoribus nostris, sibi et successoribus suis, contra omnes homines in perpetuum warrantizamus ipsa iura, libertates, et consuetudines, supradictas. Et ut hæc nostra concessio et liberalis donacio robur optineat firmitatis, ipsas presenti carta nostra roborata sigilli nostri appensione confirmamus. Hijs testibus etc. Dat. etc. [From *Lib. Rub. Assav.*, in *Peniarth MSS.* 26, pp. 74-77.]

^a The date is conjectural. Llywelyn probably made the grant while under fear of English King and Canterbury excommunications; i. e.

in the Spring of 1277.

^b So in MS.

^c See above, p. 493, note ^d.

A.D. 1277. July 21. Chester. Letters of Protection for the Friars Preachers of Bangor.

REX, Baronibus quinque Portuum, et omnibus ballivis et fidelibus suis ad quos, etc. Quia Religiosos et maxime Fratres de ordine Prædicato-

[CHURCH GOODS TO BE PROTECTED IN TIME OF WAR.]

rum, quos quadam dilectionis prærogativa commendatos habeamus, cum tranquillitate et mansuetudine, qua statui suo convenit, man- tenere volumus et tueri: dilectos nobis in Christo Fratres Praedica- tores de Bangor in protectionem et defensionem nostram suscepimus specialem. Et ideo vobis mandamus, quod Fratres prædictos, homi- nes, res, et bona in domo eorundem Fratrum existentia, manute- neatis, protegatis, et defendatis; non inferentes eis, etc., si eos^a per partes illas transitum facere contigerit, injuriam, molestiam, damp- num, aut gravamen. Et si quid eis, etc. In cujus etc. Teste Rege apud Cestr., XXI. die Julii. [Prynne, Records, III. 191, from Pat. 5 Edw. I. memb. 15.]

^a "vos" in Prynne.

A.D. 1277. July 25. ANN. CAMB. in an.—Eadmundus [Earl of Lan- caster] frater [Eadwardi] venit in West-Walliam, et incepit con- struere castrum apud Lanpadarnvaur [at Aberystwyth, Brut y Tywysog.], et venit apud Sanctum David causa peregrinationis. [p. 105 ed. Williams.]

A.D. 1277. Before November [?] a. Robert Archbishop of Canterbury to William de Beauchamp Earl of Warwick and the other Captains of Edward I.'s army at Chester.

Restrain your soldiers, who are plundering churches etc., and especially a manor of the Bishop of S. Asaph.

FRATER ROBERTUS, PERMISSIONE DIUINA CANTUARIE ARCHIEPISCOPUS, TOTIUS ANGLIE PRIMAS, nobilibus viris et dilectis in Christo filiis, domino Comiti de Wracwic [Warwick] et ceteris Capitaneis exercitus domini Regis apud Cer- triam residentibus, salutem in Domino sempiternam. Cum non modica cordis displic[ent]ia intelleximus ex relatu fidi, quod homines exercitus vestri, postposito Dei timore, ecclesiis, cimiteriis, aut ecclesiasticis possessionibus et rebus, non parcunt; loca et res huiusmodi hostiliter inuidentes. Quorum aliqui dudum quoddam manerium domini Assavensis Episcopi combusserunt, interficiens unum de hominibus suis ibidem, [et] committendo diuersimodo in locis aliis sacrilegia et rapinas. Cum igitur facta huiusmodi sint omnino contraria expedicioni uotiu[m] [et] vestri negocii inchoatis; uos, quos reputavimus Deo deuotos, rogamus, monemus, et in Domino exortamur paciente^b, quatinus, si ita est, homines sub uestro regi- mine constitutos a factis [s]celeratis de cetero cohibeatis omnino;

[LETTERS OF PROTECTION FOR CLERGY ITINERATING FOR ALMS.]

pro dampnis dicto Episcopo fratri nostro illatis et aliunde commissis
cum celeritate congruam fieri facientes emendam. Alioquin iuste
timere poteritis et debetis, quod Deus iustus, fortis, et patiens, Cuius
directione plurimum indigetis, (quod absit) subito dexteram Suam
assertet^c, Suisque persecutoribus dignam retribuat ultionem, quod
non in guerris habitis in Anglia uestris temporibus satis potuistis
vidisse. [From *Lib. Rub. Assav.*, in *Peniarth MSS. 26*, p. 55; and in
Br. Willis, S. Asaph, Append. X.]

^a This letter is dated by Br. Willis in 1278, and must of course have preceded Archbishop Kilwardby's appointment as Cardinal in 1278. It belongs therefore to Llywelyn's war of 1277.

and probably is to be dated in that year, before the peace of November 1277.

^b "potenter," in Willis's copy.

^c So in Willis: partly blank in Peniarth copy.

A.D. 1277. Before November [?]. Robert Archbishop of Canterbury to the Clergy and Laity of the dioceses of Coventry and Lichfield, of Hereford, and of Wales^a.

Aid and protect the clergy of S. Asaph, carrying round the S. Asaph Gospels to solicit alms for their church.

FRATER ROBERTUS PERMISSIONE DIVINA CANT. ARCHI-
EPISCOPUS, TOTIUS ANGLIE PRIMAS, universis tam clericis
quam laicis per Couentren. et Liccb., Hereford., ac Wallie
dioceses constitutis, salutem in Domino. Librum seu tex-
tum Euangeliorum de Ecclesia Assaph., vulgo "Ereue-
gilthes" appellatum, qui ut didicimus in magna ueneratione habetur
in partibus Wallie et Marchie apud omnes, et propter casus uarios a
quibusdam clericis prefate Ecclesie quandoque per patriam tanquam
san[c]tuarium honorifice circumfertur; unde uniuersitati uestre una
cum personis textum huiusmodi deferentibus recomendandis duximus
per presentes, rogantes, quatinus ob reuerentiam Christi, Qui Euan-
geliorum est Auctor, clericos memoratos cum textu predicto per uos
transitum facientes, in eundo, morando, et redeundo, securitatis et
pacis beneficio permittatis gaudere. Dat. * * *. [Peniarth MSS. 26,
p. 55, from *Lib. Rub. Assav.*]

^a Probably about the same date with the preceding. A like document is addressed by Bishop Leoline Bromfield (1293-1314) to Master Robert de Frotesham, official of the Arch-

deacon of Chester (*Peniarth MSS. 26*, p. 43, from *Lib. Rub. Assav.*); and see another of Archbishop Peckham's, below, May 19, A.D. 1284.

A.D. 1277. Before November [?]^a. Anian Bishop of S. Asaph to the Provincial of the Friars Preachers in England.

Asks the prayers

FRATER ANIANUS, etc., Priori Provinciali et Capitulo

[EXCOMMUNICATIO N OF LLYWELYN REMOVED.]

of the Friars *Predicotorum Anglie*, obedientiam, reuerentiam, cum h[ab]et
Preachers for the Church of S. nore. Nostram naviculam, more fluctuantis pelagi,
Asaph. undis tegentibus, tempestatum et uentis persecutionem
inualescentibus agitatam, ne nauigantium culpis exigentibus &
cautes conquassaretur incaute, aut persecutionum furia succrescent
fugata deueniat in Caribdim; ad uos, patres conscripti, quibus con*si*
esse non ambigitur causa Dei, confugimus a tantarum facie turbatio
num, humiliter supplicantes, quatinus Assauensem Ecclesiam, solli
citudini nostre commissam, que tot aduersitates patitur hijs diebus,
deuotis fratribus orationibus commendetis: cum tanto ad process
orationum presidiis apud Dominum plus indigeat, quanto persecutio
contra ipsam de die in diem crudelior inualescit; et iam remedium
apponere non uideatur esse in homine, sed in Deo. Dat. etc.
[Peniarth MSS. 26, pp. 81, 82, from *Lib. Rub. Assau.*; also in Dr.
Willis, S. Asaph, *Append. XI.*]

* Probably of similar date with the two preceding letters.

A.D. 1277. Nov. 10 x 18^a. ANN. DE WINTON. in ann.—Lewelinus
beneficium absolutionis obtinuit et interdictum terræ suæ relaxabatur.
[125 Luard.]

* Nov. 10, 1277, a treaty was made between
Commissioners of Edward and Llywelyn at
Conway (Rymer, I. 545, 546), Llywelyn to
come in person to Edward at Rhuddlan as
soon as he is absolved from Church censures.
Nov. 18 ("in octavis beati Martini hyemalibus,"

Ann. Camb., p. 105 ed. Williams; "on the
calends of Winter," *Brut y Tywysog*, p. 321
ed. Williams), Llywelyn came to Rhuddlan,
and "concordes facti sunt Rex et Princeps"
(Ann. Camb., ib.). See also *Contents of Peni
arth MSS. 26*, in Nichols, *Collect. Topogr. II.*

A.D. 1278. January 4. Tower of London. Edward I. King of England
to Anian Bishop of Bangor.

Remove the REX, venerabi*li* in Christo patri A[niano] Bangorensi
cross which has Episcopo, salutem. Quia ex querimonia David ap Eynun
been affixed to the corn of David accepimus, quod quidam de partibus illis, asserentes
ap Einion. quedam blada, que idem David a Willielmo Burnell
et hominibus suis emit in Anglesey vestre diocesis, dum fuerunt
ibidem in servicio nostro, sua esse, quandam crucem super blada
predicta (prout moris est in partibus illis) apponi fecerunt; occasione
cujus crucis predictus David aliquam administracionem de bladis
illis habere non potest: vobis mandamus rogantes, quatinus crucem
predictam amoveri et eidem de bladis predictis liberam administra-

[INTERCESSION OF EDWARD I. FOR WELSH CLERGY, SAVING ALL ROYAL RIGHTS.]

tionem habere faciatis. Et si quid inde captum fuerit, id eidem restituи faciatis. Teste Rege apud Turrim London., IV. die Jan. [Pryme, Records, III. 219, from Rot. Wall. 6 Edw. I. memb. 12 dorso.]

A.D. 1278^a. July 14. Windsor. Edward I. King of England to Llywelyn Prince of Wales.

Desires only fair treatment for the Bishop of Bangor and the Abbot of Basingwerk, and not to deprive Llywelyn of his rights. Of pleas in the Marches and in Wales.

REX, dilecto et fidi suо Lewelino filio Griffini Principi Wallie. Ea quae de negotiis venerabilis patris A[niani] Bangoren. Episcopi vobis nuper mandavimus, non ob id quod libertates vestras in aliquo diminui seu juribus vestris aliquatenus derogari vellemus, vobis significavimus; set ut inter vos et ipsum Episcopum, prout honori vestro congruit, pacem et concordiam foveremus, ne ipse de aliquo, quod libertates aut jura Ecclesiae suae laedere posset, de vobis justam materiam habere posset conquerendi. Propter quod vos rogamus, quod, quoad jura spiritualia et temporalia ipsius Episcopi, tam curialiter et modeste sicut principem decet vos geratis erga ipsum, quod ex hoc honor vobis accrescat, et a Deo retributionem condignam mereamini reportare. Ceterum nobis non displicet, quod vos de Abbe de Basingwerk exigitis ea quae vos et predecessores vestri semper hactenus juste et pacifice percipere consuevistis; set intentionis nostrae fuerat, cum pro ipso vobis scripsimus, vobis ea potius suadere quae ad honorem vestrum spectare noscuntur, quam eidem Abbatи aliquam immunitatem praestari ad id faciendum, quod ipse et predecessores sui vobis et progenitoribus vestris semper hactenus juste et debite facere consueverunt. Verum tamen vos rogamus, quod ab ipso alia non petatis, quam ea quae juste et debite petere debetis, et hactenus percipere solebatis: et ipsum adeo humaniter tractetis, quod ad justam querimoniam suam, cui (sicut nec ceteris de regno nostro) in justitia deesse non possumus, nos non oporteat justiciariis nostris ibidem demandare, quod auditis suis querimoniis sibi fieri faciant justitiae complementum. Articulum autem pacis inter nos et vos initae, de quo vestrae literae mentionem faciebant, videlicet, de placitis et controversiis in Marchia et Wallia audiendis et terminandis, aliter non intelligimus, nec intelligi potest, quam temporibus predecessorum nostrorum Regum Angliae et temporibus nostris semper hactenus usitatum extitit et consuetum. Nec etiam illud ex verbo pacis obici potest, nisi quod

[LIBERTIES GRANTED BY EDWARD I. TO THE SEE OF BANGOR.]

controversiae et contentiones motae in Marchia secundum leges Marchiarum, et illae quae in Wallia oriuntur, secundum leges Wallensium, audiri et terminari debent ad certos dies et loca, quos in ibidem partibus duxerimus praefigendos. Et idcirco coram justiciis nostris, in partibus illis, ad dies et loca quos ipsi vobis scire faciant, coram ipsis venietis ad faciendum et recipiendum quod justitia dictaverit secundum leges supradictas. Alia autem vera illius articuli interpretatio fieri non potest, nec aliud umquam intellectimus aut intelligimus in hac parte. Sinistra siquidem ad alicujus falsam suggestionem de vobis non credemus; set potius speramus, quod facta dictis compensabitis, et erga nos et nostros semper fideliter vos geretis. Teste Rege apud Windsor, decimo quarto die Julii. [Rymer, I. 559, 560; also in Prynce, III. 218: from the Rot. Wall. 6 Edw. I. memb. 10 d.]

* A letter from Llywelyn to Robert Archbishop of Canterbury, dated at Rylcastell, (probably) in 1278, Wednesday before S. Mary Magd. (and if so, July 20), complaining of infringements of the peace, and requesting the Archbishop to solicit the King to observe the

treaty and to oblige the Marchers to do the same, is calendared in the 7th Report of Keeper of Public Records, 1846, p. 257, no. 193. And a similar letter, dated June 24 (probably 1279), ib., 6th Report, 1845, p. 101, no. 133.

A.D. 1278. Nov. 18. Rhuddlan. Grant of Liberties to the diocese of Bangor.

Confirms liberties
and privileges of
the see of Ban-
gor.

EDWARDUS DEI GRATIA REX ANGLIAE etc. omittimus ad quos praesentes litterae pervenerint, salutem [etc. In terms identical with those of the like grant to Anian of

S. Asaph a.] Teste Rege Novemb. 18, apud Rothelan, anno regni sexto b. [From Br. Willis, Bangor, Append. XII. pp. 212, 213.]

* Above, p. 509.

^b From an Inspeccimus and Confirmation by Edward II., "apud Torkesey 22 die Aprilis"

[A.D. 1313]: in Br. Willis, ib.; also by Henry VI., at Westminster July 15. A.D. 1425 (Id. Append. XX.).

A.D. 1280. July 8. Grant to Anian Bishop of Bangor, of Bangor House, "in Shoe Lane in the parish of S. Andrew's, Holborn" (in Br. Willis, Bangor, Append. VI. p. 189).

A.D. 1280. July 10. (Thurning?). Archbishop Peckham to Llywelyn Prince of North Wales.

Congratulates
him on his agree-
ment with the

PRINCIPI WALLIE.—Magnifico Principi ac Domino Lew-
elino Principi Wallie FRATER I[OHANNES] etc. Excellen-

[ARCHBISHOP PECKHAM TO LLYWELYN.]

Bishop of Ban- tiam vestram, quam pridem sincero affectu cordi nostro
 gor. Will help astrictam tenuimus, letanti animo si fuissest possibile
 him in the busi- vidissemus; cuius effectum desiderii substraxit nobis
 ness of his two presentium duorum^a malitia, quia quidquid pene facimus
 Chaplains, and of the Archdeacon of Bangor. detractione pervertitur emulorum. Tamen, quantum
 secundum Deum possumus, honori vestro parati semper erimus obse-
 quiuum impendere et fauorem. De compositione autem inter vos et
 dominum Episcopum Bangorensem^b amicabiliter deducenda gaudemus
 plurimum, Altissimum deprecantes ut dignetur illi tractatui
 vestro Sui spiritum consilii destinare; hoc certissime scientes, quod
 quamvis persone ecclesiastice ut plurimum sint fragiles et infirme,
 multum tamen displicet Altissimo, quando occasione quarumcunque^c
 fragilium ministrorum leduntur aut violantur Ecclesie Sue liber-
 tates: cui lesioni excommunicationis sententia est annexa. Con-
 sulimus igitur vobis bona fide, ut quantum iustitia requirit, Ecclesie
 deferatis. Quod faciendo, Deum semper vobiscum habebitis; et hoc
 supposito, non oportebit a facie aduersarii formidare. Quod si im-
 pediente humani generis inimico tractatus vester in pace minime
 concludatur, cum impedimenta nobis significata fuerint, remedium
 ut poterimus efficax proponimus adhibere. Et nos ipsi, si angustia
 temporis sustinuissest, Assauensem et Bangorensem dioceses nostri
 laboris ministerio lustrassemus. Petitiones autem pro duobus cle-
 ricis vestris, Madoco scilicet filio Magistri et Willelmo filio Danielis,
 quantum possumus volumus exaudire. Sed licet ad ordines ascendere
 minime compellantur, currit eis tamen tempus, nisi infra annum
 ascendant ad sacerdotium; et vacant eorum beneficia ipso iure.
 Cuius dispendii vobis tale remedium indulgemus, ut hac vice tantum
 presentetis ipsos ad eadem beneficia iterato; et nisi Episcopus eos
 admiserit, nos ob vestram reuerentiam admittemus. Miramur autem
 plurimum de * * * Archidiacono Bangorensi, qui se de laico feodo
 intromittit, ad vestrum dominium pertinente: de quo Episcopo scri-
 bimus, ut de talibus se nullatenus intromittat, nisi ad hoc ius habeat;
 quod nescimus. Regratiamur vobis de leporarii[s] nobis missis,
 quibus frequenter indigemus pro exercenda Ecclesie nostre in talibus
 libertate. Valeat Excellentia vestra per tempora longiora. Datum
 apud Tornen., VI. idus Iulii [consecrationis nostre II.^d].—[Reg.
 Peckh. fol. 170 b.]

^a ? "temporum."^b See above under A.D. 1261, April 29. But

the reference is probably to some more recent transaction.

[S. DAVID'S SUBJECT TO CANTERBURY.]

^a So in MS.

^a A.D. 1279, after the Council of Reading, William Bishop of Llandaff had acted as assessor to Archbishop Peckham in an enquiry into the

case of a Bishop (unnamed) "habent filios" (Peckham, Aug. 17, Mortal. Peckh. 12a, and Wilk., II. 40).

A.D. 1280. Oct. 6. *Lincoln.* Thomas Beck consecrated to the S. David's a.

P. R. C.— In nomine Domini, Amen. Ego Thomas Eccl. electus, et a te, ven. Pater, Frater Johannes Cant. Archieps totius Angliae primas, consecrandus antistes, tibi, et sancta Eccl. metropoliticæ, et successoribus tuis in dicta Eccl. Cant nice substituendis, debitam et canonicam obedientiam, reveret subjectionem, me per omnia exhibitum profiteor et præ secundum decreta Romanorum Pontificum; vestrorumque juri predictæ Cant. Eccl. adjutor ero ad defendendum et retin salvo ordine meo: sic me Deus adjuvet, et sancta Dei Ev: Et prædicta omnia subscribendo propria manu confirmo ✕ Prior. et Conv. Cant. I.]

^a See Stubbe, and Richardson on Godwin, for the consecration and its date: and for the subsequent protest of Beck against the jurisdiction of Canterbury,—which was the last expiring remonstrance on behalf of the ancient independence of the Welsh Church,—below under A.D.

1284, July 28. Beck sang his first in diocese at Strata Florida Feb. 1 or 2, was enthroned at S. David's on S. D. March 1, of that year (Brut, ed. W. an. 1280).

A.D. 1280. Oct. 26. *Anian Bishop of S. Asaph to King Ed* [requests the release of William a brother of the Cistercian confined in the castle of Montgomery (*Sixth Report of Deputy of Public Records*, 1845, p. 101, no. 1335).]

A.D. 1281. May 11. *Caermarthen.*—R. de Haverford Subprior Canons of Caermarthen, Menev. dioc., pray the King's assent their election of John Edrych as their Abbat in the room of Wycumb translated to Hartland Abbey, Exon. dioc.—And at Westminster, Thomas Bishop of S. David's states to the King, has confirmed John Edrych as Abbat. [*Seventh Report of Keeper of Rolls*, 1846: *Calendar of Letters*, p. 257, nos. 1989, 1

[PROPOSED TRANSLATION OF S. ASAPH TO RHUDDLAN.]

Proposed Removal of the Cathedral of S. Asaph to Rhuddlan.

A.D. 1281. [May or June. S. Asaph^{a?}] *Anian Bishop of S. Asaph to Pope Martin IV.*

uit S. Asaph *Sanctissimo in Christo patri et domino M[artino] dispositio-*
xral to be tione Divina sacrosancte Romane Ecclesie summo Pontifici,
ferred to Idlan, as a DEUOTUS FILIUS SUUS FRATER ANIANUS, MINISTER EC-
r and safer CLESIE ASSAUENSIS, cum recommendatione humili de-
, and at the st of King uota pedum oscula beatorum. Postquam auribus meis
ard I. de uestra sublimacione benedicta exultationis uox inso-
t, nouo solacio et spe refectus, firmissime ad pedes vestre Sancti-
is deuote configio, statum Ecclesie mee Assauensis (immo verius
tre) reffers, ac supplicans ut eidem Ecclesie paterno compatien-
affectu dignemini misericorditer subuenire. Ecclesia siquidem
a cathedralis licet Diuino et humano iure fundari debuit in loco
ebri et sollempni, sita tamen est et confecta in uico campestri;
rarus est accessus hominum, et frequenter insurgentes in regione
turbacionis et guerrarum procelle; et meis canonicis ad ecclesiam
m accedere tutum non est, aut inibi commorari. Quod aduertens,
enissimus princeps dominus Edwardus, Dei gratia Anglie Rex
stris, qui in uicino locum celebrem et solempnem edificauit de
lo uallatum turribus et fossatis, transferri desiderat sedem ipsam
locum supradictum; offerens aream sufficientem, et ad edificatio-
n ecclesie mille marcas. Supplico igitur Sanctitati uestre, ut
us Regis precibus annuentes, translacionem huiusmodi fieri con-
atis; prouiso tamen expresse in litera concessionis uestre, quod
rtates dicte Ecclesie et consuetudines diu optente et approbate
am translacionem uel aduentancium diuersitatem in nouo loco
la..... [Peniarth MSS. 26, pp. 114, 115; also in Br. Willis,
Asaph, Append. XX.: from Lib. Rub. Assav.—“The rest perished.”]

This document is dated by Br. Willis in
 1. But it was written, 1. shortly after Mar-
 t's elevation to the Pontificate, elected Feb.
 consecrated March 23, 1281: and 2. cer-
 before S. Asaph cathedral was burned,
 before the quarrel between Edward and

Bishop Anian thereupon ensuing, i. e. before
 June 1282; and almost certainly before the
 actual (and final) Welsh war of 1282 broke out,
 i. e. before March 22, 1282. Its probable date
 therefore is the middle of A.D. 1281. See also
 the next letter.

II. A.D. 1281. [May or June. Rbuddlan^{1.}.] *Edward I. King of England to Cardinal * *.*

Suggests the translation of S. Asaph Cathedral to Rhuddlan. REX Cardinali salutem etc. Licet preces nostre pro omnibus, quæ nostris occurunt desideriis, votis fiducialiter dirigere præsumamus; illas tamen confidius vobis porrigimus, in quibus, quæ Deo placent et populo, postulamus. Sane sicut aliis vobis scripsisse recolimus, in dioecesi Assavensi noviter construi, ædificari, populari, et inhabitari fecimus quandam villam in loco spatiose tutissimo et insigni, qui vocatur vulgariter Rodelan; ad quem non solum dioecesis Assavensis verum dioecesum vicinarum populus, necnon et Anglicani multitudo populi, jam confluxit: a quo cathedralis ecclesia Assavensis distat fere per duas leucas Anglicanas, quae sita est in quodam loco solitario et campestri. Quæ etiam vel ejusdem canonici sunt nec moenium aliquorum defensione protecti; nec fossatorum munimine circumcincti, nec alicujus vicini populi solatio consolati; sed tanquam illæ quae in nullius bonis sunt, prædonum incursibus et latronum insidiis, una cum corpore sancti Assaphi gloriosissimi confessoris, subjacent periculis infinitis: unde si de die vel nocte hos insultari contingent vel invadi, quicquid habent, possent amittere, antequam inde ad vicinos rumor aliquis perveniret; et tunc nimis tarde venirent elephantum barritus, qui corruentes socios relevant voce sua: et propterea alias incommoditates et pericula, quibus subjicitur locus ipse. Haec est causa, quod canonici dictæ ecclesiæ, non solum in ferialibus, verum etiam in magnis et solennibus festivitatibus, Divina coguntur ipsis solis et lapidibus celebrare, si in eadem ecclesia celebrentur, cum propter loci distantiam nullos habeant auditores. Pensatis itaque prædictis incommoditatibus et periculis, et etiam aliis quæ non inseruntur præsentibus, necnon commoditatibus quæ ex ipsius ecclesiæ, et sedis Episcopalis, et etiam sancti confessoris translatione, primo ecclesiæ et personis ejusdem et subsequenter toti populo dioecesis Assavensis poterunt evenire; et attendentes quod in insigniori loco totius dioecesis cathedralem decet construi domum Dei, ubi semper devotio fidelium per exemplum bonorum operum, quæ a ministris ipsius sperantur fieri frequentius, excitetur ad cogitandum de præmiis sempiternis: ad translationem prædictorum sedis ecclesiæ, confessoris, et personarum ecclesiæ memoratæ, usque ad villam

[RIGHT OF CHURCH PATRONAGE TO BE TRIED IN THE CHURCH COURT.]

Rodelan, quæ longe et incomparabiliter insignior locus est hujusmodi totius dioecesis Assavensis, annuente Domino, dare proponimus opem et operam efficacem. Quia igitur ad complendum nostrum laudabile propositum et salubre consensus Romani Pontificis necessarius esse dignoscitur, sinceritatem vestram, de qua indubitatam fiduciam obtinemus, attente requirimus et rogamus, quatenus prædicti nostri propositi participes existentes erga summum Pontificem effectualiter instare velitis, quod translationi prædictæ favorem præbeat Apostolicum et consensum; ut a Deo meritum, et a nobis grates specialissimas, reportetis: pro certo tenentes, quod de damno ecclesiæ, vel personarum ejusdem, in hoc facto non expedit vos timere; nam de indemnitate jam prospeximus præfatae ecclesiæ ac personis. Scimus etenim, quod si summus Pontifex commoditates et incommunitates loci cognosceret utriusque, nos ad faciendum quod petimus, allективis precibus invitaret, etiamsi nollemus. [Rymer, I. 629; Wilk., II. 100, 101.]

* This also is dated by Rymer and Willis in 1283. But it seems plainly to have been written about the same time with the previous letter. And as Edward was at Rhuddlan in the months of May and June 1281, that was probably its real date. The war of 1282 and its expenses,

and the quarrel of Edward with Bishop Anian in 1282, not made up until the Oct. of 1284 (when we find the King seemingly compromising the business by granting the advowson of Rhuddlan to the Bishops of S. Asaph), may account for the giving up of the plan.

A.D. 1281. Right of Patronage (in diocese of S. Asaph) to be tried in the Church Court.

I. A.D. 1281^a. Nov. 24. S. Denys. Archbishop Peckham to Roger de Mortimer.

Make your daughter desist from prosecuting a suit of Church patronage in the King's Court. FRATER J. etc., dilecto filio nobili viro domino Rogero de Mortuomari, salutem, gratiam, et benedictionem. Non sine dolore cordis accepimus, quod, uestro interveniente patrocinio et consensu, dilecta filia nobilis mulier domina Isabella filia uestra venerabili fratri nostro domino A[niano] Dei gratia Episcopo Assaven. super iure patronatus mouet in curia Regia questionem; quod inauditum est, ex quo fides Christiana in Wallie partibus inoleuit. Quamuis igitur honorem uestrum intime diligimus, et amicitiam, de qua speramus adhuc in Domino plurimum opitulari^b; dissimulare tamen non possumus, quin, cum necessitas ingruerit, nos pro conseruandis Ecclesie nostre libertatibus murum et pugilem opponamus. Hinc est, quod cum uexatio dicti fratris et

[RIGHT OF CHURCH PATRONAGE TO BE TRIED IN THE CHURCH COURT.]

coepiscopi nostri illicita in Dei iniuriam et libertatis ecclesiastice turbationem manifeste redundat, dilectionem uestram, quam in Domino uolumus prosperari, rogamus affectione qua potius ampliori, pariter et monemus, cum sine prevaricatione iuris nostri aliter facere nequeamus, quatenus a uestigatione dicti nostri faciatis desisti; inducentes filiam uestram, ut alia via nica, secundum quod in Wallie partibus est hactenus usitatum suum adquirat: scientes pro certo, quod si in subversionem libet ecclesiastice dictam causam in curia Regia ulterius prosecedat in excommunicationis sententiam latam in libertatis ecclesiastice turbatores; nec poterimus dictum fratrem nostrum iustitia relinquere desolatum. Valeatis. Datum apud Sanctum Nysium, VIII. cal. Decemb. [Reg. Peckb. fol. 178 a; and in II. 90.]

^a Placed by Wilkins A.D. 1282. But the heading of the pages of the Register assigns it to the third year of Peckham's consecration, i. e. 1281. And besides, 1. Peckham was at Rhuddlan Nov. 14 of A.D. 1282, and 2. Roger de Mortimer died Oct. 27, 1282. Peckham was at Lambeth Nov. 2, 1281; but might have been at S. Denys on Nov. 24 of that year. Possibly S. Denys was the monastery so called near Southampton. An "Appellacio ex parte Episcopi ad Papam in causa quae vertebatur inter eum et Isabellam de Mortuomari, quondam uxorem Johannis Filii-Alani, de jure patronatus ecclesiae de Llanymeneich."—a "Breve Regis Edwardi ad Vicecomitem Salop., quod distingiat

bona Aniani Episcopi Assav., quod non idoneam personam ad ecclesiam de neich, ad presentacionem Isabellæ uero Fil. Alani, quam contra dictum Episcopi cuperavit in curia Regia, dat. anno reg. (1282),—and, lastly, a letter of I. Mortimer to Anian of S. Asaph, concerning that the Archbishop of Canterbury had communicated some of her men, and Anian are mentioned in the "Contents" of *Ruber Assav.* (Peniarth MSS. 26), but pied at length: nor is the date of the third of them given.

^b "extollamus" in Wilkins; which is wrong. But the word in the MS. is:

II. A.D. 1281. (*Same date and place with preceding letter.*) *A*r. Peckham to Isabella de Mortimer.

Same with preceding letter. FRATER J. etc., *dilecte in Christo filie ac nobilis* Isabelle de Mortuomari, salutem, gratiam, et benedictionem. Cupientes honorem uestrum semper in Domino prosperare ad ea præcipue actus uestros et uoluntatem extendi, que solo honorem respiciunt et anime uestre salutem; non sine vel admiratione et dolore cordis intelleximus, quod uos venerabilis frater nostrum dominum A. Episcopum Assaven. trahitis coram iuriis domini Regis in causa super iure patronatus, quod de inaudito est ab exordio nascentis ibidem fidei Christiane: e cause prosecutione timemus valde, ne in excommunicationis latam in turbatores ecclesiastice libertatis incidere possemus.

[RIGHT OF CHURCH PATRONAGE TO BE TRIED IN THE CHURCH COURT.]

Ita improbitas persecueraret; de quo plurimum doleremus. Quocirca electionem uestram rogamus affectu, quo possumus, ampliori, monens etiam sub debito quo tenemur libertates ecclesiasticas defendere, quatenus prouidentes vobis de sanioris et melioris uie progressu dicti fratris et coepiscopi nostri uexatione penitus desistatis, et tamen uestram secundum consuetudinem Wallie hactenus optentam sacrifice ab Ecclesiis partium earundem licite adquiratis: scientes nam, quia processum vestrum in hac parte manifeste uidemus ecclesiasticis libertatibus repugnare, sana conscientia dissimulare non possumus, quin pro Ecclesia iuvemus fratrem nostrum Episcopum Laven. Tantum igitur exhortationis nostre gratia circa premissa docere studeatis, ut per aliam uiam, quam incepistis, ius uestrum, quod uos habere dicitis, quod mere ad cognitionem Ecclesie pertinet, vincatis; et nos etiam contra vos, quod nollemus, in hac causa procedere minime compellamur. Valete. Datum apud Sanctum Bonysium, VIII. cal. Decemb. [Reg. Peckb. fol. 178 a; and in Will., II. 90^a.]

^a See also, upon May 15, A.D. 1281, Westm.; record of plea respecting the right of patronage to the church of "Lantehowe Purtherholo" (Llanfeilo Porth-Haluc, now Pertholey),

between the Crown, and the Bishop (W. de Breuse) and Chapter of Llandaff, determined in favour of the Bishop and Chapter, in *Prynne, Records*, III. 270, 271.

A.D. 1282. *Archbishop Peckham's Mediation between Edward and Llywelyn Prince of North Wales, and on behalf of the Church of North Wales.*

A.D. 1282. March 28. *Devizes*^a. Edward I. King of England to Archbishop Peckham.

REX, Archiepiscopo Cantuariensi, totius Angliae primati, &c. salutem. Cum nonnulli malefactores Wallenses, et alii complices et fautores sui, tranquillitati et paci regni nostri invadentes, turbacionem quandam in terra nostra Walliae suscitantes & iter et moventes, ibidem deprædationes, homicidia, incendia, et &c. enormia quamplurima perpetrarent, contra pacem nostram; et de &c. in diem callidis machinationibus studeant nobis, et hominibus dei nostræ adhærentibus, majora damna et pericula pro viribus perpetrare: nos, maliciam et rebellionem hujusmodi malefactorum, quos in canonem latæ sentenciaz ipso facto intendimus incidisse, volentes

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

reprimi, ut tenemur, Paternitatem vestram, quam in punitione hujusmodi malefactorum per claves ecclesiasticas facienda esse novimus plurimum circumspectam, affectuose requirimus et rogamus, ad misericordiam et rebellionem ipsorum celeriter reprimendam, si placet, [quod] curam et solicitudinem, prout omnes praedecessores vestri fecerunt retrolapsis temporibus, favorabiliter adhibentes, universis et singulis suffraganeis vestris detis, nostri intuitu, secundum quod vestra decretio tranquillitati et paci incolarum regni nostri magis expedit viderit, in mandatis, ut ipsi omnes hujusmodi perturbatores paci, et eorum conspiratores, complices, et fautores, ac omnes assensum, consensum, consilium, vel auxilium, clam vel palam, eisdem presentes in praemissis, per singulas dioeceses suas publice et solemniter denunciari faciant excommunicatos. Speramus enim, quod rebellio et malicia ipsorum, mediante juvamine gladii spiritualis, qui in hujusmodi casu juvare dinoscitur brachium seculare, facilius reprimetur. Teste Rege apud Devizes, XXVIII. die Martii, anno decimo. [Rymer, I. 603, from the *Rot. Wall.* 10 Edw. I. memb. 104; also in *Prynne, Records*, III. 285.]

* The war broke out by the storming of Hawarden castle by David on the evening of Palm Sunday March 22. Edward was keeping Easter at Devizes. And the summons to his army to meet at Worcester by Whitsunday May 17, is dated Devizes April 6, 1282 (Rymer, I. 603), and that to the Archbishop, Bishops, and Abbots, to send their men to Rhuddlan by Sunday August 2, at Worcester May 20, 1282 (Rymer, I. 607). Archbishop Peckham is said

to have undertaken a journey into Wales to persuade Llywelyn to submission, before his journey thither in October and his fruitless negotiations with him in November (see Powel's Welsh Chron., ed. by Wynne, p. 156, ed. 1702). Peckham was certainly at Wolverhampton July 27, and may possibly have then gone on into Wales. He was however at Oxford upon August 19. And the story is probably a confusion with his later journey.

II. A.D. 1282. April 1. Clyst near Exeter. *Archbishop Peckham to his Suffragan Bishops.*

Excommunicate FRATER J. etc. domino R. Dei gratia London. Episcop, Llywelyn. salutem, et sinceram in Domino caritatem. Cum constet omnes pacis domini Regis et regni temerarios turbatores incident in sententiam excommunicationis, late in Oxoniensi concilio, ipso facto; et nobis etiam fidelibus relatibus innotescat, quosdam proprie salutis immemores Walenses, et alios eorum fauctores et complices, turbationem quandam gravem, depredationes, homicidia, incendia, et alia quamplurima enormia, que nos ex uicinitate loci latere non possunt, contra pacem dicti domini Regis de nouo nequiter perpetrasse, ac de die in diem in nequiora grassari; nos non solum reu-

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

■rentie regie, sed et tocius rei puplice tranquillitati et commodis, ac
■Diuino honori, quantum in nobis est, prouidere precipue intendentes,
■mandamus vobis in uirtute obedientie, qua sancte Cant. Ecclesie
■dignoscitis vos astrictos, quatinus per omnia loca iurisdictioni uestre
■subiecta, infra dioec. vestre limites et extra, omnes huiusmodi pacis
■regie turbatores, et eis quacunque conspiratione, fauore, consilio, uel
■auxilio, clam uel palam, quomodolibet adherentes, omnibus diebus
■Dominicis ac festiuis denuncietis et denunciari faciatis puplice ac
■solempniter, pulsatis campanis, et extinctis candelis, in excommuni-
■cationis predicte sententiam incidisse: monentes insuper canonice
■nostros, cuiuscunque sint eminentie, subditos universos, ne pretextu
■cuiuscunque obligationis iuramenti, seu fidei prestite corporalis, uel
■quouis alio modo, que omnia in preiudicium predicte iusticie decer-
■nimus non tenere, predicte quocunque modo adhereant aut faueant
■factioni, sub pena predicta, in quam decernimus eos incidere, si
■contrarium qualitercumque presumpserint attemptare. Qualiter autem
presens mandatum nostrum fueritis executi, in proxima congregacione
fratrum London. secundum prefixionem ultimo factam apud Vetus
Templum nos certificare curetis. Dat. apud Clyst Exon. dioec., cal.
Aprilis, A.D. 1282, consecrationis nostre IV. [Reg. Peckb. fol. 78 b;
and in Wilk., II. 82.]

Sub forma consimili scriptum fuit cuilibet Episcopo prouinc. Cant.
de uerbo ad uerbum: preterquam Hereford., ubi scriptum fuit Decano
eiusdem loci. [Reg. Peckb. ib.]

III. A.D. 1282. May 2. Mortlake. *Archbishop Peckham to the Bishop of London and his other Suffragans.*

Repeat the publication of Llywelyn's excommunication.

FRATER J. etc., venerabili fratri domino R. Dei gratia London. Episcopo, salutem, et fraterne caritatis continuum incrementum. Cum nuper nostris insonuisset auribus inconsideratum populum Walensium, Dei timore postposito, in sacro tempore Dominice Passionis, a pace et subiectione illustrissimi principis ac domini Eadwardi, Dei gratia Regis Anglie, rebellione temeraria recessisse; mandauimus uobis ac ceteris coepiscopis nostris, ut omnes huiusmodi tranquillitatis regni et Ecclesie turbatores denunciaretis, et denunciari faceretis, in sententiam excommunicationis late in Oxon. concilio incidisse; monentes insuper universos cure vestre commissos, cuiuscunque existant eminentie, ne pretextu cuiuscunque obligationis, iuramenti, seu fidei prestite corpo-

[ARCHEBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH]

ralis, seu conspirationis quacunque astutia federate, illi aut simili factioni prestant auxilium, consilium, uel fauorem, sub pena predicta; in quam, si monitioni canonice non paruerint, incident ipsi facto. Verumtamen fide digno relatu intelligentes mandatum nostrum non fuisse hactenus cum debita diligentia publicatum, ac Welshenses ipsos in sua temeritate persistere, quorundam aliorum, & creditur, occultis fauoribus animatos; vobis mandando precipimus iterato, ac per vos nostre prouincie suffraganeis uniuersis, quatenus predictos malefactores per omnia loca iurisdictioni vestre subjecti, infra dioeces. vestre limites et extra, et omnes huiusmodi pacis regi turbatores, et eis quacunque conspiratione, fauore, consilio, uel amilio, clam uel palam, quomodolibet adherentes, omnibus diebus Dominicis ac festivis denuncietis, et denunciari faciatis, publice ac solemniter, pulsatis campanis, et extinctis candelis, in excommunicationis predicte sententiam incidisse. Qualiter autem hoc nostrum mandatum fueritis executi, nobis constare faciatis infra octab. S. Trinitatis per literas vestras patentes, harum seriem continentest. Dat. apud Mortelake, VI. non. Maii, A.D. 1282, consecrat. nostre IV. [Reg. Peckh. fol. 79 a; and in *Wilt.*, II. 82, 83.]

IV. A.D. 1282. June 6. Slyndon. *Archbishop Peckham to Amias Bishop of S. Asaph.*

Do not too hastily excommunicate the English who have burned the cathedral of S. Asaph. Regrets Anian's banishment from his see.

FRATER IOHANNES etc., venerabi*li fratri domino A[nian]* *Dei gratia Episcopo Assavensi*, salutem et sinceram in Domino caritatem Ignorantia fallit peritis simos; et incaute presumptionis est temeritas in factis dare consilium, quorum aggrauantes et alleuiantes circumstantie ignorantur. Proinde, frater ac pater carissime, quamuis de combustione sancte vestre Cathedralis ecclesie satis constet, de modo tamen combustionis ad nos transgressionis qualitas non pervenit; quibusdam astruentibus, quod iusto prelio, secundum modum precipue preliandi in partibus Wallie, ciuitas uestra, utpote effugium et subterfugium hostium publicorum, qui castra domini Regis inuaserant, homicidia, spolia, incendia, quanta poterant adiungendo, extitit concremata; et preter intentionem illorum, hostes publicos reprimere intendentium secundum modum in patria consuetum, ignis inhesit ecclesie cum dispendio subsecuto; quod est proculdubio lamentandum, et dedecus Ecclesie universe. Hanc autem narrationis seriem uidetur probabiliter confirmare, quod

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

nobis scripsistis de illis sanctis Fratribus Predicatoribus, qui coram illis incendiariis, ipsius incendii non ignari, diuina postea celebra-
runt; quod nulla ratione fecissent, ut credimus, nisi sciuissent ipsos
incendiarios, in tanto, licet non in toto, per istam uiam uel aliam
~~excusatos~~. Quod si aliqui filii Diaboli ex intentione istam ecclesiam
incenderunt; vos, habita huiusmodi diligenti indagine secundum
modum canonicum et formam a patribus traditam, scitis qualiter
uos habetis procedere, et malefactores huiusmodi castigare; nec ad
hoc in aliquo nostra auctoritate uel consilio indigetis; nec nos
possemus in hac parte uia ordinaria procedere, nisi per uos cer-
tificati primitus; qui tamen petitis, ut progrediamur in negotio,
quasi nichil per uos nobis fuerit instillatum; quod, salua reuerentia
uestra, nec facere possumus nec debemus. Plangitis igitur lauda-
bilter tam nepharia tempore uestri regiminis accidisse; sic et nos
facimus ex cordis intimo, nouit Deus. Sed uobis eo incumbit maior
plangendi ratio, quo populum uestrum simplicem ac sine consilio
in tantis periculis reliquistis; quod forsitan non licere Epistola Au-
gustini ad Onoratum uidetur efficaciter suadere. Intendimus autem,
recepto nuncio quem nuper ad dominum Regem destinauimus, et
super hoc facto iterato specialem nuncium destinare; supplicaturus
ei cum omni quam poterimus instantia, non tacendo Norwicense
negotium, ut iure remedium festinatum dignetur apponere, iuxta
quod congruit regie Maiestati. Sed si concurrat censura eccl-
esiastica contra suos (si tamen sui fuerunt, qui maleficium perpe-
trarunt) cum supplicatione quam ei facimus, turbabitur forsitan,
minus annuens postulatis. Quod si preces nostras repulerit, quod
eum non credimus esse facturum, uel ipsum factum reiecerit ut ad
se impertinens; ex tunc indubitanter nostrum erit contra malefac-
tores illos quod erit canonicum exercere, et uobis culpam non
scribere sine pena, qui uobis iuxta quod nostro incumbit officio
intendimus assistere uiriliter, Domino concedente. Hec est ergo
summa nostri consilii; et si aliud nobis aut nostro consilio occur-
rerit, parati erimus vos aliter consolari. In calce subiungimus, ut
ad memoriam reducatis, qualiter se habuerit circa Norwicense in-
cendium tunc temporis monachus ille, qui pontificali officio bone
memorie fungebatur. Valeat in Christo et Virgine gloria. Dat.
apud Slindone, VIII. idus Junii, anno M.CC.LXXXII. [Reg. Peckh.
fol. 79 b, 80 a; also in Wharton, *De Episc. Assav.*, *Append. II.*
pp. 372-374.]

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

V. A.D. 1282. August 16. Lambeth. *Archbishop Peckham to Robert Bishop of Bath and Wells.*

FRATER I., PERMISSIONE DIUINA etc., venerabilis fratri Empowers him to absolve those domino R[oberto] Dei gratia Bath. et Well. Episcopo, sub Wehmen who make their peace with the King of England. tem et sinceram in Domino caritatem. Ad absoluendum iuxta formam Ecclesie omnes illos in partibus Wallie, qui

ad pacem domini Regis de sua salute solliciti se contundunt, ab excommunicationis sententia lata nuper per sancte memoriæ S[tephanum] predecessorem nostrum in Oxon. Conc., qua iuxta ipsius Conc. tenorem omnes iniuste turbatores pacis domini Regis ac regni, necnon et iura eiusdem indebite subtrahentes, ex Oxon. Concilio declaramus exigente iustitia innodatos,—excepto casu illo incendiiorum, et aliis quorum absolutionem in detestacionem criminum et odium transgressorum sedes Apostolica sibi specialiter reseruavit,—Fraternitati vestre auctoritate presentium plenam committimus facultatem. In cuius rei etc. Dat. apud Lameth, XVII. kal. Septemb. anno Domini 1282, consecrationis nostre IIIJ^o.

Forma consimili scriptum fuit fratri Willielmo de Fendesham & Ordine Predicotorum, pro eisdem Wallensibus ad pacem domini Regis uenientibus absoluendis. [Reg. Peckb. fol. 80 b.]

VI. A.D. 1282. October^a. Sugwas. *Commission of Archbishop Peckham to the Dean of Hereford, to excommunicate David, brother of Llywelyn, and his accomplices.*

Excommunicate David through-out Hereford dio-

FRATER I. etc., dilecto filio Decano Hereford., salutem, gratiam, et benedictionem. Cum pro certo intelligimus, cese. quod Dauid filius Griffini, quondam principis Wallie, et eius complices, quos non est dubium pro turbatione notoria pacis domini Regis et regni excommunicationis sententiam latam in Oxon. Concilio incurrisse, rejecto sue salutis amore, semper in detersus prolabuntur, nonnullos sua versutia ad turbationem similem excitantes ; Discretioni vestre committimus, et firmiter sub uirtute obedientie iniungendo mandamus, quatinus prefatos Dauid, et omnes sue fraudis complices, auxilium, consilium, vel fauorem sibi qualitercunque procurantes, per totam iurisdictionem uestram in singulis ecclesiis diebus Dominicis et festivis publice et solemniter

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

sic denuncietis excommunicatos, et denunciari ab aliis faciatis; inhibentes districtius sub pena sententie supradicte, ne quis, clam uel palam, cum eis aliquatenus communicare presumat, siue eis arma uendendo seu uictualia, siue quocunque alio communionis genere, per quod animosiores efficiantur seu potentiores, tranquillitatem pacis et status domini Regis et regni Anglie aliqualiter perturbandi. In cuius rei testimonium sigillum nostrum presentibus est appensum. Valete. Dat. apud Sugwas, A.D. 1282, consecrationis nostre quarto. [Reg. Peckb. fol. 152 a; and in Wilk., II. 87, 88.]

* Thomas de Cantelupe Bishop of Hereford was excommunicated by Peckham, went to Rome to appeal, and died on the road in Italy Aug. 25, 1282. The diocese was declared vacant only upon Oct. 8 (*Pat. 10 Edw. I.*, in Richardson's *Godwyn*). And upon Oct. 9

(Wilk., II. 87) Peckham was at Cirencester on his way to Rhuddlan, which he reached before Oct. 31. He was probably therefore at Sugwas, which is on the Wye a little above Hereford, shortly after Oct. 9.

VII. A.D. 1282. October 21. (Wrexham?). *Archbishop Peckham to Anian Bishop of S. Asaph.*

Appear by the next court day after Nov. 6, to answer for not petitioning our sentence of excommunication against the Welsh rebels. FRATER I. etc., *venerabili fratri domino A[niano] Dei gratia Episcopo Assauensi*, salutem et sinceritatis continua memoriam. Meminimus nos alias dudum uobis et ceteris fratribus et coepiscopis Cant. Ecclesie suffraganeis nostris dedisse litteris in mandatis, ut quosdam Walenses, stragem et guerram de nouo mouentes, domini Regis et regni pacis et tranquillitatis turbatores, quos non est dubium propter hoc in excommunicationis sententiam dudum in Oxon. Conc. promulgatam dampnabiliter incidisse, sic excommunicatos in genere denunciaretis, et faceretis denunciari, publice et sollempniter in ecclesiis cunctarum diocesum uestrarum singulis diebus Dominicis et festiuis. Set vos solum, domine Assauens., ut intelleximus, in eorundem Wallensium fauorem obedientie bonum plus debito postponentes, huiusmodi mandatum nostrum, non sine nostri contemptu, hactenus minime exequi curastis. Nolentes itaque tante presumptionis audaciam connuentibus oculis pertransire, uos tenore presentium citamus peremptorie, quod per uos, uel procuratorem idoneum sufficienter instructum, compareatis coram nobis, ubicumque fuerimus in nostra diocesi uel prouincia Cant., die iuridica prox. post festum Sancti Leonardi Abbatis, nobis super contemptum et inobedientiam responsuri, audituri, facturi, et recepturi, quod dictauit opus (?) iuris. Cuius etc. Dat. apud Werexham^b,

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

XII. kal. Nouemb. A.D. 1282, consecrationis nostre quarto. [Rg. Peckb. fol. 81 b.]

* See also below, No. XI., Nov. 9, 1282. ^b The word looks like "Werexham," but very doubtful.

VIII. A.D. 1282. Oct. 27. Denbigh. Edward I. to Robert Bishop of Bath and Wells.

EDWARDUS DEI GRATIA REX ANGLIE, DOMINUS Hunc
Provide a new cemetery for NIAE, ET DUX AQUITANIE, venerabilis in Christo patri L.
Rhuddlan. eadem gratia Batboniensis et Wellensi Episcopo, Cancellarius
suo, salutem. Quia venerabilis frater J. Cantuariensis Archiepiscopus
nobis significavit, quod cimiterium ecclesiae de Rothelan non est
competens aut sufficiens pro sepultura mortuorum ibidem; vobis
mandamus, quod aliquem locum competentem juxta Hospitale extra
Rothelanum assignare faciatis pro sepultura, et eam ad hoc dedicari
faciatis; prout dictus Archiepiscopus et vos videbitis fore faciendum.
Et certificatis nos, quando dictus Archiepiscopus veniet ad nos
apud Dinby. Et quia quidam qui ituri sunt ad Angleseye, sum
adhuc apud Rothelanum; vobis mandamus, quod significatis quod
et qui, et de numero peditum et equitum, et de eorum nominibus
pro viribus nos certiorare non omittatis. Dat. sub privato sigillo
nostro apud Dinby, 27 die Octobris anno regni nostri decima
[Prynne, III. 1240, 1241; from the *Bundela Brevium a. 10 Edw. I. in Turri Londin.*]]

IX. A.D. 1282. Oct. 31^a. Rbuddlan. Commission to Robert Barnell
Bishop of Bath and Wells to act as Peckham's Vicar should be himself
be detained among the Welsh as a prisoner.

We constitute FRATER I. MISERATIONE DIUINA, etc., venerabilis in
you our Vicar during our own absence among the Welsh if we are hindered from
during our own absence among the Welsh if we are hindered from returning. Christo fratri Domino R. Dei gratia Batbon. et Wellens. Episcopo, salutem et sinceram in Domino caritatem Intendentes pro salute populi Wallens. ipsos adire, ac consilio declinare, eosque ad unitatem reuocare catholicam; nolentes etiam dictam nostram Cantuar. Ecclesiam tanquam acephalam et pastoris solatio destitutam manere diutius, si nostrum regressum uiolenter et malitiose contigerit impediri: de uestre circumspectionis confidentes industria, uos, nobis absentibus, officii nostri

[ARCHEBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

uicarium constituimus per presentes; quam constitutionem effectum habere uolumus, cum certum fuerit de nostri impedimento regressus. Vobis autem hanc nostram commissionem in uirtute obedientie admittere iniungimus et mandamus, quousque aliud a nobis super hoc fuerit ordinatum. Valete. Dat. apud Rothelan, II. cal. Novembr., consecrationis nostre anno quarto. [Reg. Peckb. fol. 82 a; and in Wilk., II. 89, 90.]

Edward, who had come to Rhuddlan about July, moved forwards about Nov. 1 to Conway, seizing also Anglesey; but being repulsed in an attempt to cross the Menai Straits from Anglesey to the mainland, retreated to Rhuddlan again by Nov. 24. It must have been his head-

quarters also during the interval. Peckham's negotiations seem to have been carried on between these dates: Llywelyn being at Aber, and Peckham journeying to and fro between that place and Rhuddlan.

X. A.D. 1282. *Probably Oct. 31. Rhuddlan. Commission to Robert Burnell Bishop of Bath and Wells to take charge of S. Asaph diocese during Bishop Anian's enforced absence.*

FRATER I. etc., *vener. fratri domino R. Dei gratia Bathon. et Wellen. Episcopo*, salutem, etc. Cum *vener. frater noster Episcopus Assaven.* absens sit a sua dioec., nec ei tutum existat ad presens ibidem suam presentiam exhibere; nec nos, variis et arduis Ecclesie nostre negotiis et utilitatibus alibi occupati, possumus ibidem presentialiter remanere; volentes in predicti fratris nostri defectum seu impotentiā, prout ex commisso nobis officio, eiusdem dioec. cleri et populi prouidere solatiis medio tempore, Fraternitati vestre, de qua plenam in Domino fiduciam reportamus, ad faciend. et exercend. omnia que nos facere et exercere possemus, si in prefata dioc. personaliter presentes essemus, loci diocesano absente, committimus uices nostras; absoluendi nihilominus iuxta formam Ecclesie omnes ad pacem domini Regis uenientes, a sententia excommunicationis dudum in Oxon. Concilio lata contra iniuste turbantes pacem domini Regis et regni, ac malefactores alios quoscunque, illis dumtaxat exceptis quorum absolutio sedi Apostolice specialiter reseruatur, vobis plenam potestatem auctoritate presentium concedentes. In cuius rei testimonium, etc. Dat. apud Rothelan. [Reg. Peckb. fol. 82 a; and in Wilk., II. 90.]

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

XI. A.D. 1282. Nov. 9. Rbuddlan. Summons to *Anian Bishop of S. Asaph* to appear by the third legal day after Dec. 6 to answer charges laid against him.

Mem. de domino Episcopo Assauensi vocato.—Memorandum, quod dominus Assauensis citatus est ad tertium diem iuridicum post festum Sancti Nicholai, ubique dominus fuerit in prouincia, super sibi obiiciendis et quibusdam de se conquerentibus responsurus: et emanauit littera apud Rotelan, V^{to}. idus Novembris anno ut supra [i. e. 1282].—[Reg. Peckb. fol. 190.]

XII. A.D. 1282. November, before the 11th. Rbuddlan. Consideration laid before Llywelyn Prince of Wales by Archbisop Peckham.

Isti sunt articuli intimati domino L[ewelino] principi Wallie, et populo eiusdem loci, ex parte domini Archiepiscopi supradicti. Primo, quod propter salutem eorum spiritualem et temporalem ad partes istas uenimus; quos semper dileximus usque modo, sicut plures eorum nouerunt. Secundo, quod uenimus contra domini Regis uoluntatem, cui etiam aduentus noster dicitur plurimum displicet. Tertio, quod rogamus eos, et supplicamus eis pro sanguine Iesu Christi, quatenus uenire uelint ad unitatem cum gente Anglorum, et ad pacem domini Regis; quam eis intendimus, quanto melius poterimus, procurare. Quarto, uolumus eos scire, quod in his partibus diu non poterimus remanere. Quinto, uolumus eos attendere, quod post recessum nostrum non inuenient forsitan aliquem, qui ita uelit sua amplecti negotia promouenda; cum uellemus, si placet Altissimo, uita nostra temporali ipsorum pacem honestam et stabilem perpetuo procurasse. Sexto, quod si nostras partes spreuerint et labores, statim intendimus eorum pertinaciam scribere summo Pontifici et curie Romane; propter peccata mortalia, que multiplicantur occasione discordie omni die. Septimo, nouerint, quod nisi citius ad pacem uenerint, aggrauabitur eis bellum; quod non poterunt sustinere, quia crescit regia potentia omni die. Octavo, nouerint, quod regnum Anglie est sub speciali protectione sedis Apostolice, et quod Romana curia plus inter regna cetera diligenter consuevit. Nono, quod eadem curia nullo modo uolet permettere statum regni Anglie uacillare, quod sibi specialibus obsequiis est

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

deuotum. Decimo, amarissime plangimus hoc, quod dicitur Walenses crudeliores existere Sarracenis: quia, cum Sarraceni capiunt Christianos, eos seruant pecunia redimendos; quos Walenses captos dicuntur illico iugulare, quia solo sanguine delectentur; imo, quod est deterius, quos permittunt redimi, tradunt, ut dicitur, accepta pecunia iugulandos. Undecimo, quod cum consueuerint Deum et personas ecclesiasticas revereri, a deuotione huiusmodi videntur multipliciter recessisse, qui in tempore sanctissimo in Redemptoris iniuriam mouerunt seditionem, homicidia et incendia perpetrantes; in quo eos nullus poterit excusare. Duodecimo, petimus, ut tanquam ueri Christiani ad cor redeant penitentes, quia coeptam discordiam non possent diu continuare, etiam si iurassent. Tertiodecimo, petimus, ut nobis significant, quibus modis uelint et ualeant turbationem pacis regie, lesionem reipublice, et mala alia, emendare. Quartodecimo, ut significant nobis, qualiter ualeat ipsa concordia stabiliri; frustra enim pax firmari uidebitur, que tam assidue uiolatur. Quintodecimo, ut, si dicunt leges suas uel federa ex pacto inita non seruari, nobis significant que sint illa. Sextodecimo, auerint, quod, etiam posito quod eis derogatum fuisse, ut aiunt, —quod nescimus,—nullo modo licebit eis, quia essent iudices in causa sua, taliter Maiestatem regiam impugnare. Septimodecimo, quod, nisi modo pax fiat, procedetur contra eos forsitan ex decreto Militie, Sacerdotum, et populi conuocati. [Reg. Peckb. fol. 242 a; and in Wilk., II. 73.]

XIII. A.D. 1282. Nov. 11. Garth Celyn^a (at Aber near Bangor).
Llywelyn Prince of Wales to Archbisop Peckham in reply.

Reuerentissimo patri in Christo domino J. Dei gratia Cantuariensi Archiepiscopo, totius Anglie primati, suus HUMILIS ET DEUOTUS FILIUS LEWELINUS PRINCEPS WALLIE, DOMINUS SNAUDONIE, salutem et filialem dilectionem, cum omnimoda reuerentia, subiectione, et honore. Sancte Paternitati uestre pro labore uobis quasi intolerable, quem assumpsistis ad presens pro dilectione quam erga nos et nostram nationem geritis, omni qua possumus deuocione regraciantes vobis assurgimus; et eo amplius, quod contra domini Regis uoluntatem uenistis, prout nobis intimastis. Ceterum quod nos rogastis, ut ad pacem domini Regis ueniamus; scire debet uestra Sanctitas, quod ad hoc prompti sumus, dummodo idem dominus Rex pacem

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WALES.]

debitam et ueram nobis et nostris velit obseruare. Ad hec, hinc gauderemus de mora vestra facienda in Wallia, tamen per nos non eritis impediti, quin pax fiat, quantum in nobis est; quam optimam per vestram industriam, magis quam alicuius alterius, roborari, et speramus. Nec per Dei gratiam erit oportunum, propter nostram penitentiam, aliquid scribere domino Pape. Nec vestras paternas praesertim ac graues labores spernemus, sed eas amplectimur omni cordis affectu, ut tenemur. Nec erit opus, quod dominus Rex aggrandizet contra nos manum, cum prompti simus ei obedire, iuribus nostris et legibus nobis, ut premittitur, reseruatis. Et licet regnum Anglie sit curie Romane specialiter subiectum et dilectum, tamen, cum dominus Papa necnon et curia Romana audierint, quanta nobis per Anglicos mala sunt illata,—uidelicet, quod pax prius formata non fuit nobis seruata, nec pacta; deinde, ecclesiarum deuastations, combustiones, et ecclesiasticarum personarum interfectiones, sacerdotum uidelicet, et inclusorum, et inclusarum, et aliarum religiosarum personarum passim, mulierum, et infantium suggestum uben, et in utero positarum; combustiones etiam hospitalium, et alienorum domorum religiosarum; homicidiorum^b in cimeteriis, ecclesiis, et super altaria, et aliorum sacrilegiorum, et flagitorum auditu etiam horribilium auditui paganorum^b; sicut expressius eadem in aliis rotulis conscripta vobis transmittimus inspicienda;—speramus in primis, quod uestra pia et sancta Paternitas clementer nobis compatietur, necnon et curia supradicta. Nec per nos regnum Anglie uacillabit, dum, ut premissum est, pax debita nobis fiat et seruetur. Qui vero sanguinis effusione delectantur, manifestum est ex factis; nam Angli hactenus nulli sexui vel etati seu langori pepercérunt, nulli ecclesie uel loco sacro detulerunt; qualia, uel consimilia, Walenses non fecerunt. Super eo autem quod unus redemptus fuit interfectus, multum dolemus, nec occisorem manutenemus, sed in siluis uti latro uagatur. De eo uero quod inceperunt guerram aliqui in tempore indebito, illud ignorauimus usque post factum; et tamen ipsi asserunt, quod nisi eo tempore hoc fecissent, mortes et captiones eis imminebant, nec audebant in domibus residere, nec nisi armati incedere; et sic pre timore tali tempore id fecerunt. De eis vero que fecimus contra Deum, ut ueri Christiani per Dei gratiam penitebimus; nec erit ex parte nostra quod bellum continuetur, dum simus indempnes, ut debemus: ne tamen exheredemur, et passim occidamur, oportet nos defendere, ut ualemus. Cum uero iniuriaz et

[ARCHBISHOP PECKHAM'S MEDIATION ON BEHALF OF THE WELSH.]

Damna hinc inde considerentur et ponderentur, parati sumus emen-
bare pro viribus, que ex parte nostra sunt commissa, dum de pre-
dictis injuriis et dampnis nobis factis et aliis emenda nobis fiat. Et
ad pacem firmandam et stabiendam similiter sumus prompti debitibus
modis. Quoniam tamen regales charte et pacta inita nobis non ser-
nabantur, sicut nec hucusque sunt obseruata, non potest pax stabiliri;
nec quando noue exacciones et inaudite contra nos et nostros omni-
die adinueniuntur: uobis autem transmittimus in rotulis dampna
illata et federa non seruata secundum formam pacis prius factam.
Quod vero guerravimus, quasi necessitas nos cogebat. Nam nos, et
omnes Walenses, eramus adeo oppressi et subpeditati et spoliati et
in seruitutem redacti per regales iusticiarios et balliuos, contra for-
mam pacis et omnem iustitiam, amplius quam si Sarraceni essemus
uel Iudei; sicut credimus et sepe denunciauimus domino Regi.
Nec aliquam emendam habere potuimus, sed semper mittebantur
iusticiarii et ballui ferociores et crudeliores; et quando illi erant
saturati per suas iniustas exacciones, alii de nouo mittebantur ad
populum excoriandum, in tantum quod populus mallebat mori quam
uiuere. Nec oportet militiam ampliorem conuocare, uel contra nos
moueri sacerdotium, dum nobis fiat pax et seruetur modis debitibus; ut
superius est expressum. Nec debetis, sancte pater, omnibus uerbis
credere nostrorum aduersariorum; sicut enim nos factis oppreserunt
et opprimunt, ita et uerbis diffamant, nobis imponentes quod uolunt.
Ipsi enim sepe uobis sunt presentes, et nos absentes; ipsi oppri-
mentes, nos oppressi; et ideo propter Deum fidem eis in omnibus
non exhibatis, sed facta potius examinetis. Valeat Sanctitas vestra
ad regimen Ecclesie per tempora longa. [Reg. Peckb. fol. 242; and
in Wilk., II. 74.]

* The date of this is given by Warrington ('Wales, p. 570, from Peckham's Register), as at Garth Celyn on the Feast of S. Martin. The long roll of "Gravamina" which follows this letter (pp. 598-613 Warrington, from Peckham's Register, to which they are subjoined at the end of the volume), and which has no relation to Church matters, is followed by a statement of fruitless journeys of the Archbishop from Prince to King and King to Prince (obviously between Nov. 11 and Nov. 14), ending with a final mission of

one "Frater Johannes Wallensis," as the bearer of Edward's ultimatum, and in addition of a private message to Llywelyn, and of another to Prince David, from the English nobles, and of an urgent message from Peckham himself (Warrington, p. 614). The reply of Llywelyn (and of David) follows (*ib.* pp. 615-617), dated at Garth Celyn also. To which the Archbishop finally replies (*ib.* 617-620), from Rhuddlan Nov. 14, 1283, "ab his partibus recedentes."

^b So in MS.

[SUMMONS TO THE BISHOPS TO A COUNCIL RESPECTING THE WELSH WAR.]

A.D. 1282. Nov. 24. Rhuddlan. Edward I. King of England to
John Archibishop of Canterbury.

Rex, venerabili in Christo patri J. eadem gratia Cantuariensis Archiepiscopo, tocius Angliae primati, salutem. Quoniam Lewelinus filius Griffini et Walenses complices sui, inter alios, to mici et rebellos nostri, tociens temporibus nostris aucti help towards putting down the progenitorum nostrorum Regum Angliae pacem regni Welsh once for turbarunt, et rebellionem suam et maliciam jam resumpserunt.

tam continuare non desinunt animo indurato; propter quod, negocium quod ad ipsorum versuciam reprimendum jam incipimus de consilio prælatorum, procerum, et magnatum regni nostri, necnon et tocius communitatis ejusdem, ad præsens proponimus ad nostram et tocius regni pacem et tranquillitatem perpetuam Domino concedente finaliter terminare; commodius eciam et decencius esse perpendimus, quod nos et incolæ terræ nostræ ad ipsius maliciam totaliter destruendam pro communi utilitate laboribus et expensis fatigemur hac vice, licet onus difficile videatur, quam hujusmodi turbatione per Walenses ipsos nunc habita pro voluntate sua futuris temporibus cruciari, prout tempore nostro et progenitorum nostrorum contigit manifeste: vobis mandamus rogantes, quatinus suffraganeos vestros, eciam Abbates, Priores, ac alias singulos domibus religiosis præfectos, necnon et procuratores Decanorum et Capitulorum ecclesiasticarum Collegiarum vestræ et suffraganeorum vestrorum diocesum, venire faciatis coram nobis apud Northampt. in octabis Sancti Hilarii, vel coram fidelibus nostris quos ad hoc duxerimus deputandos; et vos eisdem die et loco intersitis; ad audiendum et faciendum ea quæ pro republica vobis et sibi ostendi super hiis faciemus, et ad præstandum nobis consilium et juvamen; præsertim cum vestra sicut aliorum intersit, per quod negocium jam inceptum ad laudem et honorem Dei, et magnificenciam nostræ sane ac tocius regni nostri et populi pacem et tranquillitatem perpetuam, valeamus hac vice, ut intendimus, feliciter consummare. Teste Rege apud Rothelan., 24 die Novembris.

Consimiles literæ et de eadem data diriguntur Archiepiscopo Eborum, quod suffraganeos etc. venire faciat coram Rege apud Eborum in octavis prædictis vel coram fidelibus Regis quos, etc. [In Prynne, Records, III. 301, 302; from Rot. Wall. II Edw. I. memb. 4, v. 2 dorso.]

* So in Prynne.

[WHETHER LLYWELYN SHALL BE ABSOLVED AFTER HIS DEATH.]

A.D. 1282. (*December, before the 17th. Pembroke a.*) *Archbishop Peckham to the Lady Maud Longue-Espée.*

~~We cannot absolve Llywelyn now dead) upon proof of his repentance before death.~~ FRERE JAN PAR LA SUFFRAUNCE DEU ERCEUESKE DE CANTERBIRE, PRIMAT DE TUT ENGLETERE, & Dame de *graunt valur Mahaud Lungespeye*, salut e la beneýcun Ihu Crist. Ma dame, vostre preyere saacorde bin a piete e reýsun. Mes sachez ke Lewelyn, q'esteyt prince de Gales, ne poet estre asouz, se il ne mustra signe de repentaunce en sa mort, de sey amender e lesser ses folies. Dunt, si ceo est cerþeyne chose ke il fust repentaunt en sa mort, e aparayllet taunt come en luy esteyt de fere la aset a Seynt Eglyse, e sce seyt proue devaunt nus; nus ly fynes ce ke droýt serra en tur ce. Kar autrement saunt ior tere ne puet estre asous. Dunt nus vumes, ke vus e ses autres amys ravaylez en tur co, ke aucuns de tous ke fuyent a sa mort ueygnent xer tens deuaunt nus a mustrer les signes avaunt diz. Kar en autre maniere non pussums riens fere. [Reg. Peckb. fol. 192 a.]

* The date of this is inferred from that of the following letter.

A.D. 1282. Dec. 17. *Pembroke. Archbishop Peckham to Edward I. King of England.*

Letters found upon Llywelyn. Doubts about absolving him. Protect, or do not molest, the Welsh clergy, specially those in Snowdon.

A trechyrr seynur Edward, Deu grace Roy d'Engleterre, Seynur d'Irlande, Duc d'Aquitain, FRERE JAN, PAR LA SOUFRAUNCE DEU ERCEVESQUE de CANTERBIR, PRIMAT DE TUT ENGLETERRE, saluz en graunt reverence. Sire, sachez ke ceus, ke furent a la mort Lewelin, truverent au plus prive lu de sun cors meime chose ke nos avones veues; entre les autres choses illi ont une lettre deguisee par faus nuns de traysun. E pur co ke vus seyez garni, nus enveyum le transcript de la lettre a le Evesk de Ba[thon.]; e la lettre meymes tient Edmund de Mortemor: o le prive seel Lewellin a ses choses vus purrex aver a vostre pleysir. E co nus maundum par vus garnir, e nun pas pur ce ke nul en seyst greve; e vus priums ke nul ne sente mort ne mahayn pur nostre mandement, e ke sce ke nus vus mounds seyt fete. Ovekes co, sire, sachez ke dame Mahaud Lungespeye nus pria par lettres, ke nos vosissums asoudre Lewelin, ke il peust estre enseveli en lu dedie; e nus li maundames ke nus ne frums riens si len ne poet prover ke il mustra seigne de verraye

[ARCHEBISHOP PECKHAM'S INTERCESSION FOR WELSH CLERGY.]

repentaunce avaunt sa mort. E si me dist Edmund de Mort
ke il aveyt entendu par ses valles, ke furent a la mort, ke il
demaunde le prestre devaunt sa mort. Mes sauntz dreyte certay
nous neus frums riens. Ovec co, sachez ke le jur meymes ke
ocis, un tuygne blaunc li chaunta messe, et misire Roger de
temer ad le vestemens. Ovec co, sire, nus vus requerrums ke
vus prenge de clers, ke vus ne suffrez pas ke len les ocie, ne k
lur face mau de cors. E sachez, sire, Dieus vus defende de m
vus ne le desturbez a vostre poer; vus cheez en sentence, kar si
ce ke len peut desturber vaut consentement. E pur ce, sire
priums ke il vus pleyse, ke li clers, qui sunt en Snaudone, sen pui
issir et querele mieuz oue lur bions en Fraunce, ou ayllurs; ka
co ke nus creums ke Snaudone serra vostre, se il avient ke en cui
raunt, ou apres, len face mal as clers, Dieus le rettera a vus, e v
bon renun en sera blesmi, e nus en serrums tenuz pur lasches.
ces choses, sire, se il vust plest, maundet nus vostre pleysir; kar
metrum le conseyl ke nus purrums, ou par aler la, ou par autre
E sachez, sire, ke si vus ne fetes nostre priere, vus nus me
en tristur, dunt vus instrum ja en ceste vie mortele. Sire, I
gard vus, e kaunt a vus apent. (Ceste lettre fu escripte a Pemb
le Jeodi apres la Seynte Lucie^a.) [Rymer, I. 619, from Reg. I
fol. 100 b.]

* At the end of Peckham's record of his negotiations with Llywelyn, is a memorandum of Llywelyn's unexpected death, in battle, near Buellt ("in partibus Montis Gomerici," according to Peckham), "die Veneris proximo ante

festum S. Luc[i]e, videlicet 3 id. Decem
anno Domini 1282," sc. Dec. 11; which
with the Ann. Camb. Peckham was at H
Dec. 10.

A.D. 1282. (*Probably same date and place as the preceding.*) *Archb.
Peckham to Robert Bishop of Bath and Wells.*

Protect the clergy
at Rhuddlan and
those in Snowdon
who are implicated
in the Welsh war.

FRATER J. PERMISSIONE DIVINA CANTUARIENSIS EI
SIÆ MINISTER HUMILIS, TOTIUS ANGLIÆ PRIMAS, vene
in Christo patri domino R. Dei gratia Bathoniensi et We
Episcopo, salutem et fratrnæ dilectionis in Domino
tinuum incrementum. Quia quæ in Domini etc.^a...
Ad hæc intelleximus, quod nonnulli clerici apud Rothelan, in ob
rium cleri et Ecclesiæ contemptum, inter prædones et malefac
alios cotidie capitali sententia puniuntur; quod ne de cætero
vestræ sollicitudinis studium apponatis. Et certe dolemus val
clericis illis, qui maneant in Snaudonia desolati; quos lib

[PRIVILEGE TO THE FINDERS OF THE "CROSSENEYCH."]

obiscum adduxissemus ad propria, dum in partibus illis extitimus,
 hoc clementiae regiae placuisse: nec poterit se dominus Rex
 excusare saltem de favore, si de eis (quod avertat Deus) male con-
 ngat: unde, si quid pro eis sciveritis, aut obtinere poteritis, quod
 eorum libertatem et securitatem possit nostro ministerio expediri,
 scribatis nobis, et nos parati erimus pro eis ab instantibus periculis
 suendis, ad honorem Dei, quantum poterimus, etiam corporaliter
 laborare. Præterea sunt quidam Dei et Ecclesiæ inimici, quos nuper
 Exon. dioc. visitantes, etc. (Dors. Domino R. Bathon. et
 Wellen. Episcopo).—[Rymer, I. 619.]

The omitted portion, and the end of the letter, concern respectively the documents found on Llywelyn, and certain persons in Exeter diocese whom Peckham had excommunicated.

A.D. 1283. June 25. Rhuddlan. Privilege to the finders of the
 "Crosseneych."^a

REX omnibus ad quos, etc. salutem. Cum jam sedatis (benedictus Altissimus!) quibusdam turbationibus in Wallia habitis, nos Summi Regis clementia taliter visitaverit ab excenso, quod nobis nuper, apud Aberconewey existentibus, Avianus filius Ynor, Lewelinus, David, Meylerus, et Goronow, filii sui, Goronow fil.

David, Avyanus, David, Dayhoc, et Tegnaret, filii sui, Walenses, partem illam pretiosissimi ligni Crucis, quæ a Walensibus Crosseneyht vocatur, et quam Lewelinus filius Griffini, nuper princeps Walliæ, et antecessores sui principes Walliæ, habuerunt, per manum dilecti et fidelis nostri Reginaldi de Grey, Justiciarii Cestr., reddiderunt; nos, ob Ipsius reverentiam Qui pro redemptione generis humani in eodem ligno mortem subiit temporalem, et ob ejusdem sanctæ Crucis honorem, præfatis Aviano, Lewelino, David, Meylero, Goronow, Aviano, David, Dayhoc, et Tegnaret, gratiam facere volentes specialem, concedimus eis pro nobis et hæredibus nostris hanc libertatem: viz. quod ipsi, seu hæredes sui imperpetuum, in aliquo exercitu seu expeditione nostra extra Quatuor Cantreda nos sequi minime teneantur, nisi hoc de eorum processerit voluntate; et tunc sumptibus nostris, et non suis. In cuius etc. Teste Rege apud Rothel., XXV. die Junii ^b. [Rymer, I. 630.]

^a See Ann. de Waverl. in an.

^b Immediately after the capture of David, June 21 or 22, 1283 (Ann. de Dunstapl.). The

four cantrefs were the district called Perfeddwlad, i. e. speaking roughly, Flint and Denbigh.

A.D. 1283. Sept. 9. ANN. CAMB.—*Ecclesia de Langadauc facta est collegiata*^a. [p. 108 ed. Williams.]

^a Sc. by Bishop Beck of S. David's. A grant of the advowsons of thirty-eight churches in S. David's diocese, forfeited to the Crown by their owners, to Bishop Beck, to be appropriated to the Prebends of S. David's itself and of Llangadoc, is in *Prynne (Records, III. 325, 326)*, dated June 10, A.D. 1284. As is also a confirmation, of

the same date, by Edward I. of Bishop Beck's Charter (dated at Makesfeld Sept. 9, A.D. 1285) founding the latter (*ib. 326, 327*). It was shortly removed to Abergwili (*Dugd. Mon. fl. 1332; Jones and Freeman, S. David's, 295, 302*).

A.D. 1283. Nov. 5. *Bere*^a. *Grant of Edward I. to Bishop Anianus of Bangor and the "Offeyriat Teulu*^b *"jointly.*

Rex, etc., omnibus ad quos etc. Sciatis, quod cum venerabilis pater Anianus Bangorensis Episcopus et Offeyriat Teulu decimas dominicorum nostrorum de Karnwylys et Penmynydd etc. dilectis nobis in Christo Abbatu et Conventui de Aberconway ad nostri instantiam dederint, nos in compensationem decimarum praedictarum dedimus præfato Episcopo villatas nostras de Trefaynan, Abdon, et Bodychain, etc.: ita tamen quod idem Episcopus, et successores sui, prefato Offeyriat Teulu Wall., et successoribus suis, de portione ipsum Offeyriat Teulu de dictis decimis contingente, pro nobis et hæredibus nostris et præfatis Abate et Conventu et eorum successoribus, respondeant et satisfaciant in futurum. In cuius etc. Teste Rege apud Bere, V^{to}. die Novembris. [Rot. Wall. 12 Edw. I., in Br. Willis, Bangor, Append. 189, 190.]

^a Castell Dolbadarn near Llanberis, taken by Edward early in 1283. He seems to have built

a new and strong fort there (*Anon. de Wavell*).

^b See above, pp. 224-233.

A.D. 1283. December. *Litteræ Dunelm. Episcopi ad Anianum Episcopum Assavensem de translacione beati Willielmi quondam Episcopi Eboracens.*^a *fienda. Dat. aº 1283 mense Decembr. [Contents of Lib. Rub. Assav. in Peniarth MSS. 26, and in Nicols.]*

^a William Fitzherbert, died 1154; canonized in the end of 1283; translated January 8, 1284; see Raine's *Archb. of York*, I. 227.

A.D. 1283^a. *Dispute about boundaries of Dioceses of S. Asaph and Hereford.*

LIB. RUB. ASSAV.—*Arbitrium Episcopi London. super causam quæ vertebatur inter Thomam Herefordensem Episcopum et Anianum Episcopum Assavensem coram delegatis Papæ (in qua causa ad Apostolicam sedem a dicto Thoma appellatum fuit) de jurisdictione*

[PAPAL DISPENSATION FOR MARRIAGE WITHIN THE PROHIBITED DEGREES.]

Episcopali in territorio de Gordor (dicto Thoma mortuo, successit Ricardus Herefordens. Episcopus) : et utroque in 40 li. obligato, ordinatum fuit ut jurisdictione maneret in statu quo tunc, protestante Episcopo Assavensi de non fiendo ecclesiis suis præjudicio per hanc concordiam. [Contents of Lib. Rub. Assav. in Peniarth MSS. 26, and in Nichols.]

* The document is not copied at length in the Peniarth MS. Thomas de Cantelupe died Aug. 25, 1282, and Richard Swinfield was consecrated his successor in the see of Hereford March 7, 1283.

A.D. 1283. Dec. 10. Orvieto. Pope Martin IV. to Thomas Bishop of S. David's (received June 26, 1284).

Papal dispensation for the marriage of Rhys ap Meredoc and of Auda de Hastings, being within the prohibited degrees. *Universis sanctæ matris Ecclesie filiis ad quos præsentes litteræ pervenerint, THOMAS PERMISSIONE DIVINA MEN. EPISCOPUS, salutem in Domino sempiternam. Litteras venerabilis patris domini Martini, Divina providentia summi Pontificis, apud Landegoe die Sanctorum Martirum Johannis et Pauli anno Domini 1284 recepimus sub hac forma.—*

MARTINUS EPISCOPUS SERVUS SERVORUM DEI, *venerabili fratri [Thomas] Episcopo Men.,* salutem et Apostolicam benedictionem. Quantum cum Deo possimus hijs libenter annuimus, per quæ dissidentes ad pacis solatium reducantur. Ex parte siquidem nobilis viri Resi Meredu et nobilis mulieris Audæ de Hästinges tuæ dyocesis fuit propositum coram nobis, quod ex inimicitiis et guerris, dudum inter ejusdem R. ex parte una et ipsius A. progenitores ex altera suscitatis, et rerum et personarum pericula plurima sunt secuta, et adhuc durant odia inter superstites eorundem; unde dicti R. et A., sperantes per matrimoniale communicationem ipsorum posse super præmissis plene reconciliationis commoda provenire, desiderant invicem propter hoc matrimonialiter copulari. Sed quia dicti Resus et Auda tertio ex una parte et quarto ex altera consanguinitatis gradu ad invicem se contingunt, non possunt licite suum in hac parte desiderium adimplere. Quare præfati R. et A. nobis humiliter suppli- carunt, ut providere sibi super hoc de oportunæ dispensationis remedio curaremus: super quo etiam karissimus in Christo filius noster, Rex Angliæ illustris, per suas litteras Apostolicæ sedis gratiam imploravit. Nos igitur, eorundem R. et A. supplicationibus inclinati, Fraternitati tuæ per Apostolica scripta mandamus, quat-

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

nus, si tibi per testes ydoneos et juratos de predictis inimiciis, & quod per hujusmodi conjugalem copulam possit super eis, ut primitur, reconciliationis commoda procurari, constiterit (super quo tuum intendimus conscientiam onerare), cum prefatis Reso et Auda, quod, impedimento hujusmodi non obstante, libere ad invicem matrimonium contrahere ac in contracto postmodum licite remanere valent, auctoritate nostra dispenses. Dat. apud Urbem Veterem, IV. id^s Decembris, pontificatus nostri anno tertio.

In cujus rei testimonium presentibus litteris sigillum nostrum duximus apponendum. Dat. die et loco supradictis, et consecrationis nostrae anno quarto. [Rymer, I. 635.]

A.D. 1284. February–November. Visitation of the Welsh Dioceses by Archbishop Peckham as Archbishop of Canterbury: and Measures of Edward I. and of the Archbishop on behalf of the Welsh Church.

I. A.D. 1284^a. Feb. 16. South Malling. Archbishop Peckham to Anian Bishop of S. Asaph.

FRATER I. etc. venerabili fratri domino A[niano] Do
Intends to visit gratia Episcopo Assauensi, salutem et sinceram in Domino
Anian's diocese by Whitsunday. Will give him caritatem. Pro certo vos tenere uolumus, quod hac
due notice when estate prox. instanti Walliam uisitare proponimus: sicut
the time is fixed. alias fecissemus, ni fuisse illa sedicio Wallie partibus.
Set ante Penthecosten illuc non credimus aduenire. Et quoniam
multa possunt interim impedimenta contingere, et in Dei uoluntate
consistit perficere quod optamus; uos certiorare non possumus, quo
die uestram uisitabimus ecclesiam, uel quando debeatis nobis uestram
presenciam exhibere. Set, adueniente tempore, satis eritis canonice
premuniti, quando oporteat uos nobis occurrere, et quo die velimus
apud uos uisitacionem nostram metropoliticam inchoare: sicut hoc
idem consueuimus hucusque ceteris confratribus nostris, suas uisiti-
taturi dioc., nostris litteris intimare. Quod autem debeatis nos pro
reconciliandis ecclesiis uestre dioc. peruenire, expedire non credimus,
quod ibidem ante aduentum nostrum vestram presentiam publicetis.
Expedit autem, quod post Pasch. scribatis nobis ubi debeatis tunc
temporis inueniri. Dat. apud Suth Malling, XIII. kal. Martii.
[Reg. Peckb. fol. 89 b.]

^a “Sixth year” of consecration in the heading of the pages of the Register. But Peckham’s consecration was Feb. 19, 1279: which would

just place this letter in 1285. It must from its contents belong to 1284. Easter Day in 1284 was April 9, and Whitsunday May 28.

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

II. A.D. 1284. April 19. Wingham. Same to Edward I.
King of England.

Permit Bishop Anian to return to S. Asaph. Do not set free the apostates who are confined in London, until the Church has judged them.

*Excellentissimo principi etc. Quia volente Domino iuxta officii nostri debitum intendimus partes Wallie uisitare, Serenitati regie supplicamus, quatenus de vestre bonitatis clementia liceat venerabili fratri nostro domino Episcopo Assauensi nobis, cum ad ecclesiam suam uenerimus, suam exhibere presentiam: presertim cum ab ipso debeat uisitatio nostra incipi, et de persona sua uel factis nihil possumus inquirere modo debito uel etiam divinare, nisi ipso presentialiter inibi existente; nec aliquid ipsum tangere credimus, propter quod debeat a progressu nostre uisitationis excludi. Preterea super eo quod scripsistis nuper de liberatione apostatarum que de vestro mandato Londonie detinentur, nouerit Excellentia regia, quod, licet in civilibus criminibus que solum ad iudices seculares pertinent purgatio huiusmodi juxta regni consuetudinem locum habeat, salva tamen reuerentia vestra, non est ita in criminibus quorum cognitio ad Ecclesiam pertinere dinoscitur; et precipue in crimine heresis, quod omne aliud iniquitate sua transcendit. Quantumcunque enim huiusmodi criminibus inretiti alias se purgauerint, et iterato de eadem contra eos suspicio oriatur, semper debent ecclesiastici iudices ad cognitionem facti huiusmodi et correctionem procedere, quoties animarum saluti viderint expedire. Supplicamus igitur regie Maiestati, ut apostatas ipsas que crimine heresis detinentur non permittatis quacunque suggestione perfida liberari, donec de facti ueritate in forma debita cognoscatur. Et de hoc, per Dei gratiam, cito uobiscum tractabimus oraculo uiue uocis. Dat. apud Wengham, XIII. kal. Maii. [Anno Vto.^a]—[Reg. Peckb. fol. 43 a; and partly in Wharton, *De Episc. Assav.*, Append. III. p. 374.]*

* This apparently should be "anno sexto." and internal evidence seems to fix this letter to Peckham was consecrated in February 1279, the April of 1284.

III. A.D. 1284. Before May 19. Oswestry^a. Visitation of the diocese of S. Asaph commenced by Archbishop Peckham.

* See for the place, below in No. XX., p. 576. Wharton (*De Episc. Assav.* p. 326) wrongly refers to that document for the date also, which it does not give. And June 12, which is the date he gives, is certainly an error. For Peckham was at Rhuddlan already May 19, and was

there still June 11, on which day he writes as if he had then already visited the diocese. Bishop Anian met him at Oswestry, but appears to have been still forbidden by the King to come to S. Asaph.

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

IV. A.D. 1284. May 19. *Rbuddlan.* *Archbisbop Peckham on behalf of the Canons of S. Asaph itinerating for alms.*^a

Help the bearers FRATER IOHANNES, etc., uniuersis tam clericis quam layis, in their mission. *per Coventrensem et Lichfeldensem, Herefordensem, et Welshenses dioceses constitutis,* salutem et pacem in Domino sempiternam Librum seu textum Euangeliorum de ecclesia Assavensi, vulgo *Evenegylltheu*^b appellatum, qui, ut didicimus, in magna veneratione habetur in partibus Wallie et Marchie apud omnes, et propter causas variis a quibusdam clericis prefate ecclesie quandoque per patriam tanquam sanctuarium honorifice circumfertur, universitati vestre cum personis textum huiusmodi deferentibus recommendandum dūmus per presentes: rogantes, quatenus ob reuerentiam Christi, Qui Euangeliorum est auctor, clericos memoratos cum textu predicto per vos transitum facientes, in eundo, morando, et redeundo, securitatis et pacis beneficio permittatis gaudere. Datum apud Rodelan, XIV. cal. Junii, anno Dom. 1284. [Reg. Peckb. fol. 208; and in *Wbarts.*, *De Episc. Assav. num. 8*, p. 392; and *Wilk.*, II. 104.]

^a See above, p. 523.^b "Evenegylltheu" in Contents of *Lb. Rub. Assav.*

V. A.D. 1284. May 26. *Orvieto.* *Bull of Martin IV. granting a General Absolution to all concerned in the wars of Simon de Montfort or in the recent Welsh wars.*

MARTINUS EPISCOPUS SERVUS SERVORUM DEI, *venerabilibus fratribus* [Godfredo] *Wygorniens.* et [Aniano] *Bangorien.* *Episcopis,* salutem et Apostolicam benedictionem. Ex parte carissimi in Christo filii nostri Edwardi, Regis Angliae illustris, fuit propositum coram nobis, quod olim inter claræ memoriæ Henricum Regem Angliae illustrem, patrem suum, et ipsum Eduardum, ac eorum in hac parte sequaces, ex parte una, et quendam Symonem de Monteforti et alios adhærentes eidem ex altera, et postmodum inter eundem Regem Eduardum, et quendam Leulinum qui pro principe Walliae se gerebat, ac David fratrem ipsius Leulini, et eorum complices, guerrarum discrimine fluctuante diutius, ex variis concursibus multa homicidia religiosorum et secularium, clericorum et laicorum, etiam sacrilegia insuper, furta, rapinæ, et incendia ecclesiarum, monasteriorum, et aliorum locorum ecclesiasticorum, injectiones quoque manuum in religiosos et clericos seculares, in sacris et in minoribus ordinibus

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

constitutos, fuerunt in illis partibus tam per eos quam per alios de mandato suo, non sine nota sacrilega, perpetrata; propter quod tales sacrilegi et excommunicati, ac illi ex eis clerici vel religiosi qui se postmodum forsan immiscuere Divinis, irregulares esse noscuntur. Quare dictus E. Rex, de sua et aliorum prædictorum salute sollicite cogitans, nobis humiliter supplicavit, ut, cum in culpa hujusmodi esse credatur quamplurima multitudo, providere super hoc de benignitate sedis Apostolicæ curaremus. Nos autem, non mortem peccatorum, sed ut convertantur et vivant, potius affectantes, et ne tanta multitudo, si est ut prædictitur, subjaceat discrimini animarum, misericorditer præcavere volentes, Fraternitati vestræ per Apostolica scripta mandamus, quatinus, de præmissis diligentius inquirentes, si tantam in præmissis inveniritis multitudinem, et singulares personas aliquas deliquesce, quibus, consideratis earum conditionibus et meritis, sit in hac parte merito consulendum, vos vel alter vestrum illi vel illis ex hujusmodi sacrilegis et excommunicatis, qui ad vos propter hoc humili spiritu duxerint recurrendum, postquam ecclesiis vel monasteriis aut aliis locis ecclesiasticis, et passis injuriam, de illatis dampnis et injuriis satisfecerunt competenter, auctoritate nostra juxta formam Ecclesiæ absolutionis beneficium impendatis. Cum clericis vero, si qui fuerint, tam religiosis quam secularibus, qui facti immemores, vel juris ignari, nec in contemptu clavium, sic ligati Divina officia celebraverunt, injuncta eis pro modo culpæ penitentia salutari, auctoritate simili dispensemsetis hac vice, prout secundum Deum eorum saluti videritis expedire. Proviso attentius quod, si alicujus vel aliquorum ex prædictis sacrilegis et excommunicatis, ex qualitate, quantitate, vel modo commissi facinoris, personarum, vel locorum, seu aliis ponderatis circumstantiis, adeo fuerit gravis et enormis excessus, quod super hoc sit ipsa Sedes merito consulenda, illum vel illos ad Sedem mittatis eandem, absolutionis vel dispensationis beneficium petituros. Dat. apud Urbem Veterem, VII. kal. Junii, pontificatus nostri anno quarto. (Sigillo avulso.)—
[Rymer, I. 641.]

VI. A.D. 1284. June 11. Rhuddlan. Archbishop Peckham to Edward I.
King of England.

Send a commission to enquire into plunders and deserted Pietas propositi regii, quo intenditis ecclesiis prouidere
Excellentissimo principi ac domino Edwardo, etc. FRATER IOHANNES, etc. salutem, cum omni reuerentia et honore.

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

churches within Wales, and suffer Bishop Anian to return to his diocese of S. Asaph.

et earum dispendia relevare, poterit fieri sine scrupulis et cum tranquillitate omnimoda regalis conscientie in futurum, si dignemini procedere in hunc modum. Ut uidelicet, duos uiros probatos de ordine fratrum Predicatorum, et duos de ordine Minorum, et unum uel duos clericos seculares, qui ab omni munere didicerint excutere manus suas, de fratrum electione, prioris ac ministri, quos penes uos habetis, conscientias exonerantes, per singulas ecclesias et desolata loca sacra alia destinatis, inquisituros per iuramenta parochianorum et minorum de dispendio et auctoribus ipsorum et quantitate. Impossibile est enim, quod istorum sciatur ueritas, nisi per illos, qui ipsa fide didicerint oculata. Hec idcirco scribimus vestre Maiestati, quia, nos licet de hac materia cōperimus inquirere, nostra tamen in hoc negotio parum prodest [inquisitio]; qui loca desolata pér nos et nostros non sufficimus circuire, et plures inuenimus nimis forte fauorabiles propriis lucris suis. Noueritis insuper, clementissime domine, quod populus ille, quem uidimus in his partibus, perit a defectu regiminis et doctrine. Et si liceat nobis Sublimitatem uestram humilibus exhortationibus inclinare, scribimus uobis in uerbo ueridico sacerdotis, quod nisi permiseritis Episcopum Assuensem superintendere gregi suo, saltem donec retroactorum suorum processuum ueritas declaretur, cotidie corruet populus in peior, dum subtrahitur ei solitus cultus Dei; pro eo quod non est, qui reconciliet ecclesias prophanatas, nec simplices illos dirigat in salutem. Obsecramus igitur, clementissime domine, uincat uos clementia in hac parte, quos benignitatis titulus in aduersarios penitentes pre ceteris mundi principibus hactenus decorauit. Nec tamen, Deo teste, adhuc aliquo testimonio fide digno potuimus inuenire, exactissime perscrutantes, predictum Episcopum unquam fuisse honoris uestri excellentie aduersatum. In his autem et in aliis iubeat regia Dominatio nobis per latorem presentium sua beneplacita nunciari. Datum apud Rothelan., III. idus Junii, 1284. [Reg. Peckb. fol. 207; and in Wharton, *De Episc. Assav. Append. IV.* pp. 375-377; and Wilk., II. 103.]

VII. A.D. 1284. June 15. Baladeuclyn. *Writ of Edward I. to restore Church goods spoiled in the Welsh war.*

Spoilers etc. of Cum principibus liceat justam gwerram exercere,

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]¹

*churches in the
Welsh war to
make reparation.
In case of de-
feat, the King
to make it good.
Intercession to be
made to the Pope
for absolution
from excommu-
nications incur-
red by such
spoliators.*

prout canonicæ permittunt sanctiones (cujus occasione excellentissimus princeps dominus Rex Angliæ illustris in Wallia contra suos nocentes, necessitate urgente, et pro juris sui defensione, dudum bellum aggressus fuerit, quod merito juxta communem hominum opinionem justum debet reputari), ad serenitatem conscientiæ domini Regis prædicti, et ut indemnitati ecclesiarum, locorum religiosorum, et personarum ecclesiasticarum, salubriter prospiciatur, per Consilium præfati domini Regis, et alios ad hoc specialiter convocatos sub modo subscripto extitit ordinatum.

In primis, quod de bonis ab ecclesiis ablatis, per fide dignos per eundem dominum Regem et prælatos deputandos et juratos, fiat inquisitio specialis: et si compertum fuerit, quod bona mere ecclesiastica, utpote libri, calices, et cætera ornamenta ecclesiastica, ab ecclesiis sint ablata, si deprædantes solvendo fuerint, per eos fiat restitutio plenaria ecclesiis taliter spoliatis, et per dominum Regem ad restitutionem eorumdem districte compellantur: quod si solvendo non fuerint, per dominum Regem inde plenaria fiat restitutio. Et quia plerique viri ecclesiastici arma contra dominum Regem detulerunt et tanquam hostes inimicos contra ipsum se gesserunt, si qua bona eis ablata fuerint, nulla eis fiat restitutio in hac parte; cæteris autem personis ecclesiasticis, innocentibus nec opem vel auxilium inimicis dicti domini Regis præstantibus, fiat restitutio de ablatis; et de talibus, innocentibus vel nocentibus, specialiter inquiratur. Laicis vero de bonis suis ablatis omnis restitutio denegetur, nisi pauperibus, debilibus, et miserabilibus personis; quibus idem dominus Rex prospicere voluerit intuitu pietatis. De incendiis autem, si qua facta sunt, et in quibus locis, et si ex præcepto domini Regis processerunt, indago fiat specialis; et si ecclesiæ vel capellæ seu domus religiosæ prætextu guerræ combustæ fuerint, de bonis regiis reparentur: et idem de domibus prælatorum, et eorum qui ex parte domini Regis fuerint, est censendum. De incendiis autem ecclesiarum, siqua ex præcepto dicti domini Regis seu ipsius ratificatione facta fuerint; si hujus incendiarii solvendo non fuerint, vel alias nequeant inveniri, sumptibus ipsius domini Regis reparentur de sua munificentia gratiosa. De homicidiis vero voluntariis in ecclesiis, imiteriis, seu locis sacris, perpetratis, quæ certum est ea de voluntate ipsius domini Regis nullatenus processisse;—nec incendiarios ecclesiarum seu locorum [sacrorum], post denunciationem factam,

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

per alium quam per summum Pontificem seu alium ipsius auctoritate posse absolvi ;—quod placeat dicto domino Regi summo Pontifici scribere^a, supplicando quod aliquibus prælatis vices suas committat, qui eos a sententia excommunicationis, quam sic incurserunt, absolvere valeant de excessibus memoratis; dominus etiam Archiepiscopus & alii prælati interim rogentur a denunciatione illorum, qui sic sententiam excommunicationis incurserunt, totaliter supersedeant, quo usque remedium circa excommunicatos tale absolvendos fuerint consecuti. Ad hæc de cimiterio de Aberconewaye diligenter inquiratur, si illud per Episcopum aliquem fuerit consecratum; quod si fuerit, ad alios usus quam sacros nullatenus poterit deputari absque sedis Apostolicæ licentia speciali. Expediens videtur, quod incendiarii, sic excommunicati, ante denunciationem contra eos faciendam cum prælatos suos laborent pro absolutionis beneficio, sub celeritate precipua eisdem impendendo. In cuius rei testimonium sigilla venerabilium patrum dominorum Bathonensis et Wellensis, Menevensisque, ac Norwicensis Episcoporum, et religiosorum virorum Prioris provincialis Fratrum Prædicatorum et Ministri Ordinis Minorum, presertim sunt appensa. Dat. apud Baladeuclyn, decimo septimo kal. Julii anno Domino millesimo ducentesimo octuagesimo quarto.

[Rymer, I. 642.]

^a No other explanation of this seems possible, than that the Bull of Martin IV. (No. V. above), dated May 26, had not arrived in Wales by June

15. Compare above, p. 551, the dates in the heading of the Bull of Dec. 10, 1283.

VIII. A.D. 1284. June 25. Bangor. *Writ of the Archbishop of Canterbury to the Prior of Rbuddlan, the Warden of Llanvades, and R. de Brockton, to enquire into damages inflicted upon Welsh churches.*

Enquire into da-
mage done to
Welsh churches
by the war, and
report to the
King and myself
by Nov. 1, 1284.

FRATER J. PERMISSIONE DIVINA CANTUARIENSIS ECCLE-
SIÆ MINISTER HUMILIS, TOTIUS ANGLIÆ PRIMAS, dilectis in
Christo filiis Priori Fratrum Prædicatorum Rotblan, Gar-
diano Fratrum Minorum de Lammeys, ac magistro Redalphi
de Brocton clero, salutem, gratiam, et benedictionem.

Quia juxta clamorem qui venit ad nos, dum nuper in Assaven. et Bangoren. dioces. visitationis fungeremur officio, super dampnis et injuriis illatis ecclesiis, non valemus pro cognoscenda super hoc veritate personaliter ad loca singula declinare, de vestræ fidelitatis puritate fidei plenitudinem optinentes, vobis in hac parte præsentium tenore vices nostras committimus, cum cohortionis canoniz-

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

Testate; ut per loca singula sic gravata de hujus[modi] dampnis et injuriis sollicite perscrutantes, domino Regi et nobis, quam' citius ieri poterit, omnem veritatem, quam cito hoc inveniritis, fideliter intimetis. In cuius rei testimonium praesentes litteras sigilli nostri fecimus appensione muniri, post festum Omnium Sanctorum proxime sequens minime valituras. Dat. Bang., VII. kal. Julii, ordinationis nostræ anno sexto. [Rymer, I. 644, from the *Thesaur. Cur. Recept. Scacc.*.]

**IX. A.D. 1284. June 25. Bangor. Archbisop Peckham to Edward I.
King of England.**

*He intercedes for
the impoverished
Welsh clergy.* Excellentissimo principi ac domino Edwardo Dei gratia Regi Anglie, Domino Hibernie, et Duci Aquitanie, FRATER ECCLESIE MINISTER HUMILIS, TOTIUS ANGLIE PRIMAS, salutem illam, quam uerum tribuit salutare, cum omni reuerentia et honore. Quamuis nuper contra Gwalensium indomitam proteruiam coegerit publica necessitas innocentiam cordis uestri uexilla erigere, et agones uictoriosi certaminis attentare; quia tamen iuxta prelantium eventus uarios plurima sunt commissa, que preter uestri iussiones imperii lesisse uidentur in rerum dispendiis et personarum grauaminibus ecclesiasticam plurimum libertatem; uos, ad ea que Dei sunt paratum gerentes animum, uoluistis, ut nos, qui in spiritualibus habemus Maiestati regie famulari, prouideremus solicite, ne in hac parte quisquam remaneat conscientie vestre scrupulus in futurum ex illis, que preter intentionem uestram ut plurimum in predicti progressu prelii contigerunt. Quia igitur ueritatem querit regia Celsitudo, nec decet gradum uestrum uobis palpando suggerere falsitatem, in primis Dominationi uestre scribimus, quod in hiis factis, que contra legem Altissimi perpetrantur, intentio boni, licet reatum attenuet, dampnationis tamen periculum non excludit: sicut nec est immunis a scelere, qui furatur ut elemosinam largiatur; nec recte incedit, qui ad finem intentum calleb elit tortuosum. Secundo adiicimus, quod licet contra vel preter uoluntatem uestram expressam, et ratihabitionem, multe fuerint iniurie Ecclesiis et ecclesiasticis personis ac innocentibus aliis irrogate, non tamen potest se Maiestas regia excusare in his, que sub dissimulationis uestre pallio prouenerunt. Quoniam, si a principio guerre seueritatis regie terroribus fuissent malefactores huiusmodi penalibus iudiciis refrenati, non accidissent ex parte

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

maxima Ecclesiarum grauamina, que postea sunt sequuta. Obligatio
igitur in talibus uestra Dominatio ex fauore: fauere enim dicunt
qui, cum possit, et cui ex officio incumbit, manifeste imminet
facinori deest obuiare. Tertio, quia, per partes Wallie uisitationis
freti officio transeuntes, personas ecclesiasticas et monasticas ad
uimus conquerentes de ecclesiis et sacris edibus spoliatis et partis
concrematis; laicos etiam de rebus suis ab ecclesiis et cimeteriis,
in quibus recondite fuerant, sacrilege asportatis: ipsorum querelis
cupientes satisfacere, de consensu conquerentium ordinamus, ut de
assensu Regio persone elegantur testimonio fide digne, que per hoc
omnia Wallie circueant desolata; et, uocatis qui fuerint euocandi,
inquirant cum omni diligentia per iuratos et fide dignos de huiusmodi
malefactis, et personis illorum, qui talia perpetrarunt. Et si con-
pertum fuerit, quod bona ecclesiasticis officiis deputata, utpote libri,
calices, campane, uasa quecunque, uestimenta, uel ornamenta que-
libet, de ecclesiis sublata fuerint, uel alias undecunque; ad restitu-
tionem integrum eorundem, et ad interesse super iniuriis, raptore
huiusmodi, si persone note fuerint et soluendi habeant potestatem,
per censuram ecclesiasticam, et si illa non sufficiat, per seueritatem
regiam, compellantur. Quod si personarum notitia non ualeat indi-
gari, vel note non sufficient satisfacere de predictis, credimus Maies-
tatem regiam pro ratione pretacta ad satisfactionem huiusmodi
obligari; ita tamen quod raptores ad solutionem impotentes, sicut
excommunicati, gravi pena canonica percellantur. Clericos vero,
qui contra iura regie Maiestatis arma hostiliter detulerunt, uel alios
ad huiusmodi iniurias excitarunt, cuiuscunque gradus fuerint aut
honoris, cum hoc fuerit in forma canonica declaratum, per suos ordi-
narios compelli precipimus, ut tam sufficienter satisfaciant regie Ma-
iestati, ne nos ad hoc manus extendere cogamus duriores. Si vero
clericis huiusmodi nichil habentibus, nisi de bonis ecclesiasticis, quic-
quam ablatum fuerit de eisdem, restituendum illud credimus Ecclesie,
non materiali fabrice, sed congregationibus pauperum fidelium, qui-
bus presunt, per superiorum vel bonorum uirorum industriam ad hoc
specialiter electorum; et restitutionem faciant spoliatores, si suffi-
cient et noti fuerint; et his deficientibus, per clementiam regiam
esse credimus providendum. Ceteris autem personis ecclesiasticis
et religiosis, que nullatenus ope uel opera, consilio uel fauore,
maiestati et paci regiae derogarunt, de damnis et interesse fiat satis-
factio plenaria in forma superius annotata. Laicarum vero tres

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

fuerunt in his partibus differentie personarum: quedam enim fuerunt, licet paucæ, penitus innocentes; et istis debet in forma predicta fieri plenarie restitutio spoliatis: alie uero fuerunt clam uel regiam iuriis iuribus aduersantes; et istis, cum licite constiterit deinde, nullam esse restitutionem credimus faciendam, etiamsi bona eorum fuerunt auctoritate regia in ecclesiis occupata; quia propter iniuriarum nephas ius rerum huiusmodi, quod habuerunt, perdidissent: pro uiolentia tamen illata Ecclesie, si que fuerit, in forma debita satisfiat. Fuerunt insuper tertii generis persone, que metu tyrannidis pristine honori regio restiterunt; et in istis, cum de primi innocentia constiterit, releuandis, regalis se, ut putamus, misericordia declarabit. In occupatione autem bonorum seu clericorum seu laycalium, triplex circumstantia excusat uel partialiter uel totaliter occupantes. Verbi gratia: si manifesta necessitate coacti manus ad huiusmodi extenderunt, siue in ecclesiis, siue extra. In tali enim necessitate omnia creduntur esse principis rempublicam defensantis, dum tamen modum teneat occupando. Item, si propter hoc occupentur bona huiusmodi, ut ipsorum possessoribus inualidis conseruentur. Item, si idcirco occupentur, ne ad manus hostium casu aliquo deducantur. De incendiis autem ecclesiarum, et sacramentorum edium religiosorum uel secularium, clericorum seu et laicorum, idem intelligimus, quod de rebus eorundem superius est notatum; hoc excepto, quod ecclesiarum et sacrarum edium consumptiones et incendia, nullo obstante delicto hominis, sunt restitutione debita plenarie compensanda. Incendiarios autem illos, qui ex certa malitia ecclesias incenderunt, uel ausu illicito edes alias ex quibus accensis ignis consumens hesit ecclesiis, postquam nominatim per Ecclesiam sententia canonis contra personas earum fuerit publicata, dumtaxat solutione Apostolica credimus indigere. Et licet nullum nouerimus huiusmodi scelere irretitum; tamen non nocet, si Apostolica clementia imploretur, ut si qui sic denunciati occurrerint, possint per locorum ordinarios absolvi ex gratia speciali. Ad absoluendos uero illos, qui in casu illicito clericos interfecerint, uel leserint enormiter, non consuevit Apostolica auctoritas alicui absenti concedere potestatem. Et quia illi, qui huiusmodi incendia perpetrarunt, ad premium sancte matris Ecclesie pro absolutionis gratia confugerunt, non decet prelatos ad denunciationem excommunicationis uel alia prauamina procedere contra eos; presertim quia pietas uestra pro ipsis satisfacere est parata, modo superius annotato. Licet autem

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

nulla lex ciuilis uel canonica uos uideatur aliquatenus obligare ad faciendum pro dampnis ecclesiis uel ecclesiasticis personis per Lewlinum quondam Principem Wallie irrogatis, quamuis ad dominium uestrum non hereditario sed iure regio peruerent bona sua; quia tamen Imperatori summo, Qui essentialiter est Dominus, omnes servient creature, decere credimus Maiestatem uestram, quem summo Rege regni terreni obtinet baiulatum, de bonis Eius uestra dispensationi creditis honoris Sui resarcire iniurias, per dispensorum uel uerius dissipatorem pristinum perpetratas. Hec, illastre sime principum, uobis scribimus sine preiudicio sententie melioris sigilli munimine roborata. De loco autem Aberconewe, seu dedicatione Episcopali seu sepultura Christianorum corporum religio effecto, et consimilibus, iuxta canonicas sanctiones, idem sentimus quod uobis per prudentes alios est consultum. Valeat et uigil regia Celsitudo ad Diuini nominis gloriam, quamdiu celi sidera rotabuntur. Dat. apud Bangor, in crastino Nativitatis S. Johannis beati Baptistæ, anno Domini 1284, ordinationis nostre VI. [R. Peckb. fol. 43 b; and in Wilk., II. 101, 102 (and in Rymer, I. 649 from the *Thesaur. Cur. Recept. Scacc.*).]

X. A.D. 1284. June 28. *Bangor. Archbishop Peckham's Injunctions for the Diocese of S. Asaph.*

FRATER JOHANNES PERMISSIONE DIUINA CANT. ECCLESIE MINISTERIUM HUMILIS, TOTIUS ANGLIE PRIMAS, *venerabili fratri domino A. Dei grati Episcopo Assauensi*, salutem et sinceram in Domino caritatem. Saluatoris pietatem ad memoriam reuocantes, Qui inconsiderate ciuitatis Jerusalem materialis quondam pericula deploravit, pro eo quod uisitationis Sue gratiam effectualiter non agnoscens, exterminar meruit ac everti; gregi uestro, quem uisitantes nichil aliud intendimus nisi Dominice uisitationis affectum in ipsum nostre seruituti officio propagare, compatimur vehementer. Et afflitit mentem nostram misericordie cruciatus, pro eo quod ipse, miseriam sati propriam non agnoscens, ad suorum grauaminum querenda remedii modo debito non assurgit; sed armis querens resurgere gens inermis inde potius deiicitur et subuertitur coram Deo et seculo universo unde supra uires suas in magnis nititur ambulare.

Clerical dress and behaviour. i. Viam igitur uere sibi non uane comparande glori paratur, a cleri sanctuario decreuimus inchoandum

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

ordinantes, ut de cetero clerici vestre diœcesis in habitu et ornatu, gestu et affatu, ceteris per orbem clericis se conforment: ut unius cum aliis appareant honestatis; et ut nec minor sobrietas, nec temporis potando feda consumptio, nec coma prolixior, nec strictior corona, nec locutionis impetus, nec lingue literalis inopia, nec radiate claudicis aut uestis insolencia, nec capitis aut pedum aut tibiarum nuditas, ipsos signaculo uel nota derisibili faciat ab aliis dispare. Sacerdotes insuper gerant de cetero capas clausas. Et si qui sacerdotum uel clericorum in his appareant reprehensibles in futurum, nisi per decanos uel archidiaconale officium uel officiales modo debito corrigantur, uos eos puniatis grauiter, et negligentes grauius correctores. Alioquin Judex districtissimus nostre solicitudinis laborem, et Ecclesie in hac parte dispendia, in tremendo iudicio a uobis exiget, ut putamus.

Chastity. ii. Et quia incontinentie uitium clerum uestrum ab antiquo maculasse dignoscitur enormiter ultra modum, quod est negligentie prelatorum euidens argumentum; uobis in uirtute obedientie districte precipimus, quatenus statuta canonica ad animum reuocantes, que uos iurasse nouimus seruatuos, incontinentes clericos beneficiatos de cetero puniatis secundum statuta sanctissima dominorum Othonis et Ottoboni, sedis Apostolice legatorum: ut, uidelicet, quicunque ultra mensem tenuisse repertus fuerit concubinam, nisi extunc monitus penitus abstineat in futurum, nec habitam nec aliam ulterius recepturus, ipso facto omni ecclesiastico beneficio sit priuatus; nihilominus, si post monitionem se correxerit, pro preteritis arbitrarie puniendus. Clericos autem nondum beneficium ecclesiasticum assecutos ab huiusmodi beneficiis repellatis, donec tam probate fuerint castitatis, et postreme in eis turpitudinis infamia sit extincta. Et tam huiusmodi clericos, quam laicos, incontinentie uitio laborantes, in forma canonica puniatis; non imponentes eis penam iuxta sue desideria uoluntatis, sed illam potius imponentes, sc. pecuniariam uel corporalem, quam eos certo experimento perpendere poteritis amplius abhorrere.

Divine Service. iii. Horas autem canonicas beneficiati, et missam ordinariam sacerdotes curam animarum habentes, cum cantu et reuerentia debita celebrent omni die, quando impedimentum canonicum non obsistit. Et quoties in hoc extiterint negligentes, uel pena corporali, uel pena pecuniaria, si magis eam timeant, puniantur; et pecunia sic collecta per pauperes parochie penitus erogetur.

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

Reservation of Host. iv. Corporis uero Dominici sacramentum cum re-rentia debita conseruetur, prout statutum est in ultim concilio de Lameth; et reuerenter cum tintinnabulo preuio, ad accenso cereo uel candela, ad egrotos in cuppa uel decenti pynct in manibus sacerdotalibus solempniter cum omni diligentia depretetur.

Abolish portionists, and provide adequately for Vicars where the Rectors are non-resident.

v. Preterea cultum Dei, et ecclesiastica officia, conditionem iuniorum in grammatica disciplina, informationem laicorum in fide et moribus, ex magna parte in uestra diecesi credimus defecisse; quia diuisa sunt bona ecclesiarum per exiles adeo portiones, ut nec portionari ualeant residere, nec habeant uicarii unde possint onera parochialia supportare. Nimirum, iuxta Saluatoris sententiam, "Omne regnum in seipso diuisum desolabitur." Ubicunque igitur ecclesie parochiales diuisiones huiusmodi debitum obsequiis defraudantur, et cura ad perit uel manifeste leditur animarum; ipsas diuisiones, tanquam euangilio et iuri contrarias, quantumcunque facte fuerint ab antiquis ipsis, qui huiusmodi sectiones obtinunt, cedentibus uel decedentibus, decernimus perpetuo abolendas, in iisdem ecclesiis per uestram presentiam prouideri iubentes. Ac ubicunque rectores non faciant continuam residentiam personalem, ecclesiarum uicariis prouideant de idonea portione, qua possint parochialia onera et hospitalitatis gratiam sustinere, et cultum Dei in ecclesiis condigna ministrorum assistentia celebrare. Et quicunque uos malitiose in hac parte presumperit impedire, formidande maledictioni Divine se nouerit subiace.

Tithes of Dower and Mortuaries.

vi. Decimas autem bonorum dotalium, sicut ab antiquis quo prestite fuerunt, et mortuaria in uestibus et aliis, approbamus; ita tamen quod coniuges ratione coniugii ad alias praestandas de novo decimas non cogantur.

Procurations of Rural Deans and Officials.

vii. Decanos uero rurales uel officiales locales voluntu mus. a rectoribus et uicariis procurari, nisi forte ab ipsisdem pro necessitate aliqua inuitentur. Nec officialem Episcopi, ubi eodem anno Episcopus fuerit procuratus uel procurandus; nec officialem Archidiaconi, ubi eodem anno Archidiaconus fuerit procuratus uel ordinarie procurandus: nisi forte ex speciali causa a rectore fuerit inuitatus. Si quis autem officialis metu vel concussione huiusmodi procurementem extorserit, ab officio sit suspensus, donec duplum rectori uel uicario restituerit sic grauato.

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

Of the Cathedral, and the Dean and Chapter. viii. Et quia Assauensis ecclesia cathedralis est toti dioecesi posita in exemplum, sacris canonibus adherentes statuimus, ut domus Decani et Canonicorum, quatenus

fieri poterit, prope et circa ecclesiam construantur. Et ut Canonici in claustris ambitu et ecclesie capas et almutia deferant canonice honestatis, iuxta quod in aliis ecclesiis cathedralibus per prouinciam fieri consuevit. Ipsa etiam ecclesia officietur celebritate condigna, tam in missa, quam in horis canonicas omni die.

Ancient liberties to be solicited from the King. ix. Libertatem autem, quam in temporibus dominii uestro tenemini iuramento, supplicando, si oportet, super hoc humiliter et instanter regie Maiestati, et constanter satellitibus eandem libertatem infringentibus in forma canonica resistendo, tutamini toto posse. Et si secus feceritis, non pastoris gloriam, sed mercenarii ignominiam, in hac parte dicemini promerereri.

Promote peace between Welsh and English. x. Quia uero Saluator, per passionem a discipulis unitatis studium cum dominio et populo Anglicano uelitis per uos et alios uestros subditos informare; ne rancore contra eos in cordibus reseruato, in se prouocent iram Dei, et frustra conentur ad impossibile, ad obtentum sc. regni Anglie superuacue aspirantes: attentes, quod si illustris Rex Anglie cum sua prole, cum omnibus Anglie magnatibus, quod auertat Altissimus, decessisset, succederent eis hereditario iure Reges plurimi maiores mundi et magnates per orbem alii; et his deficentibus, Romana Ecclesia, crucis si oporteret exercitu inuocato; contra quos uires Wallie nihil possent. Quiescat igitur de cetero rancor inutilis, et pacis studio pro uita corporis et anime, et successionis sue perseverantia, sint intenti; sitque in eis cum Anglicis cor unum, et anima una, ut nulla inter eos extranetas nominetur, sed pereat nomen extraneorum per familiare consortium caritatis.

Seekers of dreams and auguries to be rebuked. xi. Preterea dolentes intelleximus, quod populus uester nimiis sompnis et fantasticis visionibus est intentus, Bruti sequens uestigia, qui de Troiano opprobrio ueniens fugitiuus, perpetrato scelere idololatrie, per Diane uel diaboli potius susurrum recepto consilio, sompniando insulam Britanniam introiuit; que prius habitata a gente Germanica Albyon dicebatur, de quorum genere Saxones esse creduntur. Ipsum igitur populum uestrum totis

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

uiribus doceatis, ut, spretis sompniis et auguriis, adhereant euangelio,
et non de Troianis deuictis et fugatis, sed de invicta cruce Domini
Iesu Christi de cetero glorientur, Qui in Suo sanguine omne gen-
hominum fecit unum.

Also idem. xii. Preterea est et malum aliud ex superbia ducens
originem, otium sc. corporale, quod populum uestrum maculat supra
modum, quod quidem est fomentum omnium uitiorum. Quia igitur
duplex est uita saluandorum, actiua sc. et contemplatiua, quarum
neutra est otiosa; omnes utriusque sexus uobis subditos informetis,
ut omni die studeant aliquo exercitii genere liciti redimere panem
suum. Presertim quia Dominus Ade pro tota sua prosperitate labo-
rem imposuit post peccatum; et Paulus etiam dicit, "Si quis non
vult operari, non manducet." Vita igitur est latronum, et non
Christianorum, panem comedere otiosum. Vitam igitur otiosam
contumaciter agentibus, nisi moniti resipiscant, subtrahi precipimus
ecclesiastica sacramenta, et in morte ecclesiasticam sepulturam, nisi
signis probabilibus se ostenderint penitentes.

*Friars preachers
and Minors not
to be repelled,
but welcomed.*

xiii. Et quia populus uester salutari doctrina indiget
supra modum, et sicut populus, sic sacerdos; quia tam
illiteratos sacerdotes et clericos nusquam meminimus
nos uidisse; non sine magno merore cordis audiuiimus,

quod Fratres Predicatores et Minores, apud quos pene solos in his
partibus doctrina residet ueritatis, non recipiuntur nec procurantur
a rectoribus et sacerdotibus, cum predicantes circumueunt verbum
Dei. Quocirca uobis districte precipimus, quatenus in hac parte,
secundum quod cautum est in concilio apud Lamethe ultimo cele-
brato, cogatis clerum uobis subiectum per censuram ecclesiasticam,
si oportet, ipsos recipere uerbi Dei gratia uenientes. Certum est
enim ipsos non esse pastores ouium, sed lupos potius, qui cum docere
populum nesciant, non procurant ipsum populum edoceri per viros
sanctos ad hoc per mundum a summo Pontifice destinatos. Cum
autem iidem fratres circumueunt pro elemosina postulanda, qui sine
prouisione uiuere non possunt in his partibus, ut deceret, illi prius
recipiuntur cum effectu, qui peius ueniunt elemosinam petituri;
tanquam gemelli sponse hinnuli, et ubera ad eundem finem lactan-
dos, sc. Ecclesie paruulos, pariter sunt uocati.

Publish these in- Hanc igitur informationis nostre paginam rogamus
junctions yearly. et obsecramus, uobis nichilominus in uirtute obedientie

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

Efirmiter iniungentes, ut faciatis annis singulis in sinodis publicari; **E**t per archidiaconale officium in decanatibus, et nichilominus in parochiis omnibus; et per uos, cum huiusmodi parochias uisitatis; **D**e quo uestram conscientiam in tremendo iudicio oneramus. Et quid inde feceritis, nos in proxima congregatione fratrum curetis reddere certiores.

Dat. Bangore, IV. kal. Julii, anno Domini 1284, ordinationis nostre sexto. [Reg. Peckb. fol. 233; and in Wharton, *De Episc. Assav. Append. V.* pp. 377-386; and Wilk., II. 104-106.]

XI. A.D. 1284. Probably same day, certainly before July 3. Bangor.
Archbishop Peckham to Anian Bishop of S. Asaph.

FRATER IOHANNES, etc. *A[niano] Assauensi Episcopo,*
Yield to the King about trans-
ferring the mo-
nastery of Aber-
conway to Mae-
nan.
etc. Super reconciliatione uestra et pace domini Regis obtinenda una cum domino Bathoniensi instituimus apud Regem cum tanta sollicitudine, ut uix cum eo de alio negotio loqueremur. Sed ut uellemus, non potuimus

ipsum negotium expedire: sicut idem Episcopus uobis poterit alias, cum secum habueritis colloquium, plenius intimare. Illud autem a Regis benevolentia vos credimus plurimum elongasse, quod constructioni noui Monasterii apud Meynam non penitus assensistis. Ut igitur animum domini Regis in uestre reconciliationis gratiam facilius inclinetis; consulimus, si uobis uidebitur expedire, ut de consensu uestro de dicto Monasterio extruendo nobis per uestras patentes literas transmittatis; significantes nichilominus literis uestris de dampnis, que uobis et Ecclesie uestre nec non rectori eiusdem loci exinde contingent; quos ad idem cum omni diligentia inducatis, sicut uultis ipsam Ecclesiam his temporibus prosperari. Scribatis autem dilucide et aperte, sine alicuius uelaminis fictione. Per hoc enim speramus, uolente Domino, quod gratiam et pacem, quam queritis, facile adquiretis; et tanto facilius, quanto libentius Regis beneplacitis annueritis in hac parte: pro certo scientes, quod, sicut intelleximus, sedes Apostolica super omnes mundi principes ipsum speciali fauore prosequitur in presenti; quod breui lucidius, ut audiuius, apparebit. Ad hec, quanto effectu possumus, uos rogamus, ut nobis mittatis, secundum formam cedule presentibus intercluse, literas uestras patentes. Quod licet nos ex nostro facere possemus officio, quia tamen optamus uos Regie benevolentie

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

proximare, rogamus, ut eidem super hoc uestras literas concedatis, quas ipsi credimus placituras, cum tamen ipsum non nouerimus huiusmodi literis indigere. Preterea mirari non debetis, si manum apposuimus ad corrigendum illud, quod uos decem et septem annis seu toto prelationis uestre tempore neglexistis: de ecclesia, viz. parochiali, cuius tertiam partem monachi Strate Martell iniuste post tempora predecessoris uestri tenuisse noscuntur. Quia tertie partis dimidium uicario assignauimus ad suam uicariam augmentandam; reliquam uero medietatem uestro reliquimus arbitrio ordinandam: in quo non credimus nos uobis in aliquo derogare. Dat. apud Bangor. [Reg. Peckb. fol. 91; and in *Warton, De Episcopis Assav. Append. VI.* pp. 387-389.]

XII. A.D. 1284. July 3. *Twywyn. Archbisop Peckham to Edward I. King of England.*

Anian of S. Asaph
is innocent in the
matter of the
Welsh wars. Suf-
fer him to return
to his diocese.

Excellentissimo principi, etc., salutem, etc., cum ren-
tentia et honore. Quia piissimum esse credimus im-
mortale ueridicum testimonium perhibere, et Sublimitatis
regie offensam sine ueritatis iniuria mitigare; Pietati
uestre notum facimus per presentes, quod nos, diecessa
Assauensem et Bangorensem in uisitationis officio laborioso circuitu
perlustrantes, inquisitione facta solicite de seditiosis illis, qui nuper
excitande contra pacem Regie guerre per Lewelinum quondam Pri-
cipem Wallie et complices suos, consilium, opem, et operam quomo-
dolibet impenderunt; de venerabili fratre nostro domino A. Dei
gratia Episcopo Assauensi nichil inuenimus in forma canonica coram
Deo, propter quod deceat uestre Serenitatis oculos turbari aliqualiter
contra ipsum. Propter quod clementiam uestram, que se consuevit
piis supplicationibus fauorabiliter inclinare, humiliter imploramus,
quatenus predictum Episcopum ad gregis sui custodiam redire fau-
rabiliter permittatis; quia nunquam uidimus gregem aliquem magis
pastoris sui presentia indigere. Teneatque pro certo regia Circum-
spectio, quod, sicut pastoris est damnatio oues suas deserere inter
lupos, sic est principis immane periculum pastorem a gregis sui
custodia prepedire. Unde plus timemus, ne ex hoc facto seue-
ritatem Altissimi in uos excitetis, quam de temporalibus dispendiis
uel grauaminibus Episcopi exulantis. In cuius ueritatis testimo-
nium sub sigillo nostro secreto literas vobis presentes duximus

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

estinandas. Custodiat Deus Excellentiam regiam per tempora
longiora. Datum apud Tewy, V. non. Julii, anno Domini 1284.
Reg. Peckb. fol. 44; and in *Wharton, ib. Append. VII.* pp. 390, 391,
and *Wilk., II.* 104.]

XIII. *Same date and place. Same to same.*

Reserve the an-
Liberties
of the Welsh
Church. *Excellentissimo principi, etc. Ad honorem et gloriam*
perpetuam regni uestri, Illo ordinante, Qui est Rex
regum et Dominus dominorum, uictoriosa manu gentem
Wallie indomitam uestri nutibus imperii, Deo gratias, subiecistis.
Sed esse non poterit sine injuria et offensa ipsius Dominice Maies-
tatis, si ab Ipso data uictoria in Ecclesie Sue dedecus convertatur.
Et licet quedam ecclesiastice persone uobis in hoc gratico triumpho
fuerint, ut dicitur, indeuote; alie tamen dominationi uestre totis
uiribus astiterunt. Et preterea sancte matris Ecclesie honor et
reuerentia nunquam debet propter quosdam filios degeneres minui
uel turbari; presertim quia turbatores et uiolatores ecclesiastice
libertatis, tam generalis per orbis latitudinem, quam specialis que
in locis innumeris per consuetudinem et priuilegia uariatur, sunt
proculdubio excommunicationis sententia innodati. Quocirca Excel-
lentie uestre humilitate et affectu, quanto possumus, supplicamus,
quatenus Ecclesiam Wallie, que in uestrum immediatum dominium
feliciter est translata, uelitis in pristinis libertatibus et iuribus con-
fovere; ne de celo uobis data prosperitas in celestes iniurias con-
uertatur. Una enim est Dei ciuitas gloriosa; cuius pars in terris
peregrinatur, et alia pars concivium in celis imperat coronata.
Quod idcirco scribimus regie Maiestati, quia tam domini nouelli,
quam baiuli, quibus gubernacula Wallie commisistis, prudentes car-
naliter, et spiritualiter imprudentes, sic premissam diuidunt liber-
tatem, ut quicquid pro ipsorum uidetur esse commodo contra con-
suetudinem Anglicanam, illud sibi arrogant toto posse; quicquid
uero ad reueationem Ecclesie discrepat ab usibus Anglicanis, illud
destruunt et euertunt, non sine animarum suarum periculis, et
anathematis uinculo, quo ipso facto irretiunt semetipsos. Tantum
igitur dignetur in hac parte facere Pietas regalis, ne sui honoris
incrementa, que Deus adaugeat, in ecclesiastica suspiria conuer-
tantur; pro certo scitura, quantum amaritatus clerus posset faciliter
processu temporis populum (quod auertat Altissimus) in amaritu-
dinem concitare. Custodiat Dominus Excellentiam uestram regiam

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

in prosperitate et felici gaudio per tempora longiora. Dat. apud Tewy, V. non. Julii, anno Domini 1284. [Reg. Peckb. fol. 44 b; *Wilk.*, II. 103.]

XIV. *Same date and place. Injunctions of Archibishop Peckham for Bangor diocese.*

[Consimilis litera (sc. to No. X.) emanavit domino Episcopo Bangorensi apud Tewyn sub data V. non Julii anno codem.—Reg. Peckb. fol. 233, and *Wharton*, *ib.* p. 386.]

XV. A.D. 1284. July 8. *Newport. Archibishop Peckham to Edward L King of England.*

No other way of civilizing the Welsh than to make them live together in towns, work, and send their children to England. *A tres bonurable Prince Seygnur Edward, Dex grace Regne de Engletere, Seygnur d'Irlaunde, duc d'Aquitaine, FRERE JAN PAR LA SUFFRANCE DIEU PRESTRE DE CANTERBYRE, PRIMAT DE TUTE ENGLETERE, saluz en graunt reverence. Sire, il me semble ke li poeple de Gales est trop sauvage et maliaus durement quant a plusurs, e pou sa chaunt de ley, e une gent perdue saunz profit au monde. E si il vos plest, vos i poez mettre conseil legierement en ceste manere, si len ne troeve meilleur. Primerement, Sire, lur sauagine que autres maus surt mut de co, ke il ne habitent pas en semble, mes menit chescun loin de autre. E pur co, Sire, si vos volez ke len les puist enfurmer sulum Dieu et sulum le monde, e oster lur sauagine, comaundez ke il meynent en semble en viles. Assi le fist uns Empereres auvenement as Burgynnians qui esteynt lambs e murdrieres, e habitaynt similiter (?) seurez e loin cheskun de autre. Kar il les fist en sembler e habiter en burgs; e de co sunt il apele borgoyniuns. Queke co, Sire, la malice de Galeys surt mut de leur oysuse; ker il sont oysus, e pur co pensent il tute malices. E pur co, Sire, comaundez ke cheskun segun sun estat face chascun ad sun vivre. E io ay comaunde d'autre part, ke len sustreye les sacramens de Seynte Eglise as oysus; pur co ke nul n'est en estat de salu qui aukun profit ne fet au monde. E pur co, Sire, pur Dieu la manere de vivre de Wysshanbighan a comaundez oster de tute. Queke co, Sire, iames le people ken ne sauva ne bon ne serra, d'eske a taunt ke il eyent genz qui les sachent enseignier: e ce no*

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

ment estre si len no les destreynt de enuoyer lur enfauntz en Engle-
tere pur apprendre clergie e maniere: kar ly cleric du pays ne sauvent
plus de lettre ke ly lay: pur la queu chose, Sire, a vos, qui en
estes sires, io deliuere ma conscience, en la foÿ ke io ves doy, ke
lmes cele gent ne serra en estat de valur, et de resseure, ne profi-
table au monde, d'eske il meynent ensemble, et ke il oeurent sicut
aucune autre genz, e ke il eyent enseygnement de gens qui les
achent e voyssient apprendre. Oueske co, Sire, se il les semble ke
nun seygnur Seynt Thomas deyne estre plaunte en nostre nouveau
conquest: si, come uous auez premys, que nos genz souient fetes ent
vostre pleysyr, nun pas par moy. Kar tres ben me suffisunt les tres
graunts honeurs que voz genz unt fetes a moy e a miens par tute la
tere par vostre comaundement. Sire, Dieu les nos * * *^b et vos gard
a tuz ans. Ceste lettre fu escrite a Neuport, len de moyn de la
Translacioun Seint Thomas A.D. 1284. [Reg. Peckb. fol. 446.]

^a "Gweison Bychain" = young lads: v. A. Owen's *Glossary to his Welsh Laws*, sub voc. *Macy*.
^b One word illegible.

XVI. A.D. 1284. July 10. *S. David's. Visitation of the diocese by Archibishop Peckham* ^a.

ANN. CAMB. *in an.*—Visitavit Johannes de Pecham Archiepiscopus Cant. dioceses Menevensem, Landavensem, Bangorensem, Asaphensem. Incepit autem visitare in Ecclesia Menevensi VI. idus Julii. [p. 108 ed. Williams; and so also *Ann. Menev.* in *Wbarton, A. S.*, II. 651.]

^a Before May 19 S. Asaph, June 25 x July 3 Bangor, July 10 S. David's, July 13 (see end of this note) x Aug. 5 Llandaff. See below in No. XX. for Bishop Beck's protest at S. David's, the last utterance of Welsh ecclesiastical independence as against Canterbury, and of the phantom con-

jured up by Geraldus of a S. David's Archbishopric and Metropolitanship. On July 13 Peckham issued "Ordinationes factae in Prioratu de Haerford Meneven. dioc., dat. apud Haverford [Haverfordwest] 3 id. Julii A.D. 1284" (Reg. Peckb. fol. 234 b).

XVII. A.D. 1284. Aug. 5. *Llantony*^a. *Archibishop Peckham's Injunctions for S. David's diocese.*

FRATER IOHANNES, PERMISSIONE DIUINA CANT. ECCLESIE MINISTER HUMILIS, TOTIUS ANGLIE PRIMAS, venerabili *in Christo fratri domino T. Dei gratia Episcopo Meneuensi*, salutem et sinceram in Domino caritatem. Nuper diocesin uestram auctoritate metropolitica uisitantes,

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

quedam inuenimus tam in ecclesia uestra Cathedrali, quam in diecesi, que iuxta leges euangelicas et canonicas decreuimus reformati, secundum formam inferius annotatam.

Canons to reside, and residents only to receive the payments for residence.

i. In primis siquidem ordinantes, ut ecclesie vestre Canonici, quos paucos numero esse constat, et paucos in ecclesia residere, melius quam hactenus fuisse. Et qui diurnus denarius debetur tantum in uinea laborantibus, et, sic dignus est operarius cibo suo, sic qui non laborat, a cibis laborantium est iuxta Pauli sententiam excludendus; ex his et aliis Evangelicis fundamentis perpetua definitione sancimus, ut illi soli fructus residentie participant, qui presentes se exhibent ecclesiasticis officiis nocturnis pariter et diurnis, preter illos quos corporis inequalitas uel alia ratio canonica ibi uel alibi detinet occupatos. Illi igitur, qui in ciuitatis uestre ambitu aut in uicinia sunt presentes, pro diebus illis, quibus ecclesiam diu noctuque in Diuinis laudibus non frequentant, a fructibus residentie decernimus excludendos; et portiones eis debitas pro tanti rata temporis ipsius ecclesie fabricis perenniter assignamus; nisi, ut premisimus, rationabiliter exceptur.

Clerical delinquents to be punished, not by fines, but rather by deposition.

ii. Preterea dolentes intelleximus, quod corrections in uestra dioecesi, ut dicitur, per mulctam pecuniariam passim fiant; et hoc uel clericorum delinquentium, et sex flagitia uel facinora prolongata redimentium per annos singulos, ut eis quasi uideatur uendi licentia delinquendi (et hoc etiam interdum in tam notabili quantitate, ut sic multati nec sufficient fabricis nec pauperibus prouidere, nec hospitalitatis sustinere gratiam, ut tenentur secundum canonicas sanctiones), uel etiam laicorum; imposita eis primitus pena tanti horroris corpore, ut eam per pecuniam redimere compellantur. In clericis igitur puniendis pro lubricitatis uitio teneri precipimus regulas reuerendorum patrum bone memorie Othonis et Ottoboni, sedis Apostolice legatorum; ut, uidelicet, quicunque per mensis spatium tenuisse repertus fuerit concubinam, si monitus non uitet perpetuo reciduum cum habita uel quacunque alia, extunc omni ecclesiastico beneficio sit priuatus. Quando uero pro contumacia uel alterius generis criminis rectores ecclesiarum pena sint pecuniaria puniendi, puniantur adeo moderate, quod non redundet ipsorum pena in dampnum pauperum, quibus tenentur ex suscepto regimine prouidere; uel potius

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

~~Dena ab eis extorta, in utilitatem subditorum eis pauperum, uel in fabricas, conuertatur.~~

~~Laymen by corporal punishment or by alms or pilgrimages.~~ iii. In laicis etiam puniendis hoc esse credimus obseruandum, ut illo magis genere puniantur, cuius timor magis eos retrahit a peccato. Huic autem regule canonicis directe faciunt contrarium, qui penam corporalem in suorum commentum auaricie presumunt in pecuniariam transmutare. Dum enim puniendi penam pecuniariam preeligunt, corporalem procul dubio magis horrent. Esset igitur talibus horror pene corporee mitigandus, ne uideantur ministeriales uestri auaricie stimulis agitari. Laici igitur illi, quibus fustigationes publice non conueniunt, uel qui iejuniorum non possunt tolerare rigores, sunt peregrinationibus fatigandi, et onerandi elemosinis non suspectis. Idcirco enim Salvator discipulis ad predicandum missis inhibuit, ne portarent pecuniam uel haberent; ut, uidelicet, non suspectos de questu secundum toti seculo exhiberent.

~~Religious to observe their Rules.~~ iv. Preterea religiosos omnes vestre iurisdictioni subjectos ad obseruantiam regularem inducatis solicite in uestrorum remissionem omnium peccatorum; monachos specialiter iuxta B. Benedicti Regulam et statuta maiorum nostrorum ab esu carnium retrahentes; nullius uerbis fidem adhibentes, asserentis secum uel cum monasterio suo fuisse per sedem Apostolicam de edendis carnis dispensatum.

~~Their revenues to be administered by treasurers.~~ v. Cuiuscunque autem professionis religiosi uel religiose existant, non permittatis Priorem aut Priorissam, Abbatem uel Abbatissam, bona monasterii pro sue voluntatis arbitrio contrectare. Sed in quolibet monasterio duo uel due discretiores ceteris elegantur, qui thesaurarii uel thesaurarie appellantur; quorum custodie tota domus pecunia commendetur; ter in anno de receptis et expensis ratiocinium fideliter reddituri. Et tam Prior quam Priorissa, Abbas uel Abbatissa, quam quilibet persone monasterii, de thesaurariorum ipsorum manibus expensas suas recipiant, et nullatenus aliunde. Et quicunque contrarium fecerit, tanquam proprietarius puniatur.

~~Idlers to be punished.~~ vi. Preterea, quia otiositas est mater et alumna omnium uitiorum, obsecramus amore Domini Iesu Christi, quatenus populares vestre diœcesis ab otio totis viribus retrahatis; illis qui pertinaciter fuerint otiosi subtrahentes, dum tales fuerint,

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

ecclesiastica sacramenta. Quod cum humano generi post pec-
sit preceptorie labor impositus corporalis, qui non solum in
excolendis intelligitur, uerum etiam in quolibet artificio uel
licito et honesto; cum etiam Salvator Ipse precisam de hoc
tactam ediderit sententiam, dicens, "quod dignus est operari
suo;" cum etiam Apostolus, eodem spiritu predicto, decreto:
negatiuo, "ut si quis operari renuit, non manducet;" constat
sime in statu damnationis existere quemlibet otiosum, qui s
loco et tempore contemnit diebus singulis utiliter occupari.

And usury. vii. Est etiam malum summe contrarium pietat-
lum sc. usurarie prauitatis, quod de cupiditatis sulphurea radice
pit apud multos fructus producere uenenatos, et per ramos plu-
se dilatat; dum passim carius uenduntur uictualia mutuanti, qu
promptu pecuniam in pretio numeranti; dum insuper nonnullum
rurum uenaliu[m] metiuntur, non a uenditionis uel alio
minato tempore, sed in toto anni periodo, quando fuerint huiu
cariora. Hec igitur et similia scandala, que inuenimus non
in vestra dioecesi per iuris ignorantiam maculasse, per hoc
quod non inuenerunt aliquos, qui huiusmodi criminum eis la-
explicant, studeatis solertius et solicitius extirpare; cum non
retis, quod ignorantia subditorum est damnatio negligentium
torum.

Qualiter autem presentis ordinationis nostre seriem fueriti:
cuti, nobis in fratrum congregacione proxima fideliter inti-
scientes quod multum moleste feremus, si circa hec vos aut v
inuenerimus negligentes. Valeat, etc. Dat. apud Lanthonian
mam, nonis Augusti, A.D. 1284, ordinationis nostre sexto.
Peckh. fol. 299; and in Wilk., II. 106, 107.]

* Upon Aug. 6 Peckham issued "Ordina-
tiones factae Priori et Conventui de Ewenny
Landav. dioc., dat. apud Lantoniam Primam

8 id. Aug. A.D. 1284" (Reg. Pec-
kham fol. 235 a).

XVIII. A.D. 1284. Aug. 7. *Llantonya. Archbishop Peckham on of William (de Brewys) Bishop of Llandaff and the see of Llandaff*

[Of like purport to No. XIX. below: mentioned but not ei-
at length in No. XX.]

* Date and contents are mentioned below in
No. XX. Peckham had previously written from
S. Dogmael's July 8, 1284. "Episcopo Landa-
uensi, ut liceat domino Cantuariensi apud Mor-

gham" (Margam) "uisitationem suam i
(Reg. Peckh. fol. 91 b). He appears
commenced it actually at another place
at Margam.

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

C. A.D. 1284. Aug. 12. Hampton^a. Archbishop Peckham on behalf of Thomas Bishop of S. David's and the see of S. David's.

*ittera protestationis Domini, quod non intendit preindicare Mene-
Episcopo uel Ecclesie per hoc quod alibi incepit metropolitice visitare
in ecclesia cathedrali.)*

~~b of S. Da-~~ *Universis Christi fidelibus FRATER I. PERMISSIONE DIUINA
not to be CANT. ARCHIEPISCOPUS, TOTIUS ANGLIE PRIMAS, salutem
iced be- in Domino sempiternam. Ad noticiam omnium Deum
the Arch- timentium uolumus peruenire, quod nuper, Meneuensem
began his diocesim authoritate metropolitica uisitantes, de uolun-
an of the tate et assensu venerabilis fratriis et suffraganei nostri
at Llan- domini Thome Dei gratia eiusdem Episcopi diocesis
David's it- lem uisitationem inchoauimus in presentia ipsius Episcopi apud
ipadere, propter uiarum prolixa discrimina et artationem temporis,
quam Meneuiam ueniremus; deinde ciuitatem et diocesin uisi-
mis metropolitice ministerio perlustrantes. Verum quia sic ius
rum exequi uolumus, ut nullis aliis iniurias inferamus; tenore
entium profitemur, quod non intendimus nec uolumus occasione
ationis nostre taliter inchoate, que et alias in ecclesia cathe-
secundum canonicas sanctiones extiterat inchoanda, iuribus
libertatibus ipsius Episcopi uel Ecclesie in hoc uel in aliis
atenus derogare. In cuius rei testimonium sigillum nostrum
mus presentibus apponendum. Datum apud L. Hampton. Wy-
ensis diocesis, II. idus ^bAugusti, anno Domini M^oCC^o. octo-
mo quarto, ordinationis nostre anno sexto. [Reg. Peckb. fol.
a.]*

There are two Hamptons in Worcestershire, in Worcester diocese, one near Droitwich (pton Lovett), the other close to Evesham. Wharton and his amanuensis have both

copied this letter (among Wharton's MSS. in Lambeth Library), inserting "Maii" by mistake before "Augusti."

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

**XX. A.D. 1284. [August^a] 28. Mortlake. Archibishop Peckham's Recit
of his Welsh Visitations and of the rejection of Bishop Beck's Protest.**

(*Relatio Priori et Capitulo Ecclesiae Christi Cant. per Joannem Artis
episcopum facta super visitatione Menevensis Ecclesiae anno MCCLXXXIV,
et de quadam perturbatione sibi facta ibidem. Et de quadam litera quam
Menevensi Capitulo fecit.*)

FRATER JOHANNES PERMISSIONE DIVINA CANT. ARCHIEPISCOPI,
TOTIUS ANGLIAE PRIMAS, *dilectis in Christo filiis Priori et Capitulo Ecclesiae Christi Cant.*, salutem et gratiam et benedictionem. Præteritorum experientia scripturæ custodiæ commendata sui directione fit frequenter regula futurorum. Hinc est, charissimi, quod progressum nostræ metropoliticæ visitationis, quam nuper in Wallia fecimus, scripturæ fidei duximus in præsenti pagina summarie committendum; ut vobis omnibus pro nobis in officio successuris processus nostri veritas elucescat.

Began his visita-
tion at Oswestry, gratia ingressuri, primo ad diocesim accessimus Assa-
not at S. Asaph. Nuper itaque partes Walliæ visitationis metropoliticæ
vensem; et in ipsius ingressu diocesis, in villa que vulgariter dicitur Oswaldestre, a venerabili fratre nostro Episcopo cleroque et populo ejusdem loci honeste et reverenter admissi fuimus, ut decebat. Et licet secundum formam canonicam in Assensi ecclesia fuisset visitatio inchoanda, tamen propter viarum prolixitatem et pericula, quæ non fuisset facile propter arietatem temporis iterare, cæteris secundum consuetudinem nostram rite per ordinem expeditis, de voluntate et assensu dicti Episcopi et denunciatum præsentis visitationem nostram in sua diocesi exercendum ibidem inchoavimus, forma canonica in omnibus aliis observatis: deinde cætera loca diocesis ipsamque civitatem et ecclesiam cathedralem metropoliticæ visitationis ministerio pacifice perlustrantes.

Similarly in the other dioceses according to convenience. In aliis quoque diocesibus omnibus et singulis par-

tium earundem simili modo post ingressum nostrum in diocesin in locis se nobis commodius offerentibus, prius quam ad ecclesiæ cathedrales veniremus, de voluntate Episcoporum, ipsis etiam præsentibus, nostræ visitationis officium propter causas consimiles duximus inchoandum: extunc ad ecclesiæ cathedrales et alia loca diocesum, prout dedit opportunitas, sub visitationis examine procedentes; admissi reverenter, ut decuit, in locis

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

singulis, et ea quæ ad nos ratione visitationis hujusmodi de jure vel consuetudine pertinere noscuntur, Domino disponente, libere et quiete percipientes ubique.

Veruntamen cum ad Menevensem ecclesiam veniremus, et ab Episcopo et capitulo loci ejusdem cleroque populoque devote et reverenter admissi, jam magna parte ejusdem diocesis visitata, præsentes essemus in

Protest against him as Arch-bishop at S. David's. eorum capitulo, accessus nostri causam et visitationis proposituri negotium; dum essemus in proponendo, verba nostra quodammodo interrumpens dominus Thomas ejusdem ecclesiæ Episcopus, allegans ipsam Ecclesiam Menevensem multis et variis olim privilegiis Apostolicis insignitam, tanquam videlicet metropoliticam illarum partium ab antiquo, quadam protestatione dicebat pro se et capitulo suo; quod, salvis privilegiis suis antiquis, quibus per admissionem hujusmodi præjudicare minime intendebat, parati erat nos ut primatem suum, non ut Archiepiscopum, ad officium visitationis admittere in ipsa ecclesia et diocesi exercendam: adjiciens et subjungens, quod de hoc et aliis Ecclesiæ suæ juribus, a tempore bonæ memorie domini Huberti prædecessoris nostri (cui quidam archidiaconus Menevensis in ejusdem Ecclesiæ Episcopum electus movit quæstionem, nolens a dicto Cantuariensi Archiepiscopo consecrari), inter Menevensem et Cantuariensem Ecclesias in Romana curia lis pendebat, et adhuc pendet (ut asseruit) indecisa: dicens præterea alibi postea, quod Menevensis Episcopus consueverat aliter professionem facere quam cæteri Episcopi Cantuariensis provinciæ, facientes scilicet in sua professione speciale de renunciatione hujusmodi litigii mentionem^b; licet ipse dudum a nobis consecrandus antistes, professionem suam fecerit eo modo et eadem forma qua alii comprovinciales Episcopi Cantuariensi Archiepiscopo et Ecclesiæ profitentur; propter quod dicebat licitum esse sibi, si vellet, litem resumere sic pendentem.

Peckham's reply. Nos autem dicto Episcopo et capitulo suo, præsente alia clericorum multitudine copiosa, provida^c respondimus in hunc modum:—Domine Episcope, satis debetis memoriter retinere, qualiter nuper, vacante Ecclesia vestra per mortem bonæ memorie Ricardi prædecessoris vestri, omnem jurisdictionem spiritualem tam in ipsa Ecclesia et personis ejusdem quam etiam tota diocesi, tanquam Metropolitanus, et sede vacante Episcopus jure diocesano, per officiales nostros ad hoc specialiter destinatos libere et plene exercui-mus; nostrique prædecessores suis temporibus in similibus casibus

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

hoc fecerunt:—qualiter postmodum personam vestram, electam in Menevensem Episcopum, confirmavimus et consecravimus confirmatam, facta prius nobis in scriptis professione vestra nobis et successoribus nostris et Cantuariensi Ecclesiae, prout ab aliis nostris suffraganeis fieri consuevit, in quo etiam vos manu propria subscriptis:—qualiter quoque nos sic consecratum Episcopum per Archidiaconum nostrum Cantuariensem, ad quem officium hujusmodi pertinere dinoscitur, in sede vestra intronizari fecimus, et in ipsam et Ecclesiam introduci. Eodem igitur jure, quod haec fecimus, in presenti visitare volumus, Domino concedente; nec isti distinctioni inter Primatem et Archiepiscopum ad praesens aliqualiter assentimur. Debetis igitur attendere, quod tam vestris quam praedecessorum vestrorum temporibus in possessione fuimus et existimus; praedecessores que nostri fuerunt prescribendi ad appellations et querelas subditorum vestrorum; sicut in aliis facimus, quando nobis expedire videtur, nostrae provinciae diocesibus, juxta antiquas approbatas Cantuariensis Ecclesiae libertates: ex quibus liquide potest omnibus apparere, Ecclesiam Menevensem tanquam Cantuariensis Ecclesiae suffraganeam nobis in his, quae ad Archiepiscopum et Metropolitanum loci de jure et consuetudine pertinent, plena subjectione teneri.

Protest rejected, His itaque sic expletis, praefatos Episcopum et Capitulum monuimus, et injunximus eisdem destrictius in communicatione.

virtute obedientiae sub pena excommunicationis majoris, quam ibidem in scriptis, sicut in aliis feceramus diocesibus visitandis, tulimus in omnes nostrae metropoliticae jurisdictionis officium injuste quomodolibet perturbantes; ne nobis, quominus libere possemus in ipsa ecclesia, civitate, et diocesi, tam in clero quam in populo, inchoatae visitationis officium exercere, quoquomodo resisterent; quia sic protestabamur in hac parte nos uti velle jure nostro, ut cujuscunque jura alterius minime laederemus. Recepta igitur ab Episcopo litera sua certificatoria, quod mandatum nostrum sibi directum super visitatione nostra metropolitica denuncianda per suam diocesin in omnibus suis articulis plene fuerat executus, omnibus rite peractis, ad visitationis officium processimus, tam in ecclesia quam in aliis locis diocesis, libere et quiete per omnia officii nostri debitum exequentes.

Certificate granted on the sole point of the visitation being com- Verum pro pace dicti Episcopi,—qui nunquam ut credimus super hoc intendit litem Cantuariensi Ecclesiae suscitare; sed hoc dixisse se postea asseruit, ne a tempore

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

mened at Llan- dicti domini Huberti continuata præscriptio^c finem im-
badarn, and not ponere videretur, et ne super negligentia posset argui
at S. David's it- self. quoquomodo,—quasdam literas nostras eidem concessi-
mus (quas idcirco præsenti pagina de verbo ad verbum duximus in-
serendas); [ut^d] si futuris temporibus de præmissis aliqua mentio
habeatur, [n]ullam aliam literam a nobis nunquam de hoc facto con-
cessam fuisse, vel de nostra conscientia aliquatenus processisse,
certissime cognoscatis. Tenor autem ejusdem literæ talis est:—
Universis Christi fidelibus * * * anno sexto.

Similarly to Llan- Consimilem quoque literam dedimus Episcopo Landa-
daff. vensi de inchoatione nostræ visitationis in sua diocesi
apud Keneset, sub dat., Apud Lanthoniam Primam, VII. id. Augusti,
anno prædicto^e.

**Profession of Bi-
shop of S. Da-
vid's henceforth
to be altered ac-
cordingly.** Quia igitur, filii charissimi, vita nostra vapor est
parens ad modicum, sed auctoritas nostra in vobis
perhenniter victura; rogamus, ut quoties vacare con-
tinget in posterum Ecclesiam Menevensem, in profes-
sione consecrandi antistitis hanc contentionis materiam verbis
expressis perpetuo abruncari [faciatis]^f. In quorum omnium testi-
monium præsentem scripturam sigilli nostri appensione fecimus
muniri. Valete in Christo semper et Virgine gloriosa. Dat. apud
Mortlak., V. cal. ^hAugusti, anno Domini MCCLXXXIV., ordina-
tionis nostræ VI., Indictione XII. [From Wharton'sⁱ MSS. in Lam-
beth Library, 586, fol. 4 and 542.]

* The date of the MS. must be an error; probably for August 28 (V. cal. Septemb.). The letter itself refers to letters XVIII., XIX., written Aug. 7 and 12, at Llantony and Hampton respectively, and the Archbishop had reached Mortlake when he drew up this present minute.

^b See above, pp. 353, 385, 451, 484.

^c So in MS.

^d "et," in MS.

* Printed above as Letter XIX. It is given at length in the text in Wharton's MS.

^f See above under Aug. 7, 1284, No. XVIII.

^g The Profession of the next Bishop to Beck, viz. of David Martin, consecrated at Rome in December 1296, during Winchelsey's Archiepiscopate, is however in no respect different from that of Beck himself, save that there is appended to it a memorandum of the consecration at Rome.

^h See note ^a.

ⁱ Who adds, "Autographum vidi in archivis Ecclesie Cantuar. et contuli."

XXI. A.D. 1284. Oct. 10. *Aberconway. Grant of the Patronage of Rhuddlan by King Edward I. to Anian Bishop of S. Asaph and his successors.*

Advowson of Rhuddlan granted to the Bishops of S. Asaph, REX omnibus ad quos, etc., salutem. Sciatis, quod, cum venerabilis pater Anianus, Assavensis Episcopus, pro se et successoribus suis, ad instantiam nostram,

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

in lieu of that dederit et concesserit dilectis nobis in Christo Abbatii
of Eglwys-y-Vach, granted by et Conventui monasterii de Aberconwey et eorum successoribus (quod quidem monasterium nunc est situm
them to the Abbey of Maelnan. apud Maynan) advocationem ecclesie Eglwys-y-vach,
quæ ad præfatum Episcopum pertinuit, prout in scripto dictis Abbatii
et Conventui inde confecto plenius continentur; nos, dicto Episcopo
donationem illam compensare volentes, dedimus et concessimus
eidem Episcopo advocationem ecclesie de Ruthlan, habendam sibi
et successoribus suis in perpetuum, absque reclamatione nostri vel
heredum aut successorum quorumcunque: ita tamen quod, si contingat ipsum Episcopum aut successores suos quoscunque advocationem ecclesie predicte de Eglwys-y-vach casu aliquo retractare,
liceat nobis et heredibus nostris ab ipso Episcopo et successoribus
suis advocationem ecclesie predicte de Ruddlan, et donationem
quam et inde fecimus, totaliter revocare. Teste Rege apud Aber-
conwey, Octob. 10, 1284. [Br. Willis, S. Asaph, Appendix. XIX, from
Lib. Rub. Assav.]

XXII. A.D. 1284. Oct. 21. Caernarvon. Privilege of Edward I. to the
Bishop of Bangor.

Civil privileges within their own Episcopal lands, granted to the Bishops of Bangor.

EDWARDUS, DEI GRATIA REX ANGLIAE, DOMINUS HIBERNIAE, ET DUX ACQUIETANIAE, Archiepiscopis, Episcopis, Abbatibus, Prioribus, Comitibus, Baronibus, Justiciariis, Vicaribus, prepositis, ministris, et omnibus ballivis et fidelibus suis, salutem. Sciatis nos pro salute animæ nostræ et animarum antecessorum et hæredum nostrorum dedissemus, concedisse, et hac carta nostra confirmasse, Deo, beate Marie, et Ecclesiæ Cathedralis Sancti Danielis Bangoren., et venerabili patri Aniano Episcopo ejusdem loci, quod idem Episcopus, et successores sui Episcopi Bangor., habeant in perpetuum returnum Brevium nostrorum in terris suis ejusdem Episcopatus; ita quod nullus vicecomes, balliuus, seu minister noster, terras illas ingrediatur ad officium aliquod in iis exercendum, nisi in defectum balliorum Episcopatus prædicti; et quod habeant visum franciplegii, et catalla hominum suorum dampnatorum et fugivitorum, et etiam fines et amerciamenta eorum hominum, in quibuscunque curiis nostris amerciati fuerint vel convicti; et insuper quod præfatus Episcopus et successores sui, ac eorum familiares, tam per terram quam per mare, infra potestatem nostram,

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

de propriis bonis ipsorum Episcoporum de theoloneo sint quieti imperpetuum. Quare volumus, etc. [repeating the grant verbatim]; sicut predictum est. Hiis testibus, venerabili patre Roberto Bathon. et Wellens. Episcopo Cancellario nostro, Richardo de Burgo Comite Ultoniae, Johanne de Vesey, Ottone de Grandisono, Roberto de Tybetot, Ricardo de Brus, Roberto Filio-Johannis, Johanne de Weston, Roberto de Giffard, et aliis. Dat, per manum nostram, apud Caernarvon, XXI. die Octobris anno regni nostri duodecimo ^a. [*Insperimus*, in the *Record of Caernarvon*, p. 133 Ellis; and in *Br. Willis, Bangor, Append. VIII.* 190, 191, from *Rot. Wall. 12 Edw. I. memb. I.*]

* A confirmation of a third part of the tithes of the King's demesnes, mills, and lead mines, in "Englesend," is granted to the Bishop of Bangor and his successors as part of their rights in past times, Dec. 10, 1286 (Writ of Edward I. to Reginald de Grey, Justiciary of Chester, from *Rot. Wall. 14 and 15 Edw. I. memb. 9 and 10*; in

Br. Willis, ib. IX. 191, 192). And a petition of Bishop Anian, "Domini Regis Capellanus in Wallia," to Edmund Earl of Cornwall, acting in the King's place in England, to enforce observance of this grant upon R. de Grey, Justiciary of Chester, dated in A.D. 1288, is in *Prynne (Records, III. 1294)*.

XXIII. A.D. 1284. [October?]. Receipt for money, paid by Edward I. in compensation for injury to the see of Bangor.

Universis quorum interest, ANIANUS PERMISSIONE DIVINA BANGORENSIS EPISCOPUS, salutem æternam in Domino. Noveritis nos recepisse ducentas libras et quinquaginta libras per manus Prioris de Rothlan, Roberti Gardiani de Lamas ^a, et domini Radulphi de Brocton., inquisitorum dampnorum ex parte illustris Edwardi Regis Angliae et suorum Ecclesiis Walliae et personis ecclesiasticis illatorum, et hoc pro dampnis nobis illatis in ultima guerra. In cuius rei testimonium sigillum nostrum præsentibus duximus apponendum. [Rymer, I. 648.]

* Llanvaes.

XXIV. A.D. 1284. Nov. 2. Chester. Similar Receipt from Archdeacon, Dean, and Chapter, of S. Asaph.

Universis Christi fidelibus presentes literas inspecturis, ARCHIDIACONUS, DECANUS, ET CAPITULUM ASSAVEN., salutem in Domino. Quoniam princeps magnificus et dominus noster, dominus Edwardus, Dei gratia Rex Angliae illustris, pro dampnis et oppressionibus Ecclesiae nostræ Assaven. tempore guerræ præteritæ illatis, sua largiflua bonitate, centum libr. sterlingorum nobis de elemosina sua contulit per

[VISITATION OF WELSH DIOCESES BY ARCHBISHOP PECKHAM.]

manus inquisitorum, S. Prioris Rudlan., et Gardian. de Lanmays, et domini R. de Brothton.; prædictum dominum Regem super præfatis centum libr. pro dampnis Ecclesie nostræ omnibus quietum clamamus imperpetuum per presentes. In cuius rei testimonium nos Archidi-
conus et Decanus prædicti sigilla nostra præsentibus apposuimus
Dat. apud Cestriam in die Anmarum, anno regni Regis E. duode-
cimo. [Rymer, I. 650.]

XXV. A.D. 1284. Nov. 3. Chester. Similar Receipt from Convent of Strata Florida.

Omnibus ad quos præsentes literæ pervenerint, FRATRES G. ET J. PROCTORES DOMINI ABBATIS ET CONVENTUS DE STRATA FLORIDA, salutem in Domino. Quum magnificus princeps dominus noster Edwardus, Dei gratia illustris Rex Angliæ, pro dampnis et oppressionibus nostræ domui tempore guerræ præteritæ illatis, sua largiflua bonitate, septuaginta octo libras sterlingorum nobis de elemosina sua contulit per manus inquisitorum, scilicet, Prioris Radolam, et Gardiani de Lanmaes, et domini R. de Brochton.; prædictum autem dominum Regem super prædictis septuaginta octo libris, pro omnibus dampnis nobis et domui nostræ illatis, quietum clamamus imperpetuum per præsentes. Et quia sigillum proprii Abbatis tunc temporis non habuimus, sigilla venerabilium de Est Marschell et de Lyn Egwestel Abbatum in testimonium præsentibus procuravimus apponi. Dat. in Abbatia Cestriæ, in crastino Anmarum, anno regni Regis Edwardi duodecimo. [Rymer, I. 650 a.]

* An acknowledgment in identical terms by the Abbat in person follows in Rymer (a.), dat. in 1284.

XXVI. A.D. 1284. Nov. 5. Chester. Similar Receipt from the Black Friars of Rhuddlan.

Omnibus Christi fidelibus præsentes literas inspecturis, PRIOR FRATRUM PRÆDICATORUM RODOLAN., salutem in Domino. Quum princeps magnificus et dominus noster, dominus Edwardus, Dei gratia Rex Angliæ illustris, pro omnibus dampnis conventui nostro per ultimam guerram illatis, sua largiflua bonitate, per manus inquisitorum XVII. libras sterlingorum et X. solid. nobis de elemosina sua contulit; prædictum dominum Regem super præfatis XVII. libr. et X. solid. pro omnibus dampnis nobis illatis quietum clamamus imperpetuum per præsentes.

[PROHIBITION OF THE ORDINATION OF WELSHMEN.]

In cuius rei testimonium sigillum nostrum apposuimus. Dat. apud Cestriam, Dominica proxima post festum Omnium Sanctorum, anno regni Regis Edwardi duodecimo. [Rymer, I. 650.]

A.D. 1284. Nov. 26. *Edward I. and Queen Eleanor at S. David's.*

ANN. CAMB. *in an.*—Eodem anno Rex Edwardus venit causa peregrinationis apud Sanctum David una cum domina Regina Angliae nomine Elianora die Dominica in crastino B. Katerinæ Virginis. [p. 108 ed. Williams; and see also Ann. Menev. in Wharton, A. S., II. 651.]

A.D. 1284[?]. *Prohibition of the Ordination of Welshmen^a.*

Item nullus Wallensis aliquem filium suum ad aliquos ordines promovebit nisi unum; et hos ad primam tonsuram tantum. [Record. North-Wall., in Book of Caernarvon, p. 131, from Harl. MSS. 696.]

^a This appears to belong to the period of the Statute of Rhuddlan. Possibly it was done with Peckham's sanction (see his letter above, pp. 570, 571). It may however possibly belong to the time of Owen Glyndwr and the reign of Henry

IV. Archbishop Reynolds in 1322 rejects Irish, Welsh, and Scotch clergy, unless upon "great necessity," and after special enquiry into the individual case (Wilk., II. 512).

A.D. 1285. *Articles of the Bishops against the King (Edward I.), with the Answers thereto^a.*

* * * * *

XIII. Item quod Ecclesiæ Walliæ suæ libertati pristinæ dimittantur ^b.

Resp. ad XIII. Rex intelligit, quod sunt plus liberæ quam fuerint ab initio.

Replies to the King's Answers.

* * * * *

Item in resp. ad XIII. art. de libertate Ecclesiarum Walliæ: utinam ita esset, ut responsum est; sed prælati earum partium aliud asseverant ^b. [Wilk., II. 116, 117: from Reg. of Bishop Giffard of Worcester.]

^a See the document at length under the English Church.

^b See above in Peckham's letter of July 3, 1284, on p. 569, No. XIII.

[LICENCE TO BISHOP OF BANGOR TO MAKE A WILL.]

A.D. 1285. May 10. Westminster. Licence to the Bishop of Bangor to make a Will.

REX etc. omnibus ad quos etc. salutem. Sciatis, quod concessimus pro nobis et hæredibus nostris venerabili patri Aviano Bangorensi Episcopo, quod, licet Episcopi Walen. ex antiqua consuetudine testamentum aliquod condere non possent temporibus retroactis, id est tamen Episcopus de omnibus bonis et catallis suis libere condere possit testamentum suum, et executores ejusdem testamenti constituiere pro voluntate sua; et quod executores predicti Episcopi post decessum suum de omnibus bonis et catallis illis plenam et liberam administracionem habeant ad execucionem testamenti predicti inde faciendam, sine occasione vel impedimento nostri vel heredum nostrorum, justic., ballivorum, et ministrorum nostrorum quorumcumque. In cuius etc. T. R. apud Westm., X. die Maii. [Rymer, I. 654.]

A.D. 1286. April 2. Maesyllan. Grant of Indulgence by Bishop Anian of Bangor on behalf of the Convent of Beddgelert.

Insperimus of Universis Christi fidelibus has literas visuris vel audituris, Charters of the Convent, and grant of Indulgence to all who shall help it by alms. ANIANUS PERMISSIONE DIVINA BANGORENSIS ECCLESIE MINISTER HUMILIS, salutem æternam in Domino. Non veritis nos vidisse cartas varias diversorum principum Priori et Conventui de Valle beatæ Mariæ de Snaudonia: videlicet, chartam Lewelini magni super totam terram Kyndewewic. de Rennaut; et chartam Lewelini filii Griffini super omnes terras filiorum Ithael de Penard; et chartam Lewelini filii Griffini super totam terram hominum de Trehan apud Kenynbeind et Lecheitaur; et chartam domini Oweni super totam villam quæ vocatur Tref Ybeyrds apud Kynind Meney; et chartam domini Lewelini filii Griffini super totam terram illam et locum de Beckellers; et chartam domini David super totam terram, quam habuerunt Jerberd vab Yerfeint et Freraul apud Epennant. Et super dictis terris vidimus litteras Papales confirmatorias, bullatas, non cancellatas, non abolitas, nec in aliqua parte vitiatas. Ad hæc sciant universi, quod dicta domus beatæ Mariæ senior domus religiosa est de tota Wallia, excepta insula Sanctorum Bardigeye; et melioris hospitalitatis et

[CONVENT OF BEDDGELERT ON THE ROAD FROM IRELAND.]

communioris indigentibus et transeuntibus Anglicis et Walensibus,
 in Anglia et West-Wallia transeuntibus ad Norwalliam, et de
 Hibernia et Norwallia euntibus ad Angliam^b. Sed in damnum non
 modicum et defectum communem omnium, dicta domus incendio
 casuali penitus destructa, licet hospitalitatis tempore maximam
 pateretur ruinam, per tamen Regem plium, catholicum, liberalem,
 Dei gratia, dominum Edwardum ad plenum fuisse restorata. Et
 gratia plium est oppressis et afflictis subvenire: nos, de Dei miseri-
 cordia et de intercessione Ejusdem Genetricis et omnium Sanctorum
 confidentes, omnibus benefactoribus dictæ domus undicunque sub-
 venientibus, qui de bonis a Deo collatis pias elemosynas vel favores
 contulerunt, XL. dies de injuncta sibi poenitentia misericorditer
 relaxamus, dum sint vere convicti et confessi. In cujus etc. Dat.
 apud Maesyllan, in octabis Annunciationis beatæ Mariæ, anno Domini
 MCCLXXXVI. [Rymer, I. 664.]

^a For the Augustinian Priory of Black Canons at Beddgelert, see Dugd. Mon. VI. 200.

^b It follows, that the transit from England to

Ireland at this time was no longer exclusively by Milford Haven, but by Anglesey.

A.D. 1287. July 23. Hereford. Mandate of Edward I. King of England to call out soldiers against the Welsh Rebellion of Rhys ap Meredith.—[Among others,—] Item mandatum est Episcopo Menevensi vel ejus senescallo, quod totum posse quod perquirere potest [ita quod illud contra adventum comitis Cornubiæ, locum Regis in Anglia tenentis, promptum habeat] apud Kermerdyn, armis competentibus bene munitum, ad proficiscendum etc. ut supra. [Rymer, I. 676.]

Philip de Staunton elected but never consecrated to the See of Llandaff.

I. A.D. 1287. Sept. 7. Dax. Edward I. King of England to Edmund Earl of Cornwall.

Election of Philip de Staunton to the see of Llandaff informally signified to the King; who however ap-

EDWARDUS DEI GRATIA REX ANGLIE, DOMINUS HIBERNIAE, ET DUX AQUITANIE, dilecto consanguineo et fideli suo Edmundo Comiti Cornubiæ, tenenti locum suum in eodem regno. Cum magister Philippus de Staunton, Precentor Wellensis, ad nos venerit, et nobis presentaverit quas-

[BISHOP ELECTED BUT NOT CONSECRATED TO LLANDAFF.]

proves the election, and empowers you to signify that approval to the Archbishop of Canterbury, and to restore the temporalities of Llandaff to the aforesaid Philip.

dam literas ex parte Archidiaconi et Capituli Ecclesie Landavensis super electione de ipso facta in Episcopatu ejusdem loci, sigillis Archidiaconi memorati, Procuratoris, et quorundam aliorum canonicorum ejusdem Ecclesie sigillatas (sicut per inspectionem literarum illarum, quas vobis mittimus, plene poteritis intueri); nos, literis illis inspectis, pro eo quod commune sigillum Capituli non fuit appensum eisdem, licet bene personam acceptemus electam, et ipsum regimini prefatae Ecclesiae idoneum reputemus, sed pro ipso eciam faceremus libenter quicquid sine praेजudicio nostri et libertatum nostrarum optentarum hucusque facere bono modo possemus, electioni de ipso facta noluimus assentire, nec eidem pro consuetudine qua usi sumus concedere literas de consensu. Set quia idem magister Philippus nobis dedit intelligi, quod ipsi et alii Canonici electores sui non potuerunt sigillum illud habere commune, impediente Bogone de Clare Cancellario predicte Ecclesiae, qui idem sigillum in custodia sua habuit, et electioni predicta se opposuit minus juste; et noluimus, quod prefata Ecclesia per fraudem aut maliciam diu destituatur pastore et regimine quam deceret: vobis mandamus, quod, visis presentibus, vocatis et assortitis vobiscum venerabili patri J. Eliensi Episcopo Thesaurario nostro, cui super hoc scribimus, et aliis de Consilio nostro quos contigerit esse presentes, literas supradictas quae ex parte dictorum Archidiaconi et Capituli nobis missae fuerunt quasque vobis mittimus, [proferratis^a]; et intellecta de processu electionis predicta et tocius facti plenius veritate, gratiam, quam prefato electo quo[a]d assensum electionis ejusdem possemus vel deberemus de consilio vestro facere, in hoc casu vice nostra faciatis eidem: ita quod per machinationem aut maliciam alicujus ipsius electio non turbetur aut contra justiciam differatur. Cum autem Archiepiscopus electionem confirmaverit supradictam, volumus et mandamus, quod electum ipsum taliter confirmatum ad sacramentum fidelitatis nobis debite admittatis, et temporalia Episcopatus predicti restitui faciatis eidem; ad quod non oporteat ipsum pro negocio electionis ejusdem ad nos iterato reverti. In tantum etiam festinetis negocium, quod electus ipse de cursu temporis vel de alio quocumque dampnum aliquod non incurrat sed periculum in hac parte. Teste meipso, Aquis, septimo die Septembris, anno regni nostri quintodecimo. [Br. Willis, *Llandaff*, 122-124, from the *Bundela Brevium* 15 Edw. I.; also in *Prynne*, III. 1286^b.]

[BISHOP ELECTED BUT NOT CONSECRATED TO LLANDAFF.]

- Some such word seems to have dropped out of the MS.
 - After all his journey to Bordeaux and the King's favour, Philip was not consecrated. See below under A.D. 1288, July 9; A.D. 1290,
- Nov. 2; A.D. 1295, March 5, etc. Probably the Clares hindered it. And before May 27, 1295, Philip died: see below under that date. W. de Brewys died March 19, 1287.

II. A.D. 1287. Sept. 12. Bourdeaux. Robert Bishop of Bath and Wells to Edmund Earl of Cornwall.

Nobili viro domino et amico suo carissimo domino Edmundo Comiti Cornubiae, tenenti locum domini nostri Regis in Anglia, R. PERMISSIONE DIVINA BATHONIENSIS ET WELLENSIS ECCLESIAE MINISTER, salutem et paratam ad beneplacita voluntatem. Ex tenore litterarum vestrarum (quas vobis remittimus) perpendimus evidenter, qualiter vir providus et discretus, magister Philippus de Staunton, Precentor Wellensis, clericus noster et socius per dilectus, electus extiterit in Episcopum Landavensem; Domino Bogone de Clare nullatinus permittente litteras, domino Regi mittendas super electione hujusmodi, communi sigillo Capituli consignari. Sed electores magistri Philippi predicti praemissas litteras, domino nostro Regi (ut praemisis- mus) transmittendas, suis sigillis propriis consignarunt. Quibus eidem domino nostro porrectis, personam electam protinus acceptavit; set licet eidem literas vestrarum praetactas vobis transmissas facti seriem continentes miserimus (eo quod procul ad invicem distabamus), quia tamen sibi directe non fuerunt nominatim, et quia sigillum com- mune Capituli appositorum non extitit literis sibi missis, nec ei con- stitit de impedimento per dominum Bogonem opposito, nisi per literas non sibi sed nobis transmissas, consensum suum electioni predicte distulit adhibere, eum vobis committens qui habetis noti- ciam et experientiam hujus facti. Cum igitur assensus ille totaliter in manibus vestrarum existat, sicut in literis regiis poteritis intueri, sinceritatem vestrarum quantumcumque valemus fervencius exoramus, quatinus memoratum magistrum Philippum, quoad regii consensus articulum et literas Regis super illo domino Cantuariensi Archiepi- scopo dirigendas, necnon, confirmationis munere assecuto, quoad restitutionem temporalium, juxta mandatum regium vobis inde direc- tum, celeriter absque dilacionis incommodo expedire velitis; eo libencius et liberius, quod de premissis omnibus vobis constat, ac notoria et manifesta existunt, quasi in auribus singulorum. Si autem dictus magister Philippus personaliter ad presenciam vestrarum non venerit, quesumus ut ipsius nuncium ad vos suo nomine veni-

[DIOCESAN SYNODS TERCIE A YEAR IN S. DAVID'S.]

entem expediatis, celeriter et benigne literas necessarias sibi facientes. Ex quo enim dominus noster approbavit suam personam non est necessaria ipsius personalis præsentia coram vobis. Benedic diu valete. Dat. Burdegalie, II. idus Septembris. [Br. Willis, Llandaff, 120-122, from *Bundela Brevium* 15 Edw. I.; also in *Pryme*, III. 1286.]

A.D. 1287. Nov. 19. Endowment of Treasurer at S. David's, by Bishop Beck. [Harl. MSS. 1249, p. 165.]

A.D. 1287. *Statute of Bishop Beck of S. David's respecting Diocesan Synods.*

S. DAVID'S STATUTES.—Et cum synodi hactenus in diocesi Monvensi non fuerint celebratae, sed ut frequentius celebratio synodi habeatur; statuit (dominus Episcopus), quod synodus in tribus solemnioribus capitulis, scil. post festum Sancti Michaelis, [post festum] Nativitatis Domini, et post octavas Pasch, solemnitate celebretur; eisque quilibet Archidiaconus intersit: et in loco solemniori totius Archidiaconatus dicta synodus cum missa de Sancto Spiritu cum devotione et qua decet reverentia celebretur. [Harl. MSS. 1249, p. 16^a.]

* In A.D. 1287 a collegiate church was founded at Llandewi Brefi (*Dug. Mon.* VI. 1475); Llangadoc was transferred to Abergwili (*Id. ib. VI.* 1376); and a Hospital was founded

at Llawardyn (Llan-huadein?)—(*Id.*, &. II. 783); all by Bishop Beck. See also Jones and Freeman's *S. David's*.

A.D. 1288. July 9. *See of Llandaff still vacant.*

Revocavit dominus (Jo. Arch. Cant.) commissionem factam mag. Tho. de Sancto Audomaro, Canonico Hereford., super officio officialitatis Landaven. sede vacante, et commisit idem officium mag. Aniano Galen., Canonico Assavensi. [Reg. Peckb. fol. 133 a.]

A.D. 1289. Aug. 21. *Reate. Pope Nicholas IV. to the Abbat and Convent of Aberconway.*

NICHOLAUS EPISCOPUS SERVUS SERVORUM DEI, dilectis filiis Abbati et Conventui Monasterii de Aberconwete in Wallia, Cisterciensis ordinis, Bangorensis diocesis, salutem Maynan. Confirms the translation of Aberconway to Maynan. et Apostolicam benedictionem. Ex parte carissimi in

[BULL OF A POPE ELECT CONFIRMED BY A SUCCEEDING POPE.]

Christo filii nostri Edwardi Regis Angliae illustris fuit propositum
 :Oram nobis, quod felicis recordationis Honorius Papa, prædecessor
 ioster, ante consecrationem et benedictionem suam, intellecto quod
 nonasterium vestrum ob certas causas rationabiles in loco ubi tunc
 :rat non poterat commode remanere, præfatus prædecessor, nondum
 benedictus et consecratus, ad devotam ipsius Regis supplicationis
 instantiam, transferendi præfatum monasterium de præmisso loco ad
 .ocum in quo nunc situm esse dinoscitur, per litteras suas bullatas
 nulla sua, quæ nomen suum nondum exprimebat, vobis concessit
 liberam facultatem: sicque vos litterarum ipsarum auctoritate, sicut
 asseritis, de priori loco præfatum monasterium transtulistis. Licet
 igitur quoad hujusmodi actum seu gratiam eadem litteræ sic bullatæ
 plenam immo plenissimam in se habeant potestatem; maxime cum
 sedes Apostolica, ante consecrationem et benedictionem electi in
 summum Pontificem, cum defectiva bulla electi nomen nullatenus
 exprimente bullare litteras suas consueverit ab antiquo:—ut tamen
 de mentibus rudium error omnis totaliter evellatur, vestris et ipsius
 Regis devotis supplicationibus inclinati, quod per easdem litteras
 super hoc factum est ratum et firmum habentes, id (prout tenemur)
 auctoritate Apostolica approbamus et præsentis scripti patrocinio
 communimus; nichilominus declarantes seu decernentes hujusmodi
 translationem dicti monasterii eandem vim eundemque vigorem
 habere, ac si per litteras dicti prædecessoris, integra bulla bullata,
 alias tamen legitime facta esset. Nulli ergo etc. Dat. Reatæ, XII.
 kal. Septembris, pontificatus nostri anno secundo. (*Plumbeo sigillo sub
 filis sericis flavi rubeique coloris.*)—[*Dugd. Mon. VI. 1627*; and in
Rymer, II. 712.]

A.D. 1289. Sept. 2. Raleigh. Writ to enquire into condition and
 guardianship of the daughters of Llywelyn and David, nuns of the
 Order of Sempringham.

REX, dilecto et fidi suo Thome de Normanvill, salutem. Volentes super
 statu et custodia filiarum Leulini filii Griffini et David fratri ejus
 (sub habitu monialium in ordine de Sempringham commorantium)
 per vos certiorari ad plenum; vobis mandamus, quod ad loca, in
 quibus predicte filie commorantur, personaliter accedentes, ipsas
 videatis: et facto tam super statu quam custodia earumdem diligenter
 examine, nos inde in proximo parliamento nostro distinete et aperte

[RIGHT OF CROWN TO THE TEMPORALIES OF LLANDAFF, "SEDE VACANTE"]

reddatis in omnibus certiores. Et hoc omnibus quorum intenti scire volumus per presentes. In cuius etc. Teste Rege apud R. legh., II. die Septembris. [Rymer, I. 712.]

* They were sent to Alvingham in Lincolnshire, by mandate dated Nov. 11, 1283, at Linlithgow (Dugd. Mon. VI. 949).

A.D. 1289. Oct. 7. *Bull of Pope Nicholas IV. to Edward I. respecting his going to the Crusade.*

[The tithes and obventions granted to the King in relation to his promised Crusade, include Wales by name. See the entire document under the English Church: and in Rymer, I. 714, 715.]

A.D. 1289. Nov. 10. *Confirmation of Privileges to S. Asaph.*

* See above, pp. 509, 510.

Custody of Temporalities of Llandaff, "sede vacante," is in the Crown.

I. A.D. 1290. Nov. 2. *Clipston. Agreement between Edward I. King of England and Gilbert de Clare Earl of Gloucester and Hertford, respecting the right of the Crown to the Temporalities of Llandaff diocese, "sede vacante."*

Grants a life interest to Gilbert de Clare in the said temporalities, upon an absolute acknowledgment of the King's right.

Universis Christi fidelibus etc. EDWARDUS DEI GRATIA REX ANGLIAE etc. salutem. Memorie hominum latitum adeo fallax insidiatur oblivio, ut ea que modernis temporibus plana sint et aperta, tractu temporis obscurerunt et incerta, nisi scripture testimonio fulciantur.

Et ob hoc proinde decrevit legum auctoritas sententias diffinitivas in scriptis proferri; ne ea, que juris tramite ordinata sunt et recte deposita, processu temporis in recidive contencionis scrupulum relabantur. Suborta siquidem inter nos ex parte una, et Gilbertum de Clare Comitem Gloucestriae et Hertfordiae ex altera, super advocatione cathedralis Ecclesie Landavensis, et custodia temporalium predicte Ecclesie, ac collacionibus dignitatum et prebendarum in eadem, sede Landavensi vacante, materia questionis; anno Domini MCC. nonagesimo, in crastino Animarum, apud Clipston, pro nobis proponi fecimus contra Comitem predictum, quod prefata

[RIGHT OF CROWN TO THE TEMPORALIES OF LLANDAFF, "SEDE VACANTE."]

dvocacio Ecclesie Landavensis, custodia temporalium, et collaciones dignitatum et prebendarum in eadem Ecclesia, sede Landensi vacante, non ad dictum Comitem set ad nos et corone nostre dignitatem, sicut in ceteris Ecclesiis cathedralibus regni nostri Anglie, de jure et regni consuetudine pertinebant. Et quod progenitores nostri Reges Anglie, qui pro tempore fuerunt, premissis iti consueverant pleno jure. Et quod pie memorie H[enricus] progenitor noster, qui proxime regnavit ante nos, in vacacione predicte Landavensis Ecclesie per mortem Helye, quondam loci illius Episcopi, commisit custodiam temporalium Walerando Teutonico Miti; qui, finita administracione, ad scaccarium prefati patris nostri edidit raciocinia. Et in eadē vacacione contulit unam prebeniam vacantem magistro Willielmo de Burgo tunc Thesaurario Warerobæ suæ, et aliam prebendam Albredo de Fescampo tunc subthesaurario ejusdem Warerobæ, et Archidiaconatum Landavensem cuidam Thome tunc Capellano pie memorie Alienore matris nostre. Adjectumque fuerat ex parte nostra, et quod Episcopi Landavenses, qui pro tempore fuerunt, tenuerunt baroniā suā et terras et possessiones a progenitoribus nostris Angliæ Regibus, et a nobis, nichilque a dicto Comite seu ipsius progenitoribus: et quod, Ecclesia Landensi vacante, Canonici ejusdem non a Comitibus set a Regibus petunt licenciam eligendi. Unde pro nobis propositum extitit, quod idem G. Comes Gloucesterie et Hertfordie in presenti vacatione ejusdem Ecclesie, per mortem bone memorie W. de Brewes nuper Landavensis Episcopi, premissas custodiam temporalium et collaciones dignitatum et prebendarum, nullo jure suo utens de facto, cum de jure non posset, in injuriam et derogacionem corone nostre sibi usurpavit. Et quia idem Comes, habita super hoc deliberaçãoe pleniori, confitebatur premissa, que opposita fuerant ex parte nostra, vera esse, advocationemque dicte Ecclesie Landavensis, custodiam temporalium, et collaciones dignitatum et prebendarum, ad nos et corone nostre dignitatem pleno jure pertinere; ut idem Comes premissis custodia temporalium et collacionibus dignitatum et prebendarum utatur, sede Landensi vacante, ad vitam suam dumtaxat, sibi concessimus gracie: ita plane, quod per factum hujusmodi nobis aut nostris heredibus per heredes seu successores prefati Comitis super premissis nullum penitus prejudicium generetur. Dat. etc. [Rymer, I. 742; and in Br. Willis, Llandaff, 131-134, from Patent. 28 Edw. I. memb. 2.]

[RIGHT OF CROWN TO THE TEMPORALITIES OF LLANDAFF, "SEDE VACANTE"]

II. A.D. 1290. Nov. 2. Clipston. *Grant of Temporalities of Llandaff diocese, "sede vacante," to Gilbert de Clare and his wife Johanna for life.*

Same tenor with previous document. REX, etc. *Archiepiscopis* etc. salutem. Sciatis, quod cum nos exigeremus et vendicaremus versus dilectum et fidelem nostrum Gilbertum de Clare, Comitem Gloucesteriæ et Hertfordiæ, advocationem et custodiam Episcopatus Llandavensis cum pertinentiis, una cum collationibus prebendarum et dignitatum ejusdem, tempore vacationis Episcopatus illius; et idem Comes, nobiscum super hoc placitare nolens, id quod ad ipsum pertinet de advocatione et custodia Episcopatus predicti, una cum collacionibus prebendarum et dignitatum ejusdem tempore vacationis Episcopatus illius, nobis reddidit ut jus nostrum; prout in scripto ejusdem Comitis nobis inde confecto plenius continetur: nos, eidem Comiti et charissimæ filiæ nostræ Johannæ uxori suæ gratiam facientes volentes specialem in hac parte, dedimus et concessimus pro nobis et heredibus nostris eidem Comiti et Johannæ advocationem et custodiam Episcopatus predicti cum pertinentiis, habendam et tenendum de nobis et heredibus nostris eisdem Comiti et Johannæ in perpetuum. Quare volumus et firmiter præcipimus pro nobis et heredibus nostris, quod predicti Comes et Johanna habeant et teneant de nobis et heredibus nostris advocationem et custodiam Episcopatus predicti, cum pertinentiis, una cum collacionibus præbendarum et dignitatibus Episcopatus illius singulis temporibus vacationum ejusdem, ad totam vitam utriusque ipsorum Comitis et Johanne; ita quod post decessum eorumdem Comitis et Johanne advocatione et custodia Episcopatus predicti, una cum collacionibus prebendarum et dignitatum ejusdem temporibus vacationum Episcopatus illius, ad nos vel hæredes nostros integræ revertantur, quiete de hæredibus eorumdem Comitis et Johanne, imperpetuum: sicut predictum est. Hijs testibus, venerabili patre R[oberto] Bathoniensi et Wellensi Episcopo, Willielmo de Valencia avunculo nostro, Henrico de Lacy Comite Lincolniaæ, Johanne de Warennæ Comite Surriaæ, Roberto Tibetot, Reginaldo de Grey, Waltero de Bello-Campo, Petro de Chaumprent, Ricardo de Bosco, et aliis. Dat. per manum nostram apud Kinges-Clipston, secundo die Novembris. [Br. Willis, ib. 134, 135; ex Rot. Cart. aº. 18 Edw. I. No. 8.]

[RIGHT OF CROWN TO THE TEMPORALIES OF LLANDAFF, "SEDE VACANTE."]

III. A.D. 1290. After Nov. 2. Record of Suit between Edward I. King of England, represented by Malcolm de Harlegh bis Escheator, against Gilbert de Clare Earl of Gloucester and Hertford and others, touching the custody of the Temporalities of the See of Llandaff "sede vacante."

PLACITA PARLIAM. 18^o EDW. PRIMI.—Ma[l]colomus de Harlegh monstravit Consilio Domini Regis per quandam petitionem, quod, cum post mortem Willi. de Brewose quondam Landavensis Episcopi custodia pred. Episcopatus nomine domini Regis sibi esset commissa, et idem Malcolomus maneria quæ fuerunt pred. Episcopi ratione custodie sibi commisso in manum domini Regis seisire voluisse, Gilbertus de Clare Comes Glouc. et Hertford. manerium de Landath cum omnibus pertinentiis suis et eciam manerium de Lankaderwader et omnia que fuerunt pred. Episcopi infra dominium ipsius Com. de Clamargan seisire fecit in manum suam, et seisinam illam adhuc occupat; et archidiaconatum de Landath et prebendas a tempore mortis pred. Episcopi vacantes in Ecclesia pred. pro voluntate sua contulit, et adhuc confert, cum illas vacare contigerit; in prejudicium corone domini Regis et exheredationem suam manifestam: cum idem comes per ipsum Malcolomum ex parte domini Regis sepius fuisse requisitus, quod seisinam pred. maneriorum ratione custodie sibi commisso eidem liberaret, et quod dominum Regem archidiaconatum pred. et prebendas pred. conferre permetteret. Dicit eciam, quod Comes Hereford qui nunc est, fecit seisire post mortem pred. Episcopi in manum suam villam de Donestowe; et eciam quod Willielmus de Brewose senior post mortem pred. Episcopi seisire fecit in manum suam villam de Bishopston in Gower, et adhuc detinet, in prejudicium corone; ut predictum est, etc. Dicit eciam, quod Edmundus frater domini Regis, post mortem pred. Episcopi, cepit de tenentibus manerii de Loncylis Cressemy, quod fuit pred. Episcopi, LXXV. solidos, qui ad ipsum dominum Regem pertinebant ratione custodie pred.; et quod Comes Norfolc. et Mareschall. domini Regis Anglie qui nunc est, post mortem pred. Episcopi seisire fecit in manum suam manerium de Macherne in Netherwente, et proficua ejusdem manerii et exitus cepit: set cum idem tam frater domini Regis quam Comes Norff. per ipsum Malcolomum requisiti fuerint, pred. Comes Norff. seisinam ejusdem manerii ipsi Ma[l]colomo liberare fecit cum omnibus inde perceptis tempore seisine sue etc. Et eciam

[RIGHT OF CROWN TO THE TEMPORALIES OF LLANDAFF, "SIEDE VACANTE"]

pred. Edmundus frater domini Regis pred. LXXV. solidos in
Ma[l]colomo fecit liberare, etc.

Et Comes Glouc. et alii veniunt. Et Comes Hereford. bene cognoscit, quod pred. villa de Donestowe post mortem pred. Episcopi seisita fuit in manum suam per ballivos suos, ipso ignorantia. Et dicit, quod post seisinam illam Decanus et Capitulum Ecclesie Landauens. protulerunt coram ipso Comite quandam cartam ab nomine cuiusdam Humfridi de Boun antecessoris sui quoad Comitis Hereford. factam, qui testabatur, "quod idem Humfridus quondam Comes etc. concessit, dedit, et carta sua pred. confirmavit, Decano et Capitulo Ecclesie Landavensis predictam villam de Donestowe, tenend. sibi et successoribus suis in liberam puram et perpetuam elemosinam imperpetuum." Propter quod ipse liberare fecit seisinam pred. ville pred. Decano et Capitulo juxta formam carte predicte. Et dicit, quod. nichil clamat in predicta villa ratione custodie tempore vacacionis pred. Episcopatus. Immo tamen jus suum, si quod habeat vel temporibus futuris habere contigerit, hoc totum domino Regi et heredibus suis pro se et heredibus suis concedit, relaxat, et quietum clamat imperpetuum. Ideo predictus Ma[l]colomus custos habeat breve, quod seisiere faciat predictam villam in manum domini Regis, nomine custodie predicti Episcopatus; et quod domino Regi de exitibus et proficuis inde provenientibus respondeat etc. Et Comes Norfolc. bene cognoscit, quod ballivi sui ipso ignorante et sine precepto suo post mortem predicti Episcopi seisiverunt in manum suam predictum manerium de Machene, et seisinam suam predictam inde per aliquod tempus continuaverunt; set dicit, quod statim postquam predictus Malcolomus petuit seisinam ejusdem manerii nomine domini Regis sibi liberari, quod seisia illa liberata fuit cum omnibus exitibus et proficuis per ipsum Comitem aut suos tempore seisine sue inde perceptis. Preterea dicit, quod ipse nichil clamat in predicto manorio; nec aliquid habere clamat tempore vacacionis predicti Episcopatus vel alio. Ideo predictum manerium remaneat in custodia domini Regis ratione vacacionis Episcopatus predicti, etc. Et similiter predictus Edmundus frater domini Regis dicit, quod ipse nichil clamat de cetero in predicto manorio de Loncilio Cressemy nomine custodie tempore vacacionis predicti Episcopatus; ideo custodia ejusdem manerii remaneat domino Regi tempore vacacionis de cetero, etc. Et Willielmus de Brewose quoad villam de Bishopston dicit, quod revera ballui sui in partibus

[RIGHT OF CROWN TO THE TEMPORALIES OF LLANDAFF, "SEDE VACANTE."]

Willie, ipso ignorante, predictam villam post mortem predicti Episcopi ~~seisiverunt~~ in manum suam, et per aliquod tempus seisinam illam ~~continuaverunt~~: ita quod postea Robertus Typetot veniens in partibus illis intellexit, quod predicta villa esse deberet in manu domini Regis nomine custodie ratione vacacionis sedis Episcopatus predicti; ut fecit seisire villam illam in manum domini Regis, et homines ipsius Willielmi inde amovit, et tradidit villam illam Willielmo de Brewose juniori tenend., ita quod responderet domino Regi de exitibus et processis inde provenientibus. Qui quidem Willielmus junior sic tenet ~~hunc~~ predictam villam. Preterea dicit, quod antecessores sui temporibus duarum vacationum predicti Episcopatus prox. precedentium fuerunt in seisina predicte ville nomine custodie sede vacante etc. Et hoc paratus est verificare etc. Et ideo Willielmus senior, quesitus si clamet jus in custodia predicte ville sede predicti Episcopatus ~~vacante~~, dicit, quod de jure illius custodie erga dominum Regem non vult contendere; set petit, quod, si domino Regi et ejus Consilio dicum sit quod ipse Willielmus habeat jus in custodia predicte ville predicta sede vacante, quod dominus Rex ut bonus dominus sibi faciat inde quod sibi placuerit. Ideo expectet et sequatur gratiam domini Regis, cum nichil dicat vel ostendat quare predicta custodia de jure sibi pertineat, etc.; et stet interim predicta commissio, etc. Et Comes Glouc. dicit, quod omnes terre et tenementa infra patriam de Glamorgan existentia sunt de dominio suo: ita quod tam custodia terrarum et tenementorum predictorum ad predictum Episcopatum spectantium cum predictam sedem vacare contigerit, quam aliarum terrarum quarumcunque in patria illa, cum custodia contigerit earumdem, ad ipsum pertinet ratione dominii sui in partibus illis, et ad nullum aliud. Et dicit, quod omnes antecessores sui a tempore quo non extat memoria semper habuerunt custodiam predictarum terrarum, et prebendas predicte Ecclesie de Landath sede vacante contulerunt; absque hoc quod dominus Rex vel ejus progenitores unquam aliquam custodiam predictarum terrarum habuerunt, seu prebendas Ecclesie predicte contulerunt: nisi casualiter sic evenisset temporibus retroactis, quod sedes predicti Episcopatus vacasset tempore quo ipse vel aliquis antecessorum suorum Comitum fuit infra etatem et in custodia progenitorum domini Regis; ita quod ipsi progenitores habuerunt inde custodiam, ut custodiam de custodia, ratione minoris etatis ejus seu alicujus antecessorum suorum. Dicit etiam, quod quidam Ricardus de Clare quondam Comes Glouc. pater suus, cuius heres

[RIGHT OF CROWN TO THE TEMPORALIES OF LLANDAFF, "SEDE VACANTE"]

ipse est, fuit in seisina de predicta custodia predictorum maneriorum tempore vacacionis predicte sedis nuper preterite; et quod ipse per mortem suam, in instanti vacacione predicte sedis, intravit in custodia predictorum maneriorum ut in jure et hereditate sua; et de quo jure predictus pater suus obiit seisisus, et non per aliquam occupationem domino Regi factam. Postea apud Kingeschipton, die Lxxii prox. post festum Sancti Luce Evangeliste anno decimo octavo predicto^a, Comes Glouc. et Hertford reddidit domino Regi id quod ad ipsum pertinuit de advocatione et custodia Episcopatus predicti, cum collationibus prebendarum et dignitatum ejusdem tempore vacacionis Episcopatus illius, ut jus ipsius domini Regis; prout scriptum ipsius Comitis, quod domino Regi inde fecit, plenius testatur, etc. Et idem dominus Rex postea^b de gratia sua speciali dedit et concessit pro se et heredibus suis eidem Comiti et Johanne uxori sue hancissime filie ipsius domini Regis advocationem et custodiam Episcopatus predicti cum pertinentiis, habend. et tenend. de se et heredibus suis eisdem Comiti et Johanne, cum collationibus prebendarum et dignitatum Episcopatus illius, singulis temporibus vacationum ejusdem ad totam vitam utriusque eorum Comitis et Johanne; ita quod post decessum ipsorum Comitis et Johanne advocatione et custodia Episcopatus predicti una cum collationibus prebendarum et dignitatum ejusdem temporibus vacacionis Episcopatus illius ad ipsum Regem et heredes suos integre revertentur, quieta de heredibus eorundem Comitis et Johanne imperpetuum; salva domino Regi et heredibus suis in singulis vacationibus Episcopatus predicti fidelitate ipsius [quem] in Episcopum ejusdem loci contigerit confirmari: prout carta ipsius domini Regis eisdem Comiti et Johanne inde facta plenius testatur, etc. [*Ryley's Placita*, pp. 59-62; and in *Br. Willis, Llandaff*, 124-130.]

^a Oct. 23, 1290.

^b Sc. Nov. 2, 1290; above, p. 592. See also a grant of Edw. II., Westminster, March 4, 1311 (in *Dr. James's Collect. No. 24*, pp. 133, 134, Bodl. Libr., from a book belonging to Llandaff Cathedral called *Textus Ecclesie*; and see also *Br. Willis, Llandaff*, 153-159), which, after reciting the suit of Edward I. against Gilbert de Clare the Earl of Gloucester and Hertford aforesaid, and the grant mentioned above in the text (viz. that of Nov. 2, 1290), and adding, that "predicti Comes et Johanna, jam diu est, dies suas clauerunt extremas;" proceeds to declare, that "Nos, attendentes quæ dampna Ecclesia Landavensis predicta per vastam et destructionem boscorum et nemorum ac aliorum

ad Episcopatum Landaven. pertinentium temporibus vacationum ejusdem per escaetores et alios custodes Episcopatus istius praeter nos et heredum nostrorum scientiam et voluntatem pati posset, in futurum providentes, concessimus Episcopo et Capitulo predicto Ecclesie custodiam Episcopatus illius et temporalium quoties vacare contigerit (salvis nobis et heredibus nostris feodis militum (?)) si quae teneantur de Episcopatu predicto et advocationibus ecclesiarum et escaetis), reddendo nobis et heredibus nostris pro qualibet vacatione Episcopatus illius si per unum integrum annum duraverit quater viginti et tresdecim libras novem solidos et octo denarios, ad quos Episcopatus loci illius taxare amittim," etc.

[TAXATION OF POPE NICHOLAS IV. INCLUDES WALES.]

A.D. 1291. The college of Holyhead or Caer Gybi was founded before this year (*Dugd. Mon. VI.* 1475).

A.D. 1291. *March 15, Orvieto, and March 17, Orvieto.* Two Bulls of Pope Nicholas IV. upon the same subject with that of Oct. 7, 1289, also include Wales (*Rymer, I.* 746, 747).

A.D. 1291. *July 14. Bangor.* A Diocesan Synod held by Bishop Anian.

Constitutiones domini Aniani Episcopi Bangoriensis in sinodo sua celebrata in ecclesia beatæ Mariæ de Garthbranan apud Bangoriam, in crastino Sanctæ Margaretæ Virginis, anno millesimo ducentesimo nonagesimo primo, sub continuatione et prorogatione dierum tunc sequentium, toto clero diocesis Bangorensis ad hoc convocato. [On the fly-leaf of the *Bangor Pontifical*, and printed in *Br. Willis, Bangor, 199.*]

* The Constitutions themselves are not entered. The document which precedes the above entry is an Indulgence granted by Anian May 27, 1270. S. Mary's of Garthbranan was at this time the parish church of Bangor, but has been destroyed since the Reformation. For

the Pontifical, given to the cathedral of Bangor by Bishop Ednam in 1485, and restored to it (after being many years lost) by Bishop Humphreys in 1701, but which originally belonged to Bishop Anian, see *Maskell, Mon. Rit. Eccles. Angl., I. Dissert. CXV.* sq.

A.D. 1291. *Annualis Valor omnium et singularum Possessionum et Reventionum, tam Spiritualium quam Temporalium, omnium et singulorum Archiepiscoporum et Episcoporum, Abbatum et Priorum; anno 18 Edw. I.a* (commonly called the Taxation of Pope Nicholas IV.)—[Published by Record Commission 1802.]

Ecclesia Assavensis, pp. 285-290 (and in *Br. Willis, S. Asaph, Append. XXIII.*).

Ecclesia Bangorensis, pp. 290-294 (and *id., Bangor, Append. IX.*).

Ecclesia Landavensis, pp. 278-285.

Ecclesia Menevensis, pp. 272-277.

* This title is from Bishop Moore's MS. copy in Cambridge University Library, as quoted by Browne Willis; who however prints the returns of only two of the Welsh dioceses, S. Asaph and Bangor. The Record Commission prints the whole *in extenso*, and from the original MS.;

' under the title of "Taxatio Ecclesiastica Anglicæ et Wallieæ, auctoritate P. Nicholai IV. c. A.D. 1291." It appears by the Contents of the *Lib. Rub. Assav.*, that the previous so-called Norwich Taxation of A.D. 1254 included certainly the diocese of S. Asaph.

[RIGHT OF CROWN TO THE TEMPORALITIES OF S. ASAPH, "SEDE VACANTE"]

A.D. 1293. Feb. 5 x May 17. *Temporalities of S. Asaph belong to the Crown "sede vacante."*

PLACIT. PARLIAM. 21 EDW. I.—Johannes de Warenn. Comes S. & Sussex supplicavit domino Regi, quod, cum idem dominus Rex terram de Bromesfeld cum omnibus suis pertinenciis eidem Comiti concessisset et dedit set tenendas sibi et heredibus suis cum omnibus iuribus & libertatibus ad easdem terras pertinentibus adeo libere et quiete sicut domini terrarum illarum terras illas antequam conquestebant per ipsum Regem tenuerunt; et cum domini illi ante conquestum illorum terrarum omni tempore vacationis Episcopatus de Sancto Asaph custodiam omnium terrarum et tenementorum infra dominium de Bromesfeld existentium et ad predictum Episcopatum pertinentem habuerunt et habere consueverunt; et cum sedes dicti Episcopatus ius sit vacans, propter quod custodia terrarum et tenementorum infra dominium de Bromesfeld existentium et ad Episcopatum predictum spectantium, durante vacatione predicta, ad ipsum Comitem pertinet, prout ad alios dominos de Bromesfeld hactenus pertinuit;—quod dominus Rex custodiam earundem terrarum et tenementorum infra dominium suum predictum existentium et ad Episcopatum predictum spectantium, et que terre et tenementa per mortem ultimi Episcopi loci predicti seisita fuerunt in manum domini Regis, sibi velit reddere, etc. Ad quam supplicationem per ipsum dominum Regem et Consilium suum unanimiter est concordatum et responsum, quod custodie omnium terrarum et tenementorum ubicumque existentium ad Episcopatus aliquos [pertinentium et] infra regnum suum existentium tempore vacationis eorundem Episcopatum ad ipsum dominum Regem ratione corone et dignitatis sue pertinent, ut de jure corone sue, et non ad alium; licet terre aut tenementa aliqua eisdem Episcopatibus pertinentia infra libertatem seu dominium aliorum fuerint seu extra. Et licet domini terrarum de Bromesfeld aliquo tempore vacationis Episcopatus predicti custodiam terrarum et tenementorum ad predictum Episcopatum pertinentium et infra dominium suum existentium usurpaverunt et attraxerunt temporibus aliquorum principum Wallie super ipsos principes, dominus Rex nunc per conquestum suum terras de Bromesfeld, simul cum aliis terris et tenementis que Dei auxilio conquestus est in partibus predictis et que principes Wallie tenuerunt, reperquisivit, et corone sue annexit; adeo integre &

[RIGHT OF CROWN TO THE TEMPORALITIES OF S. ASAPH, "SEDE VACANTE"]

rie cum omnibus suis juribus et libertatibus, sicut terre et tene-
a illa corone Anglie annexa fuerunt antequam in manus prin-
i Walliæ devenerunt, et sicut cetera tenementa in regno
mque ad quoscumque Episcopatus pertinentia de eadem corona
atur. Et de jure corone et eciam de communi consuetudine regni
die omnium terrarum et tenementorum quorumcumque Episco-
m in regno existentium, tempore vacationis eorundem Episcopata-
, ad ipsum dominum Regem et non ad alium in regno pertinent.
et dominus **Rex** concederet et daret prefato Comiti terras de
mesfeld cum omnibus suis pertinenciis, non tamen per hoc intel-
lum est, quod dominus **Rex** dedit et libertates et jura ad coro-
et dignitatem suam pertinentia, et que de corona non poterunt
iri; veluti custodiam Episcopatum seu terrarum et tenemento-
ad Episcopatus pertinentium. Et similiter, quia Comiti Glou-
æ et aliis clamantibus nuper custodiam quarundam terrarum
Episcopatum Landaf. existentium^a et infra dominium suum exis-
tum tempore vacationis ejusdem Episcopatus ad se pertinere, de
luni consilio responsum fuit, quod in custodia Episcopatum tem-
vacationis eorundem seu terrarum aut tenementorum aliquorum
sdem Episcopatus pertinentium, licet infra dominium suum exti-
, nichil clamare potuerunt, propter privilegium regium et corone
atem, ad quam specialiter pertinet Episcopatum vacantium
dia; dictum est prefato Comiti Warenn., quod ad istam suam
onem nichil sibi fiat plus quam aliis fiebat; quia de similibus
est judicium etc. ^b [Ryley, *Placita, 21 Edw. I.* pp. 119, 120.]

“spectantium,” or “pertinentium.”
1362 Edward the Black Prince claimed
of the temporalities of S. Asaph, sede
“quæ ad Cantuariensem metropolim
consuetudine acquisita spectare, omnium
laicorum quam clericorum in illa dio-
nonio, Archiepiscopus in jure aliquamdiu
incipe contendens probavit, causamque
(Parker, in *Vita Islip*, quoted by
De Episc. Asaph. p. 337). See also
ib. p. 41, ed. Drake. In a memoran-
he rights of the Archbishop “post mor-
fraganeorum suorum” (*Cotton. MSS.*
17, ap. *Wharton, A. S.*, I. 88, and
Tis. S. Asaph, Append. XLV.), it is
hat, among other sees, “Item de Epi-
ssavensi et Bangorensi defunctis idem
scopus sede plena, et Prior Cantuariensis
ante, debet habere palefridos suos cum
sellas et capam pluvialem cum capello,
et omnia sigilla et annulos suos secundo

meliores, sicut de aliis Episcopis Provincie Can-
tuariensis defunctis.”

The following appears to have preceded and
perhaps caused the claim of the Prince of Wales
in 1362:—

A.D. 1357. Oct. 20. *Inquisition whether the Bishop of S. Asaph being consecrated but as yet not having received his temporalities, or the Prince of Wales as Custos of the temporalities of the See, should appoint to the Deanery of S. Asaph, vacant (in this instance) by the promotion of the Bishop.*

Archiepiscopus mittit ad inquirandum de De-
canatu Assavensi 13 calend. Novemb. 1357.
Inquisitores dicunt, quod Decanatus Assavensis
incepit vacare in quindena Michaelis ultima pre-
terita post consecrationem domini Lewelini de
Madoc in Episcopum Assavensem; et quod
Decanatus ille non est dignitas electiva sed
dativa; et quod provisio illius dignitatis hac

[LICENCE FROM THE CROWN TO ADMINISTER TO A BISHOP'S WILL.]

vice pertinet ad Principem, ratione temporalium Episcopi Assavensis in possessione ejus existentium, vel ad Episcopum Assavensem ratione sue consecrationis, licet ipsorum temporalium a dicto Principe [restitutionem] non habeat: sed ad quem illorum illa provisio pertinet, penitus ignorant. Edwardus Princeps Wallieꝝ præsentat dominum Robertum de Walshum ad Decanatum Assavensem. Octobris 1357 (Br. Willis, S. Asaph, Append. XXXII., from Reg. Islip).

Llywelyn ap Madoc, Dean of S. Asaph, was

elected to the see by the Chapter, but July 13, 1357, provided by the Pope to the see at Aragon, and consecrated also by the Pope and at Aragon. He received the spiritualities from the Archibishop of Canterbury Oct. 13, 1357. And the question then arose, whether he as Bishop, consecrated but not yet having received his temporalities, & the Prince of Wales as Custos of the temporalities until restored, was to present to the warden of the Deanery.

A.D. 1293. Feb. 23. [Derby?]. *Licence from the Crown to the Executors of the Will of Anian Bishop of S. Asaph to administer to his goods and chattels^a.*

Cum Rex per literas suas patentes concessisset bonæ memorie A. nuper Assavensi Episcopo defuncto, quod ipse cum sibi libertate libere posset suum condere testamentum, et quod executores testamenti ejusdem Episcopi testamentum hujusmodi debitæ execucione valerent demandare, prout in literis nostris prædictis plenius continentur; mandat Reginaldo de Gray Justiciario Cestriæ, quod executores testamenti ejusdem Episcopi de bonis et catallis, quæ fuerunt ipsius Episcopi in balliva sua die quo obiit, liberam administrationem habere permittat, juxta tenorem literarum prædictarum: accepta tamen sufficiente securitate ab executoribus testamenti illius, & debitis (si quæ idem Episcopus Regi debuit) Regi reddendis. Teste Rege apud Derleye, 23 die Februarii.

Eodem modo mandatum est Roberto de Staundon Justic. Regis North-Wallieꝝ. Teste ut supra. [In Prynne, Records, III. 572, from Fines 21 Edw. I. memb. 23.]

^a See below under Oct. 12, 1294.

A.D. 1293. After April 20. *Custody of Temporalities of S. David's, "sede vacante," belongs to the Crown.*

PLACIT. PARLIAM. 21 EDW. PRIMI.—Humfridus de Bohun Comes Heref. et Essex supplicavit domino Regi, quod cum bone memoria Thomas Episcopus Menevensis ultimo defunctus quedam maneria de eodem Comite et infra libertatem suam de Breghenowgh tempore suo teneret, quorum custodia ad ipsum Comitem durante vacatione sedis Episcopatus predicti ratione tenure pred. infra dominium suum pertineat et quorum custodiam ballivi ipsius domini Regis in partibus

[RIGHT OF CROWN TO THE TEMPORALIES OF S. DAVID'S, "SEDE VACANTE."]

illis in manum suam seisiverunt et tenent in exheredationem ipsius Comitis, quod dominus Rex custodiam eorundem maneriorum sibi reddere velit. Propter quod dominus Rex, habito super hoc tractatu diligenti cum Consilio suo, per testimonium fide dignorum tam de Consilio suo quam aliorum intellexit, quod pred. Episcopus dum vixit omnino deadvocavit, tam maneria que sunt de Episcopatu pred. infra pred. libertatem, quam alibi ubicumque, de alio quocumque tenere preterquam de domino Regis et her. suis ut de corona. Et si dominus Rex custodiam maneriorum illorum que sunt infra libertatem pred. Comitis pred. ei modo liberaret, sic Ecclesiam pred., quam idem dominus Rex sede vacante in omnibus tenetur conservare illesam et jura et libertates suas contra quoscumque defendere, in servitutem redigeret; maxime cum prefatus Episcopus dum vixit maneria illa de eodem Comite tenere deadvocavit. Et similiter, cum custodia Episcopatum maneriorum et terrarum et aliorum quorumcumque ad Episcopatus spectantium est de jure corone et ratione prerogative et dignitatis sue ad ipsum dominum Regem et non ad alium pertinet, concordatum est quod pred. Comes quoad istam suam supplicationem nichil capiat, etc.^a [Ryley, *Placita*, p. 128.]

^a As in the case of Llandaff, the custody of the temporalities of S. David's, *sede vacante*, was ultimately leased by the Crown to the Chapter of S. David's at an annual rent (*Grant to Precentor and Chapter of S. David's of lease of temporalties during vacancy*, Pat. 51 Edw. III. p. 1. memb. 17, A.D. 1377, and 12 Ric. II. p. 2. memb. 16, A.D. 1389).

For Llandaff, see above, p. 596; for S. Asaph (where the case was different), above, p. 599.

For Bangor, there is a writ of Edw. III., dated at New Sarum, Oct. 26, 1327, to enquire into the right claimed by the Dean and Chapter of Bangor to half the profits of the see during a vacancy, and if that right is established, to deliver such half to them; addressed to John de Cheverdon, the King's Escheator in North Wales (*Rot. Claus. 2 Edw. III. memb. 3, in Br. Willis, Bangor, Append. XIV. pp. 214, 215*).

A.D. 1293. May 8. Westminster. Mandate to Justiciary of North Wales to seize the Temporalities of S. Asaph into the King's hand, "sede vacante."

REX etc. Multum miratur, nec immerito movetur, de eo quod Robertus de Staundon Justiciarius suus Northwall., post mortem bonæ memoriarum Aniani nuper Episcopi de Sancto Assaph., temporalia Episcopatus ejusdem tam infra terram Henrici de Lascy Com. Lincoln. de Dynbegh, quam alibi infra ballivam suam existencia, in manum Regis non cepit; maxime cum ex hoc coronæ et regiae dignitati futuris temporibus præjudicium manifestum per hujusmodi negligentiam et incuriam de facili poterit imminere. Rex igitur,

[CONFIRMATION BY CHAPTER OF CANTERBURY, "SEDE ARCHIEP. VACANTE," OR SIMILAR WORD.]
 hujusmodi præjudicium et periculum vitare volens, prædicto Justi-
 ciario mandavit, firmiter injungens, quod statim visis litteris ~~mis~~
 omnia temporalia Episcopatus prædicti, tam infra terram prædicti
 Comitis quam alibi infra ballivam suam existencia, sine dilacione
 capiat in manum Regis; ita quod de exitibus inde provenientibus a
 die mortis prædicti Episcopi usque ad diem ad quem breve Regis
 venerit et liberatum fuerit, de prædictis temporalibus electo hoc
 prædicti liberandis, ad scaccarium Regis plenarie respondere possit.
 Et hoc, sicut grave dampnum vitare voluerit, nullo modo omittat.
 Teste Rege apud Westm., 8 die Maii ^a. [In *Prynnæ, Records, III.*
 571, from *Fines 21 Edw. I. memb. 16.*]

^a Leoline de Bromfield was consecrated to the see of S. Asaph May 17, 1293.

A.D. 1293. May 9. Canterbury. Confirmation of Llywelyn Bishop elect
 of S. Asaph by the Prior and Chapter of Canterbury, "sede Archiep.
 vacante."

HENRICUS, PERMISSIONE DIVINA, etc., *venerande discretio*ni *in*
magistro Lewelino de Bromfeld Assaven. electo, salutem, et prospero
procedere in jugo Domini. Cum electionem nuper factam in
Ecclesia Assaven. de persona vestra in ejusdem ecclesiæ Episcopum
et pastorem, præsentatam nobis ex parte capituli ejusdem Ecclesie,
quam diligenter examinatam invenimus per omnia rite et canonice
celebratam, auctoritate Ecclesiæ nostræ Cantuar. metropolitice duxi-
mus confirmandam; vobis plenam spiritualium totius Assaven. dioc.
administrationem concedimus per præsentes, sperantes, Deo pro-
pitio, quod sub regimine vestro pax prospera et tranquillitas tam in
clero quam populo vobis subdito vigebunt jugiter circumquaque.
 Dat. in capitulo nostro, 7 idus Maii, anno Dom. M.CC.XCIII.
 [Wilk., II. 195, from *Reg. H. Prior. Cant.* fol. 45 a; and also in
Lib. Rub. Assav., and in *Prynnæ, III.*]

A.D. 1293. May 16. Canterbury. Commission of Prior and Chapter of
 Canterbury for the consecration of Llywelyn of S. Asaph, and of the
 Bishop of Bath and Wells.

Venerabili in Christo patri domino R. Dei gratia London. Episcopo,
 HENRICUS PERMISSIONE EJUSDEM PRIOR ECCLESIA CHRISTI CANTUAR.

[COMMISSION OF THE SAME CHAPTER TO CONSECRATE.]

ET EJUSDEM LOCI CAPITULUM, salutem in Eo, Qui est omnium salus vera. Ut venerandis viris magistris W. de Marchia Bathon. et Wellen., et Lewelino de Bromfeld Assaven. Ecclesiarum electis, in Ecclesia nostra Cantuar. die Dominico in festo Pentecostes, anno Dom. M.CC.XCIII., vice et auctoritate nostra et Ecclesiae nostrae Cantuar. metropoliticæ, sede Cantuar. vacante, munus consecrationis canonice possitis impendere; specialem vobis concedimus et committimus tenore præsentium potestatem. In cuius rei testimonium præsentibus literis sigillum capituli nostri duximus apponendum. Dat. in capitulo nostro, 17 cal. Junii, anno Domini supradicto.
[Wilk., II. 195, from the same; also in *Lib. Rub. Assav.*]

A.D. 1293. Nov. 1. Westminster. Licence from Crown to the Prior of Beddgelert to elect a Prior before the Justiciary of North Wales in place of the King in person.

REX, fidi et dilecto suo Roberto de Staundon Justiciario suo North Wall., salutem. Accedens ad nos dilectus nobis in Christo frater Hugo, canonicus Prioratus Vallis beatæ Mariæ de Bethkelerd, nobis ex parte Supprioris et Conventus ejusdem Prioratus supplicavit, quod, cum Ecclesia sua prædicta per cessionem fratris Philippi nuper Prioris ejusdem loci pastoris sit solacio destituta, alium sibi eligendi in Priorem et pastorem eis licenciam concedere dignaremur. Nos, pro eo quod præfatus canonicus literas patentes sigillo Capituli Prioratus illius signatas et vacationem dictæ domus testificantes nobis non detulit, ut moris est, petitioni suæ nullatenus annuentes, set paupertati ejusdem domus compacientes et eis gratiam volentes facere specialem, vobis dedimus potestatem, quod, cum præfatus Hugo seu aliis canonicus dictæ domus ad vos accesserit ex parte prædictorum Supprioris et Conventus cum literis patentibus sigillo Capituli sui signatis, juxta formam transcripti quod vobis mittimus sub pede sigilli nostri conceptis, hujusmodi licentiam petiturus, eisdem Suppriori et Conventui licentiam illam nostro nomine concedetis; ita quod, cum electus ille in forma debita vobis postmodum fuerit præsentatus, electioni de ipso factæ assensum regium vice nostra præbeat, significantes loci diocesano, quod id quod suum est in hac parte exequatur. Volumus eciam et vobis tenore præsencium damus potestatem, quod, si contingat electionem hujusmodi per loci dioecesanum canonice confirmari, tunc accepta ab ipso electo fidelitate in

[PRAYERS OF THE CHURCH FOR THE KING GOING INTO FRANCE.]

casu isto nobis debita in hac parte restituatis temporalia, etc. hujus, etc. Teste Rege apud Westm., primo die Novembris. [In *Prynce, Records, III.* 572, from *Pat. 21 Edw. I. memb. 3.*]]

A.D. 1294. Feb. 14. S. Albæ's. *Letter of Edward I. to the Archbishops of York and other Bishops, requesting their prayers and those of their flocks for the King about to pass over into France.*

[For the document, see under the English Church, and in *Rymer*, I. 796. "Consimiles litteræ diriguntur Assaven. Episcopo, Bangor. Episcopo, custodi Episcopatus Landavensis sede vacante, M. Meneven. electo." See also below under A.D. 1295, May 4. A letter to the like effect, but referring not to France but to the troubles of the kingdom generally, sent to the General of the Order of Franciscans, Nov. 23, 1294, Worcester, is in *Rymer*, I. 815. And similar letters occur continually during the reign of Edward I.]

A.D. 1294. Oct. 12. Licentia per Edw. Regem concessa Leolino Episcopo Assav. ad condendum testamentum, dat. 12 Oct. anno regni sui 22. [Contents of *Lib. Rub. Assav.*, in *Peniarth MSS. 26*, and in *Nicbols.*.]

A.D. 1294. Dec. 8. Letters of Protection to Anian, custos of the spiritualties of Llandaff. [Pat. 23 Edw. I.]

A.D. 1294. *The Bishops of S. Asaph entitled to the Goods and Chattels of persons dying intestate within their demesne.*

Lewelinus Episcopus Assavensis attachiatus fuit ad respondendum domino Regi, quanta bona et catalla quorumcunque intestatorum decedentium in Cantred de Englefield domino Regi pertinentia occupet. Idem Episcopus bona et catalla cuiusdam Madoci ap Philip, qui obiit intestatus, ad valentiam IIIJ. librarum in Cantredo predict. inventa, et domino Regi pertinentia, cepit absque aliquo warranto, in contemptum domini Regis. Tandem per sacramentum VII. virorum, etc., compertum fuit, quod predictus Lewelinus Episcopus, a tempore quo in Episcopatu Ecclesiæ Assavensi ordi-

[BISHOPS OF S. ASAPH ENTITLED TO GOODS OF PERSONS DYING INTESTATE, ETC.]

natus exstítit, omnia bona et catalla quorumcunque decedentium intest. infra terras et dominium Episcopatus inventa semper huc usque habere consuevit; et inde invenit Ecclesiam suam se sitam, etc.: et omnes antecessores sui Ecclesiæ prædictæ, ut de jure, etc., bona et catalla infra terras et dominium Episcopatus inventa, ex tempore quo non exstat memoria, tam temporibus Principum quam Regum, habuerunt absque alicujus calumpnia; quo usque Paulinus Poynter, nuper Constabularius Castri de Rudlan,— re Tibbotrus^a nuper Justiciarius Cestriæ, bona et catalla predicti Madoci in terra Comitis Lincoln., etc. Ideo concessum est, quod Episcopus predictus habeat bona predicti Madoci et aliorum intestatorum infra dominium Episcopi, etc., salvo jure domini Regis^b.

Juratorum nomina.

David ap Richard Blethyn ap Ithael ap Madoc Kenwrdwy.

Jor. Vychan ap Jervase ap David.

Heylin ap Jor. ap Gwallanks.

Jor. Vychin ap Jor. ap Ithael.

Ken Vychan de Halkyn Tydor ap Heilyn.

Griffith ap Gorou.

Eynon Lloyd ap Heilyn.

Robert Goch Gorou ap Pledui. [Br. Willis, S. Asaph, Append.

XXVIII., from the *Placita Quo Warranto* 22 Edw. I.^c]

^a Apparently meant for "Robertus de Tibbetot." Br. Willis is responsible, both for this, and for the Welsh names below.

^b See above, p. 512, § 2.

^c Bishop Anian of Bangor in 1298 preferred the complaint following:—"Monstrat Episcopus Bangor. suo illustrissimo domino, domino Edwardo Dei gratia Regi Anglie, quod ipse sentit se et libertatem Ecclesiæ gravatum in articulis subscriptis. Primo, quod non creditur literis suis de testamentis probatis coram ipso seu officialiis suis. Secundo, de mortuariis et vestibus et palefridis decedentium ab intestato, tam clericorum quam laicorum; de quibus habere consuevit temporibus retroactis. Tertio, de excommunicatis capiendis, viz. quod excommunicati capientur de cetero, sicut capi consueverunt temporibus principum maxime Wallensium. Quarto, quod quidam ministri vestri male observant cartas libertatum quas vestra magna benevolentia eidem Episcopo et Ecclesie sue concessit.

Quinto, quod Vicecomes de Caernarvon prohibuit, quod homines vestri venirent ad mercatum suum apud Bangor ad vendendum aut emendum mercaturas, sicut facere consueverint. Et quia idem Episcopus est senex et valetudinarius, nec habet ad aliud refugium nisi ad Deum et ad vos, petit de salute anime vestre super hiis et articulis aliis per vestram benignam dominationem remedium adhiberi. Petit etiam, quod homines sui habeant communem pasturam in terris vestris; sicut habere consueverunt temporibus principum. Item petit, quod officiales sui non impedianter facere correctiones in villis vestris novis apud Conwey, Caernarvon, et Bellum Mariscum, et aliis villis; sicut hactenus fecerunt, et adhuc facient, licet aliqui ministri vestri minantur eisdem" (Br. Willis, *Bangor Append.*, X. 210, 211; and Prynne, *Records*, III. 811: *ex Bundela Petitionum in Turri Londin. de annis 26 et 27 Edw. I.*).

[EXCOMMUNICATIO OF MADOC.]

A.D. 1295. Feb. 6. *Aberconway. Robert Archibishop of Canterbury;*
Llywelyn Bishop of S. Asaph.

Excommunicate ROBERTUS PERMISSIONE DIVINA CANT. ARCHIEPISCOPI,
 Madoc and his TOTIUS ANGLIAE PRIMAS, venerabili in Christo fratri L. li
 followers, and interdict his land, gratia Assaven. Episcopo, salutem, et sinceram in Dominum
 if they do not charitatem. Applicantes nuper in Angliam, Deo de-
 desist from war within eight vehementis admirationis spiritu conturbati clamosa i-
 days. sinuatione intelleximus, qualiter Maddocus, filius Lew-
 lini, principatum Walliae obripere satagens, et innumeri sui an-
 pllices et fautores, natione Wallenses, sese in angelos Satanæ trans-
 formantes, furoris audacia debacchati, adversus magnificum principem
 dominum E. Dei gratia illustrem regem Angliae regnumque ipsius,
 fallaci dolos ingenio continuantes, conspirationes inierunt, seditions
 clanculo concitaverunt, et excidia gentis Anglorum jugiter procura-
 runt. Nos igitur, ob quædam negotia nos et Ecclesiam nostram
 contingentia, ad præfatum dominum Regem accessimus in partibus
 Wallicanis, ubi nefanda dictorum grassantium virorum scelera noto-
 rie in præmissis didicimus esse vera, et quotidianis deliramentis
 funestas manus suas extendere satagunt ad pejora. Alienæ siquidem
 occupant et invadunt, vastant prædia, possessiones diripiunt, villas et
 castra atque domos demoliuntur et incendunt; in christos Domini,
 præsertim natione Anglos, inhumaniter irruunt, et ipsos passim et
 absque delectu conditionis, sexus, aut ætatis, temporum etiam, et
 locorum, variis generibus flagitorum trucidant pariter et affligunt, et
 ultimo suppicio addicunt insontes; in insidiosis nemorum abditis
 nunc latitando, nunc velut depopulatores agrorum hac et illic
 vagando, nunc hostilibus aggressibus, tanquam stratores seu stratilites
 publici, strages, ut præmittitur, perpetrando: et ut compendioso
 stylo illud quod dolentes referimus perstringamus, nihil salubrius
 nihilque jucundius ipsos arbitrari constanter asseritur in hac vita,
 quam, Dei timore postposito, contra naturalem æquitatem Anglorum
 saluti insidiari, et eorum sanguinem effundere machinari; sicut
 patrati sceleris modernis temporibus evidentia manifestat, et ipsa
 occisorum per eos cadavera certa prætendunt indicia, quæ, sicut
 nostris conspeximus oculis, per loca diversa putrescant etiam inse-
 pulta, et cœli volatilibus et terræ reptilibus exponuntur dilaceranda,
 et absque debita humano generi reverentia miserabiliter devoranda.

[EXCOMMUNICATIO OF MADOC.]

Nolentes igitur, sicut nec debemus, tanta Dei et hominum offendicula sub dissimulationis et conniventiae chlamyde pertransire, quin pastoralis officii nostri debitum efficaciter prosequamur, cum multis grassantibus opus pene sit exemplo, ne oberrantium in deviis, quos ad viam revocare tenemur, sanguis a nobis in tremendo iudicio per districtum Judicem requiratur; vobis in virtute sanctae obedientiae et sub poena distinctionis canonicæ firmiter injungimus et mandamus, quatenus præfatos Maddocum nominatim, et cæteros suos complices et fautores, viros utique sceleratissimos, degeneres, et deliros, quos non est dubium ratione præmissorum ipso facto in majoris excommunicationis sententiam damnabiliter incidisse, sic excommunicatos esse publice et solenniter nuncietis, et denunciari faciatis, adhibita cautela, si qua vos terreant, competente. Moneatis insuper seu moneri faciatis infra octo dies a tempore receptionis præsentium dictos Maddocum nominatim et cæteros complices et fautores in genere, secunda et tertia monitione (et [id] pro termino peremptorio assignamus, et per vos volumus assignari), ut a seditionibus, conspirationibus, machinationibus, homicidiis, incendiis, demolitionibus, et rapinis, præfati Regis et regni inquietationibus, pacis et tranquillitatis ejusdem perturbationibus, omnino desistant; fidem et fidelitatem, quam quandoque præfato domino Regi promiserant, præstito juramento, inviolabiliter observare studeant in futurum; de commissis omnibus et singulis, quæ ut præmisimus in se censentur gravissima, quatenus facti et naturæ impossibilitas non repugnant, satisfacere studeant competenter; et ut excessus suos tam notorios tamque manifestos humiliter agnoscendo, pacem atque veniam [consequantur^a], maxime cum quorundam per eosdem patratorum scelerum dispendia in hac vita nequeant totaliter resarciri: sub poena excommunicationis majoris, quam nominatim in præfatum Maddocum, ac cæteros complices et fautores in genere, necnon interdicti, quod in personas eorundem eodem modo proferimus, et cui interdicto totam terram Walliæ sibi adhærentem ex nunc ut ex tunc supponimus in his scriptis; si monitionibus vestris, necnon nostris in omnibus suis articulis, quantum est possibile, non paruerint, seu si eas infra tempus prædictum contradixerint, aut neglexerint totaliter adimplere. Si vero infra prædictum tempus non parendo, sententias excommunicationis et interdicti incurrerint memoratas, sæpe dictum Maddocum nominatim, et omnes suos complices et fautores in genere auctoritate nostra excommunicatos et interdictos, necnon

[COMMISSION TO ABSOLVE MADOC, ETC. UPON SUBMISSION.]

totam terram Walliæ sibi adhærentem suppositam esse ecclesiasticum interdicto, baptismo parvulorum et pœnitentiis morientium duntur exceptis, publice et solenniter denuncietis, et denunciari faciat, locis et temporibus consuetis^b; ut homines, qui variis flagitionum generibus in Deum delinquunt, variis pœnarum acrimoniis perculantur: ut sic, quos Dei timor a malo non revocat, saltem ecclesiasticæ et condignæ coerceant disciplinæ. De die vero receptionis præsentium, et monitionis per vos factæ, et quid feceritis in præmissis, nos per literas vestras patentes, harum seriem continentem, ubicunque fuérimus in civitate, diœc., vel provincia Cantuar., absque moræ dispendio aperte et distincte curetis reddere certiores. Valete. Dat. apud Aberkunwey, 8 idus Febr. A.D. M.CC.XCIV.^c consecrat nostræ primo. [Wilk., II. 202, from Reg. Winchelsea, fol. 159 a.]

^a Some such word must have dropped out in the MS.

^b i. e. 1295. Wilkins has been misled in antedating the document by a year.

^c "consuetis," is apparently added by Wilkins.

A.D. 1295. [Probably in February or March.] Commission of Robert Archibishop of Canterbury to absolve Madoc or his adherents if they submit to the King.

Commission to ROBERTUS, PERMISSIONE DIVINA, etc., tali salutem, gratiam, et benedictionem. Cum nos nuper, ex upon submission. officii nostri debito procedentes, Maddocum filium Lewelini nominatim, et in genere suos complices, tanquam pacis et tranquillitatis domini nostri Edwardi, Dei gratia illustris Regis, et regni Angliæ, injuriosos et notorios (ut nulla tergiversatione celari poterit) perturbatores et principatus Walliæ illicitos usurpatores seu invasores, majoris excommunicationis sententia involutos fuisse, nostris literis, in Wallia et extra Walliam fecerimus nunciari; nec non canonica monitione præmissa sub certa forma, si monitionibus nostris non paruerint, eosdem Maddocum nominatim, et cæteros suos complices in genere, excommunicavimus et interdiximus, atque sic excommunicatos et interdictos denunciari fecimus, justitia exigente; totamque terram Walliæ, præfato Maddoco adhærentem, ecclesiastico supposuimus interdicto: attendentes quod Ecclesia sancta Dei nulli claudit gremium redeungi, ut ^a præfatos Maddocum et cæteros suos complices fautores in præmissis, postquam ad pacem præfati domini Edwardi, illustris Regis Angliæ, venerint, et ad eam plene per eum et ex certa scientia admissi fuerint, a sententiis excommunicationum prædictarum absolvendi; necnon interdictum, quantum

[COMMISSION TO ABSOLVE MADOC, ETC. UPON SUBMISSION.]

ad personas eorum attinet, in forma juris relaxandi; vobis tenore presentium committimus vices nostras. Proviso tamen, quod excommunicationum predictarum absolutionem vel interdicti relaxationem iusmodi ad personas alias, quam ut praemissum est, nullatenus intendatis. Quod si secus factum fuerit, prout est, et erit, et ex abundanti irritum decernimus et inane. Et nihilominus interdicti, in ipsam terram Walliae auctoritate nostra positi, relaxationem nobis adhuc specialiter reservamus. Commissionibus vero alii vel aliis per nos in praemissis factis communiter aut divisim non intendimus per presentem commissionem aliqualiter derogare; [et] si quid auctoritate nostra per quemcunque seu quoscunque conjunctim vel divisim factum fuerit, in hac parte ratum habemus et habebimus, et inviolabiliter volumus observari. Datum, etc. [Wilk., II. 203, from Reg. Winchelsey, fol. 159 b.]

* "ut," it seems, should be omitted.

A.D. 1295. March 3. [Leek?]. Llywelyn Bishop of S. Asaph to Robert Archibishop of Canterbury.

We have pro-
claimed your domino R. Dei gratia Cant. Archiepiscopo, totius Angliae
according to your let- primati, SUUS, SI PLACET, CAPELLANUS L. EJUSDEM PER-
MISSONE ASSAVEN. ECCLESIAE MINISTER HUMILIS, salutem
et omnimodam obedientiam cum reverentia et honore. Domina-
tionis vestræ literas Dominica in Quinquagesima^a recepimus, sub eo,
qui sequitur, tenore: ROBERTUS, PERMISSIONE DIVINA CANT. ARCHI-
EPISCOPUS, TOTIUS ANGLIAE PRIMAS, venerabili in Christo fratri L. Dei
gratia Assaven. Episcopo, salutem et sinceram in Domino charitatem.
Applicantes nuper in Angliam, etc. ut supra. Quoniam igitur prop-
ter dicti Maddoci potentiam ad ipsius presentiam, vel in terras sibi
adhaerentes, nobis aut nostris nullus patebat accessus; praesens man-
datum vestrum cum omni diligentia secundum sui formam et teno-
rem in locis vicinis, viz. apud Oswaldestr., Bolam, Wrichesham,
Mohant, et Kayrws^b, diebus solennibus, astante fidelium multitudine
copiosa, sumus personaliter executi. Dat. apud La Lec^c, V. non.
Martii, A.D. superius annotato^d. [Wilk., II. 203, from Reg. Win-
chelsey, fol. 159 b; and in Br. Willis, S. Asaph, Append. XXIV.]

^a Feb. 13. 1295.

^b Sc. Oswestry, Welchpool ("Polam" in Br. Willis), Wrexham, Mold, and Caerwys.

^c So printed by Wharton.

^d See below also on p. 620.

Appointment of Bishop of Llandaff by Papal Provision. Custody of Temporalities, "sede vacante," belongs to the Crown.

I. A.D. 1295. March 5. Croydon. Robert Archibishop of Canterbury to Edward I. King of England.

By virtue of a Papal provision dated at Aquila Oct. 2, 1294, we have appointed John of Monmouth to the see of Llandaff, and confirmed him. Restore him the temporalities of the see.

Magnifico principi domino Edwardo, Dei gratia illustri Regi Angliae, Domino Hiberniae, et Duci Aquitaniae, R. PERMISSIONE DIVINA CANTUARIENSIS ARCHIEPISCOPUS, TOTIUS ANGLIAE PRIMAS, salutem in Eo per Quem Reges regnant et principes dominantur. Cum nuper essemus apud sedem Apostolicam personaliter constituti, et ejusdem sedis auctoritate confirmati ac etiam consecrati ac palleati, sanctissimus pater noster Cælestinus Papa quintus, audito et intellecto quod cathedralis Ecclesia Landavensis metropolitico nobis jure subjecta diuturno tempore permansit pastoris regimine destituta, ita quod ejus provisio secundum Generalis statuta Concilii ad dictam sedem extitit legitime devoluta, volens eandem Ecclesiam, quæ ex hujusmodi vacatione diutina gravia sustinuit in spiritualibus et temporalibus detimenta, a dispendiis a prolixiore vacatione imminentibus preservare, ordinationem ipsius Ecclesiæ Landavensis hac vice nobis duxerat committendam; concedendo nobis potestatem proficiendi eidem Ecclesiæ personam idoneam, quæ tanto congruat oneri et honori, in Episcopum et pastorem. Tenorem autem mandati Apostolici in hac parte de verbo in verbum præsentibus duximus inserendum:—

CÆLESTINUS EPISCOPUS SERVUS SERVORUM DEI, venerabili R. Archibispoco Cantuariensi, salutem et Apostolicam benedictionem. Militanti Ecclesiæ disponente Domino licet immeriti presidentes, circa curam omnium Ecclesiarum solertia reddimur indefessa solicii, ut juxta pastoralis officii debitum commissi nobis gregis Dominici curam utiliter gerere (Divina cooperante clementia) studeamus; et quamquam assidue circa singularum commoda vigilemus, tamen erga illa quæ deplorant viduitatis incommoda propensiori cura et majori propulsamur instantia, ut eis preficiamus viros et secundum cor nostrum idoneos in pastores. Sane ad audientiam Apostolatus nostri pervenit, quod cathedralis Ecclesia Landavensis, metropolitico tibi jure subjecta, per septennium jam permansit et adhuc permanet pastoris regimine destituta; propter quod ejus provisio ad sedem Apostolicam

[PAPAL PROVISION TO THE SEE OF LLANDAFF.]

Et secundum Generalis statuta Concilii legitime devoluta. Nos igitur, volentes eandem Ecclesiam, quæ gravia ex hujusmodi vacatione sustinuisse dicitur in spiritualibus et temporalibus detrimента, per nostræ providentiae studium a dispendiis sibi ex prolixiori vacacione imminentibus preservare, ac cupientes illum eidem Ecclesiæ præesse pontificem per quem [in^a] utrisque (Deo auctore) valeat salubriter gubernari, gerentes quoque de [tu^b] circumspectionis industria fiduciam in Domino pleniore, Fraternitati tuæ ordinacionem ipsius Ecclesiæ hac vice tenore præsentium duximus committantem; concedentes tibi preficiendi eidem Ecclesiæ personam idoneam, quæ tanto congruat oneri et honori, in Episcopum et pastorem, ac faciendi eidem personæ a capitulo ipsius Ecclesiæ et clero et populo civitatis et dioecesis Landavensis aliisque suis subditis humiliter obedire, necnon et contradictores super hoc (si qui fuerint) vel rebelles per censuram ecclesiasticam, appellatione postposita, compescendi, plenam et liberam authoritate Apostolica potestatem. Dat. Aquile, 6 non. Octobris pontificatus nostri anno primo.

Nos igitur, cupientes debito devotionis obsequio mandatis Apostolicis obedire et ea executioni debitæ mancipare, ad magistrum Johannem de Monemuta, Canonicum Lincolnie, doctorem in Theologia, multiplicibus virtutum præmiis insignitum, in spiritualibus et temporalibus circumspectum, nostræ considerationis aciem converentes, de ipso licet tunc absente, eidem Ecclesiæ Landavensi, deliberatione prævia diligenti, ut præmittitur, diutius per mortem bonæ memoriæ Willielmi de Brewes ultimi Episcopi in eadem vacanti, authoritate Apostolica providimus; et ipsum in eadem Ecclesia Landavensi præfeci[mus] in Episcopum et pastorem: sperantes quod eadem Landavensis Ecclesia per ipsius Johannis industriæ et circumspectionis studium præservabitur a noxiis et adversis, et spiritualibus et temporalibus proficiet incrementis. Cumque postmodum nostra provisio et ordinatio supradicta prefato magistro Johanni fuisse notificata loco et tempore oportunis, nolens Divinæ resistere voluntati, quin potius jugo Domini satagens subjicere collum suum, provisioni et ordinationi dictæ Ecclesiæ de se factæ pure et expresse consensit, coram nobis personaliter constitutus. Cum itaque (sicut novit Majestatis vestre celsitudo) sit virtutis opus Ecclesias et personas ecclesiasticas, presertim pontificali preditas dignitate, benignis prosequi gratia et favore; Serenitatem regiam rogamus attente, quatenus eidem magistro Johanni, quem pro electo

[PAPAL PROVISION TO THE SEE OF LLANDAFF.]

et confirmato hinc convenit regiam Majestatem [tenere], regalia seu temporalia ejusdem Ecclesiae Landavensis, quae per vos vacationis ejus tempore teneri dicuntur, liberare dignemini; ac ipsum et Ecclesiam predictam sibi commissam sic vobis placeat habere in suis opportunitatibus commendatos, ut vestrae Celsitudinis fultus auxilio, in curae pastoralis officio sibi commisso possit, Deo propitio, ulterius prosperari; et vobis exinde a Deo perhennis vite premium pervenire. Dat. apud Croydon, 3 non. Martii, anno Domini 1294^c, consecrationis nostre primo.—Dorso; Johanni de Langeton Cancellar. suo; per Regem. [Br. *Willis*, *Llandaff*, 136–140; and *Prynce*, *Records*, III. 575, 576; *ex Bundela Brevium et Epistolarum in Turre Lando. 21^d Edw. I.*]

^a “ut,” in MS.

^b “sue,” in MS.

^c Old style. Celestine V. was consecrated Pope Aug. 29, 1294, and Robert Winchelsey Arch-

• bishop of Canterbury Sept. 12, 1294, at Aq. The latter provided John to Llandaff Oct. 14, 1294 (Reg. Winchelsey, ap. Richardson).

^d This obviously should be “23.”

II. A.D. 1295. About March 5. Consent of Jobn of Monmouth to become Bishop of Llandaff^a.

IN DEI NOMINE, AMEN. Ego Job. de Monemutha, Canonicus Lincol., nolens Divinæ resistere voluntati, neque mandatis seu præceptis superiorum meorum licitis et honestis aliqualiter refragari (cum durum sit contra stimulum calcitare) sed iisdem pro fragilitatis meæ viribus humiliter obedire, ad honorem Dei et beatæ Mariæ Virginis et omnium Sanctorum, provisioni de me quamvis minus digno in Episcopum Landav., per venerabilem patrem Rob. Dei gratia Cantuar. Arch. ac auctoritate sedis Apostolicæ nuper factæ, in hiis scriptis nolens volens consentio; et collum meum suavi jugo ac servituti Domini in hac parte submittere non formido. [Reg. Winchelsey, fol. 160; in *Atterbury's Hist. of Convocation*, p. 608; and in Br. *Willis*, *Llandaff*, p. 142.]

^a As referred to in the preceding letter.

III. A.D. 1295. April 4. Aberconway. Edward I. King of England to Gilbert de Clare Earl of Gloucester and Hertford.

Deliver the tem-

REX, dilecto et fideli suo Gilberto de Clare, Com. Gloucesteries of the triæ et Hertford., salutem. Cum vobis et charissimæ filiz

[TEMPORALIES OF LLANDAFF, "SEDE VACANTE," BELONG TO THE CROWN.]

see of Llandaff nostræ Johannæ consorti vestræ concesserimus custo-
now in your hands, to John of Monmouth, provided to that see by the Archbishop of Canterbury, and who has sworn fealty to us. diam Episcopatus Landaven., necnon et omnium dominiorum et tenementorum ad Episcopatum illum spectantium, et in dominico seu feodo vestro existentium, tempore vacationis Episcopatus ejusdem; habendum vobis et præfatæ filiæ nostræ ad totam vitam vestram tempore illo, salva nobis fidelitate ipsius quem in ejusdem loci Episcopum contigerit confirmari; prout in literis nostris patentibus vobis et præfatæ consorti vestræ inde confectis plenius continetur: ac venerabilis pater R. Cantuariensis Archiepiscopus, totius Angliæ primas, cathedrali Ecclesiæ Landaven. de venerabili viro magistro Johanne de Monemuth autoritate Apostolica providerit, et ipsum in ejusdem loci præficerit Episcopum et pastorem; sicut per literas ejusdem Archiepiscopi patentes nobis constat: nos, hujusmodi provisionem et prefectionem acceptantes, cepimus fidelitatem ipsius magistri Johannis, et temporalia Episcopatus prædicti in manu nostra existentia, prout moris est, restituimus eidem. Et ideo vobis mandamus, quod temporalia Episcopatus predicti in dominico seu feodo vestro ex concessione nostra existentia, sicut prædictum est, eidem magistro Johanni sine dilatione liberatis. Teste Rege apud Aberconnewey, quarto die Aprilis. [Prynne, II. 559; and Br. Willis, *Llandaff*, 140, 141: from Pat. 23 Edw. I. no. 15^a.]

* See also Rot. Claus. 23 Edw. I., memb. 6 in dorso.

IV. A.D. 1295. April 4. *Aberconway. Edward I. King of England to Malcolm de Harley. Also to the Knights, etc. witbin the See of Llandaff.*

Deliver temporalties of see of Llandaff to John of Monmouth, provided to that see by the Archbishop of Canterbury, and who has sworn fealty to us.

REX, dilecto clero suo Malculmo de Harley Escaetori suo citra Trentam, salutem. Cum venerabilis pater R. Cantuariensis Archiepiscopus, totius Angliæ primas, cathedrali Ecclesia Landavensi de venerabili viro magistro Johanne de Monemuth providerit, et ipsum in ejusdem loci præficerit Episcopum et pastorem; sicut per literas ejusdem Archiepiscopi patentes Regi constat: Rex, hujusmodi provisionem et prefectionem acceptans, cepit fidelitatem ipsius magistri Johannis, et temporalia Episcopatus prædicti, prout moris est, restituit eidem. Et ideo mandatum est prefato Malculmo, quod eidem magistro Johanni temporalia Episcopatus predicti liberet;

[MASSES AND LITANIES FOR THE HOLY LAND, ETC.]

sicut predictum est. Teste Rege apud Aberconewey, 4 die Aprilis.—REX, Militibus etc. de Episcopatu Landaven. etc. In cuius rei etc. Teste ut supra. [Br. Willis, Llandaff, 143; and Prysse, Records, III. 635, 636; from Pat. 23 Edw. I. memb. 15^a.]

* Pope Celestine abdicated Dec. 13, 1294. And Robert did not proceed to consecrate John of Monmouth, until he had obtained from the new Pope Boniface VIII. (by letter Oct. 10,

1295) a confirmation of the Papal provision in John (Bog. Winchelsey, ap. Richardson); when he was consecrated at length Feb. 10, 1296.

A.D. 1295. May 4. Slyndon. Robert Archbishop of Canterbury to Anian Bishop of Bangor.

Cause Masses and Litanies etc. to be said in all the churches and parishes of your diocese, for the Holy Land, and for the good estate of the King and kingdom.

ROBERTUS, PERMISSIONE DIVINA CANTUAR. ARCHIEN-
SCOPUS, TOTIUS ANGLIE PRIMAS, venerabili fratri domin
[Aniano] Dei gratia Bangorensi Episcopo, salutem et frater-
nam in Domino charitatem. Nostræ solicitudinis aciem
ad expeditiva peramplius, ut oportet, undique dirigentes,
finali remedio congruum et inevitabiliter opportunum
esse conspicimus, ut iram Dei, per humana demerita
frequenter accensam, mitigari placabilibus hostiis vigilanti studio
procuremus: ad quod Divinæ clementiæ promptitudo nos excitat,
et instantis temporis indubitata necessitas admonet et inducit; dum,
regnis et populis fidei Christianæ per eorum discordias et stragem
innumeram mutua prosecutio concussis, præsidium Terræ Sanctæ
in augmentum fidei nostræ a populari potentia, Divino juvamine
succedente, speratum, in magna parte minuitur, et animarum peri-
culum indubitatis indiciis creditur imminere. Viam itaque ad
remedia super his procuranda pensantes, præcipuum et primum esse
debere perpendimus, ut, delictorum rubigine vigilanter excussa,
populus habilitatus ad gratiam devotioni debitæ firmius applicetur;
et, meritoriis actibus subsecutis, charitatem algentem et fere jam
exulem revocari tantaque cessare pericula faciat summus Judex: ad
quod populus ipse per prælatorum suorum debitæ sanctitatis et devo-
tionis exemplum efficacius inducetur. Ut igitur tantæ necessitatis
negotium morosa dissimulatione non pereat, sed Ecclesia super his
manum, ut convenit, diligenter apponat, viam salubris obsequii in
nobis primitus inchoantes, ut convenit, placere Deo virtutum operi-
bus ardenti conamine studeamus. Eoque in nobis affectuose præ-
misso, Fraternitati vestræ committimus et mandamus, quatenus
vestris subditis, tam clero quam populo, diebus et locis, quæ ad id

[MASSES AND LITANIES FOR THE HOLY LAND. ETC.]

opportuna videritis, celeriter convocatis, proposito verbo Dei, et expositis quæ præmittuntur periculis in Ecclesia, necessitate urgente, quæ ad remedia super his imploranda jam imminent, tam clerus quam populus ad expiationem excessivam et devotionem congruam excitetur; exponendo eisdem, quæ citra ea, ut inferius tangitur, sunt provisa. In vestra siquidem cathedrali ecclesia, et singulis collegiatis et parochialibus ecclesiis vestræ diœcesis, missam peculiarem pro Terræ Sanctæ subsidio, necnon et pro statu Regis et regni Angliæ, cum officio "Salus populi," et orationibus propriis, ad præmissa faciatis in hebdomada,—quarta viz. et sexta feria, si a festo cum regimine chori vacaverit et aliud impedimentum rationabile non subsistat, alioquin aliis feriis ad hoc aptis,—solenniter celebrari; et tam in ipsis quam aliis feriis, missis de die, festorum duplicium solennitibus duntaxat exceptis, immediate ante "Pax Domini," presbyteri taliter celebrantes, flexis a clero et populo genubus, psalmos, "Deus venerunt, Deus misereatur, Ad Te levavi," cum precibus et orationibus interclusis, rotunde pronuncient sine nota. In civitatibus etiam et villis mercatis, ac aliis in quibus populi pariter habitantes de facili poterunt convenire, per vicos ejusdem, si id aeris patiatur serenitas, alioquin in ipsis ecclesiis, qualibet sexta feria fiat solennis cum pulsatione campanarum processio; et decantatione solita letaniae, missa solenni in ecclesia ad id congrua, ut superius tangitur, postea subsecuta. In villis vero campestribus, ubi populus distanter inhabitat, processio similis cum presbytero et ministris ejusdem ac etiam comitiva præsenti, circa cœmeterium, si id tempus patiatur, alioquin in ipsa ecclesia, cum missa sequenti, ut prætangitur, celebretur; et parochiani, qui propter locorum distantiam eidem processioni interesse non poterunt, quarta et sexta feria dicant quinques, "Pater noster," et "Ave Maria." Presbyteri etiam, diaconi, et subdiaconi, manentes in ipsa parochia non curati, eisdem feriis, si processioni prædictæ interesse non valeant, septem psalmos pœnitentiales, cum letania, aliisque orationibus, quas eorum voluntati relinquisimus, dicant humiliter et devote. In vestris etiam oratoriis seu capellis, ut a vobis incipiat devotionis occasio, [cum^a] missis et cæteris quæ fieri convenit in eis, præmissa fieri faciatis. Religiosos autem exemptos, cujuscunque status vel conditionis existant, ut præmissa in suis ecclesiis similiter faciant, modo, quo convenit, inducatis. Omnibus vero catholicis vere contritis et confessis dictas processiones sequentibus, quadraginta,—psalmos vero pœnitentiales, ut

[MASSES AND LITANIES FOR THE HOLY LAND, ETC.]

supra, dicentibus, viginti,—orationes autem Dominicas, cum salutationibus Virginis gloriosæ prædictis dicentibus, decem,—dies indulgentiæ, singulis vicibus quibus ea sic ficerint, de Dei pietate, et Sacrae sanctissimæ matris, et S. Thomæ Martyris aliorumque sanctorum meritis confidentes, concedimus gratiose. Memoratam quoque indulgentiam, ad devotionem fidelium excitandam, favorabiliter ampliatis, prout vobis Divinitus fuerit inspiratum; pro vestris etiam parochianis ratificantes indulgentias, super his per quoscunque ad id potestatem habentes concessas, ac etiam in posterum concedendas; quas indulgentias, et ratificationem ipsarum, faciatis temporibus et locis congruis publicari: ea omnia tam diligenti conamine et modo laudabili prosequi facientes, ut exinde fructuosus Divina clementia speretur effectus, et vobis cedere valeat ad incomparabile commodum et cumulum meritorum. Presbyteris vero parochialibus schedulæ, præmissorum substantiam, quatenus ad eos et eorum subditos pertinent, continentes, tradantur, prout vestra circumspecta discretio duxerit ordinandum. Valete. Datum apud Slyndon, IV. non. Maii, anno Domini M.CC.XCV. et consecrationis nostræ primo. [From Reg. Winchelsea, fol. 167 a; in Wilk., II. pp. 213, 214.]

* Some such word seems to have dropped out.

A.D. 1295. May 27. Oxford. Collation of a Canonry at Llandaff, by Robert Archbishop of Canterbury, by Papal authority, the See of Llandaff being vacant.

ROBERTUS, PERMISSIONE DIVINA, etc., *dilecto filio magistro Simoni de Mepham*, salutem, gratiam, et benedictionem. Cum nobis sit ab Apostolica sede gratiose concessa potestas faciendi recipi in singulis ecclesiis nostræ provinciæ cathedralibus et collegiatis singulos clericos in canonicos et in fratres, et providendi eorum cuilibet de præbenda, si vacet, vel quam cito vacaverit, dummodo *ex hoc juri* alii in eisdem ecclesiis competenti nullum præjudicium generetur; volentes hujusmodi concessionis obtentu tuam honorare personam, canonicatum in Landavensi ecclesia, et præbendam de N. in ea per mortem magistri Philippi de Stanton, nuper canonici et præbendarii præbendæ prædictæ, vacantem, cum plenitudine juris canonici in dicta ecclesia Landavensi, et omnibus ad canoniam et præbendam ipsam spectantibus, tibi etiam auctoritate prædicta conferimus per præsentes. In cuius rei testimonium has literas tibi patentes concedimus,

[INTERCESSION OF KING WITH POPE FOR THE BISHOP OF S. DAVID'S.]

sigilli nostri munimine roboras. Datum apud Otteford, VI. calend.
Junii, anno Domini M.CC.XCV. [From *Reg. Winchelsea*, fol. 179; in
Wilk., II. 214.]

A.D. 1295. August 16. Westminster. Edward I. King of England to
Pope Boniface VIII.

He testifies to *Sanctissimo Patri in Christo B. Divina providentia sacro-*
the character of *sancta Ecclesiae Romanae ac universalis Ecclesia summo Pon-*
David Martin, *tifici, EDWARDUS etc., devota pedum oscula beatorum.*
vid's, and re-
quests the Pope *Ne personam vel statum dilecti nobis in Christo ma-*
to favour him. *gistri David Martini Menevensis electi, pro negotio*
electionis suæ apud sedem Apostolicam constituti, penes dominatio-
nem vestram obtenebraverit alicujus sinistra suggestio, ad serena-
tionem vestræ conscientiæ in hac parte vestræ cupimus innotescere
Sanctitati, quod prædictus electus, qui de nobili prosapia duxit
originem, semper fuit (ut veraciter datum est nobis intelligi) bonæ
conversationis et vitæ, cujus progenitores hucusque progenitoribus
nostris et nobis laudabiliter servierunt, et ergo nos fideliter se gesse-
runt. Nos igitur, præfatum electum favore benivolo prosequentes,
vestræ clementiæ supplicamus instanter, quatenus eundem electum
in negotiis suis hujusmodi nostri contemplatione rogatus habere
dignemini favorabiliter commendatum. Conseruet vos Dominus ad
regimen Ecclesiæ Suæ sanctæ per tempora prospera et longæva.
Dat. apud Westm., XVI. die Augusti^a. [In *Prynne, Records, III.*
635, from *Rot. Claus. 23 Edw. I. memb. 7 dorso.*]

* David Martin was consecrated at Rome in December 1296. He had been elected by Congé d'Estre of May 18, 1293, and his temporalities were restored to him Oct. 11, 1293 (*Writ of Edw. I. to Ralph de Broughton*, in *Prynne, III. 572*, from *Pat. 21 Edw. I.*). But an appeal was entered against his election, on behalf apparently of one David de S. Edmundo,

who was also elected and confirmed to the see in 1293 (*Chron. Orcadiens.*). And David Martin was finally elected only upon January 1, 1295 (*Rymer*, and see *Richardson*). His temporalities were again restored to him January 24, 1297 (*Writ of Edw. I. to Robert Dymock*, *Prynne 769, Pat. 25 Edw. I.*, setting forth that the Pope had provided him to the see).

I. A.D. 1295. Aug. 24. Westminster. Edward I. King of England
to Gilbert de Clare Earl of Gloucester and Hertford.

Surrender the REX, dilecto et fidi suo Gilberto de Clare Comiti Glou-
temporalies of cestrie et Hertfordie, salutem. Cum nuper versus vos
Llandaff to John of Monmouth erigeremus et vendicaremus advocationem et custodiam

[TEMPORALIES OF LLANDAFF, "SEDE VACANTE," BELONG TO THE CROWN.]

without delay, Episcopatus Landavensis cum pertinentiis, una cum colationibus prebendarum et dignitatum Episcopatus predicti tempore vacationis ejusdem; ac vos postmodum id quod ad vos pertinuit de advocatione et custodia et collationibus predictis nobis reddideritis per vestras patentes literas, ut jus nostrum: nos, qui postmodum vobis et charissimæ filiæ nostræ Johannæ consorti vestri concessimus custodiam Episcopatus predicti necnon omnium terrarum et tenementorum ad Episcopatum illum in dominio et feodo vestro existentium, habendam vobis et eidem filiæ nostræ ad totam vitam vestram tempore vacationis predictæ, salva nobis fidelitate electi quem in ejusdem loci Episcopum contigerit confirmari (prout in literis nostris patentibus vobis et dictæ consorti vestræ inde confedit plenius continetur); cumque venerabilis pater R. Cantuariensis Archiepiscopus predictæ Ecclesie Landavensi de venerabili viro Johanne de Monemuth autoritate Apostolica providerit, et ipsum in ejusdem loci præfecerit in Episcopum et pastorem (sicut per literas patentes ejusdem Archiepiscopi nobis inde directas nobis constat); per quod cepimus fidelitatem ipsius magistri, et temporalia Episcopatus predicti in manu nostra existentia (prout mons est) restituimus eidem; et vobis mandavimus, quod temporalia Episcopatus predicti in manu vestra infra dominium et feodum vestrum ex concessione nostra existentia, sicut prædictum est, eidem magistro Johanni sine dilatione liberaretis; quod ad mandatum nostrum hactenus facere distulisti, sicut idem electus nobis suggessit, de quo non modicum miramur; præsertim cum, postquam fidelitatem suam ceperimus, et temporalia illius Episcopatus sibi restituerimus, ut dictum est, nichil in temporalibus predictis ratione concessionis nostræ predictæ ultra mandatum nostrum prædictum, quod inde recepisti, vendicare possitis quomodolibet vel habere: vobis iterato mandamus, firmiter injungentes, quod temporalia Episcopatus predicti, in manu vestra ex concessione nostra in forma prædicta existentia, præfato magistro Johanni, prout alias vobis mandavimus, sine ulteriori dilatione restituatis; taliter vos habentes in hac parte, ne in defectum vestri manum ad hoc aliter apponere debeamus. Teste Rege apud Westm., XXIV. die Augusti. [Br. Willis, Llandaff, 144, 145, from Rot. Claus. 23 Edw. I. memb. 6 dorso.]

[TEMPORALITIES OF LLANDAFF, "SEDE VACANTE," BELONG TO THE CROWN.]

II. A.D. 1295. August 30. Westminster. Record of Surrender and Acknowledgment on the part of Gilbert de Clare, respecting his right in the temporalities of Llandaff, "sede vacante."

Gilbert de Clare Cum electus Landavensis domino Regi saepius surrenders the plicaverat, quod seisinam terrarum et tenementorum temporalities of que sunt temporalitate Episcopatus predicti sibi reddere Llandaff to John faceret, ex quo fidelitatem suam ceperat; et dominus of Monmouth, and admits that Rex super hoc Gilberto de Clare Comiti Gloucesteriæ et he and his wife have only a life-interest in them Hertfordiæ, cui et Johannæ uxori suæ filiæ ipsius Regis sede vacante. custodiam predicti Episcopatus tempore vacationis ejusdem concessit ad terminum vitæ eorundem Comitis et Johannæ, tam viva voce injunxerat quam per literas suas eidem postea mandaferat, quod seisinam predictarum terrarum et tenementorum cum pertinentiis eidem electo redderet: tandem coram ipso domino Regi in Consilio suo apud Westm. in crastino Decollationis Sancti Johannis Baptistæ, anno regni ipsius domini Regis vicesimo tertio, præfatus Comes,—audito scripto suo, per quod prefato domino Regi id quod habuit in advocatione et custodia predicti Episcopatus tempore vacationis ejusdem reddidit [ut] jus suum, et etiam audito tenore scripti, per quod idem dominus Rex postea de gratia sua speciali concessit prædictis Comiti et Johannæ advocationem et custodiam predicti Episcopatus ad totam vitam utriusque ipsorum Comitis et Johannæ, habendum et tenendum de ipso Rege et hæredibus suis, ita quod post decessum eorumdem Comitis et Johannæ [ad dominum Regem et heredes integre revertantur quiete de heredibus eorundem Comitis et Johannæ^a] in perpetuum, et salva ipsi domino Regi et heredibus suis in singulis vacationibus predicti Episcopatus fidelitate ipsius quem in Episcopum ejusdem loci contigerit confirmari (prout in predicto scripto ipsius Regis eisdem Comiti et Johannæ inde confessio plenius continetur),—concessit, quod seisinam terrarum et tenementorum que sunt temporalitatis predicti Episcopatus, et que in custodia sua fuerunt per concessionem domini Regis predictam, plenarie et integre predicto electo reddet, et habere faciat, ad mandatum ipsius domini Regis^b. [Br. Willis, Llandaff, 146, 147; and in Prynne, Records, III. 636: from Rot. Claus. 23 Edw. I. memb. 6 dorso.]

^a These words, which must have been omitted by the copyist, are supplied from the previous grant, above p. 592.

^b See above, p. 596, note ^b.

[REFUSAL OF CLERGY TO PAY TAX OR SUBSIDY TO THE CROWN.]

A.D. 1297. *January 11.* *Testimoniale literarum Papæ una cœ
junctione per Rob. Cant. Arch. dat. III. idus Jan. a°. 1296^a.* (The
literarum tenor est inhibitio totius cleri Angliæ, Walliæ, et
ne ullum tribuant sive tributum sive subsidium sive ullam
solucionem laicis principibus; una cum excommunicatione
laicorum qui tales soluciones vel ulla pecuniarum summas lev
recipere præsumpserint, a°. 1296. [Contents of Lib. Rub. Ass.
Peniarth MSS. 26, and Nicols.]

^a See the "Constitutio Bonifacii VIII. Papæ
de non solvendis collectis," as set forth in the

letter of Archbishop Winchelsea (of like tenor
to that referred to in the text) to the
London Jan. 5, 1297 (Wilk., II. 222)

A.D. 1297. *Sept.* *Constitutions of Llywelyn Bishop of S. Asaph
contents of Lib. Rub. Assav. in Wharton, De Episc. Assav.).*

^a No doubt in a diocesan synod.

A.D. 1305. *February^a.* [Llywelyn, Bishop of S. Asaph, repeals
excommunication of Madoc, at that time a prisoner in London
Winchelsea, ap. Wharton, *De Episc. Assav.*.)]

^a See above, p. 609. The last three articles,
above, are added, although beyond the period of
Welsh independence, as fifty closing the
History of Wales.

APPENDIX A.

ANCIENT WELSH LITURGIES.

I. From a *Missa de Sancto David*, 11th century.

Deus Qui beatum confessorem Tuum David atque pontificem, angelo nuntiante, Patricio prophetante, triginta annos antequam nasceretur predixisti; quesumus, ut cuius memoriam recolemus, ejus intercessione ad eterna gaudia perveniamus, per secula seculorum.

Hostias laudis et preces devotionis, quas Tibi in honore beati confessoris Tui David atque pontificis, Omnipotens Deus, deferimus, placatus intende; et quod nostrum non optinet meritum, Tua clementia et illius pro nobis frequens intercessio efficiant.

Post Communionem.

Repleti, Domine, sacramenti participatione, quesumus ut sancti David confessoris Tui atque pontificis meritis, cuius gloriosam celebramus festivitatem, ineffabilis misericordie Tue patrocinia sentiamus.

[In fin. *V. S. David*, auct. Ricemarch (*Cambro-Brit. SS.* 144, from MSS. Cott. Vesp. A. XIV.), written A.D. 1088 x 1096^a.]

^a At the end also of Giraldus Cambrensis' re-written edition of Rhyddmarch's Life, c. A.D. 1200, which is divided into "Lectiones" to be read in church, is the following *Responsio*, partly addressed directly to S. David himself (who is commonly said to have been canonized in the interval between the earlier fragment and this):—

Glorioso presul Christi David, suscipe vota servorum tuorum, et pro nobis intercede ad Dominum magnum.

Deus Qui Ecclesie Tue beatum David pontificem Tuum mirabilem tribuisti doctorem, concede propitius, ut hunc apud Te semper pium mereamur intercessorem, per Dominum nostrum Iesum Christum. Amen.

II. From a *Missa de Sancto Teilo*^a.

Omnipotens sempiterne Deus, virtutum omnium fons et origo, Qui per beatum Theilaum gloriosissimum confessorem Tuum atque pontificem ingentis vipere seuisiam in mare demersisti; da quesumus, ut antiqui hostis nequicia superata, Diuini amoris igne succensi, pie petitionis consequamur effectum.

[ANCIENT WELSH LITURGIES.]

Secreta.

Beati Theliai confessoris Tui atque pontificis supplicacione,
oblatum, Domine, quesumus fiat nobis imperpetuum salutare, per
Christum Dominum.

Postcom.

Quesumus, omnipotens Deus, ut meritis reparati sanctissimi con-
fessoris Tui atque pontificis Theilai, pro quo Tue gentis belligere
munitiua tria funera mirifice prodidisti, triplici seueritate hostium
superata, mereamur Individue Trinitatis percipere visionem, per
Dominum.

Another form of the Postcommunio^b.

Omnipotens sempiterne Deus, Qui de beato corpore sancti Thelyi
confessoris Tui atque pontificis tria corpora consecrasti, et per
illud miraculum pacem et concordiam inter inimicos reformati;
concede propitius per eius suffragia pietatis Tue veniam consti-
quamur, per Dominum nostrum. Amen.

^a Written in a 15th century hand upon a blank leaf at the end of a MS. Sarum Missal in the possession of H. Bradshaw, Esq., of King's Coll. Camb., which belonged in that century to the Hungerford family.

^b Written in a 14th century hand on the

left hand corner at the top of a fly-leaf at the end of the original MS. of the *Liber Landavensis* now at Owston, co. York. For the allusions in both collects, see the legend of S. Teilo in the *Liber Landav.* pp. 104, 110.

III. A Sequence, (probably) Welsh and of the 10th or 11th century^a.

Arbe¹ terna Diua summa,
Apostolorum pectora
Sonans summa
Cœli regna,
Bi² bis bina proclamata,
Tripoda tentrix fidei mensa,
Orientalis Regina !
Trinis linguis resultet iubila !
Probet maxima federa,
Erectos nae experi³ atque uoluens sidera !
Mater una Ecclesia, quaterna, singula,
Ad corporis instar uirtute acti trina,
Sensu, intellectu uiget, et memoria,
Solimandio, Alexandria, Roma.

[ANCIENT WELSH LITURGIES.]

Eo⁴ his ut caput Christi recolentes,
 Arectos, et aromam, manus, pedes,
 Tangamus Crucis pipum.
 Plagis gesta difusa
 Mistice relegunt noua uetera.
 Bis senos intima,
 Prosper Patraarcha⁵,
 Israelitica fabili prosapia,
 Sena profluxerat sensiæs⁶ milia.
 Tandem derelicta
 Mater fugitiua,
 Q[uæ] peperit et deflens pignora.
 Audita denique uox est irama⁷
 Flaminis uetustati lactis ubera :
 Q[ua] f[r]eti, presentemur absque macula
 Regis intrando uita.

i. e. "Orbe."

² So in MS.³ So in MS.⁴ Perhaps for "ergo." Thesentence is corrupt. And the divisions of lines are not marked, down to the word "milia."
 in MS. ⁶ i. e. "centies." ⁷ i. e. "in Rama."

This corrupt and scarcely intelligible sequence (deciphered with the kind help of Bradshaw of King's Coll. Camb.) is ten on a fly-leaf at the end of the Welsh *Encus.* now in Cambr. Univ. Library, Ff. 2; for the history of which see above on 198, 207. It is later in date than the two ins on the same page, which were certainly

written (in Ireland) in the latter part of the 9th century. Its contents resemble closely in enigmatic grandiloquence what would probably have been the sacred compositions of the countrymen of Taliessin. And as the MS. certainly found its way back to Wales after its 9th century sojourn at Armagh, this sequence is probably an early Welsh imitation of Notker of S. Gall.

[V. A Sequence^a, from Taliessin's "Elegy of the Thousand Sons," xvii. Skene's *Four Books of Ancient Wales*, vol. ii. p. 113].

Qui venerunt angli
 In Natali Dñi,
 Media i[n] nocte, in laudem,
 Cum pastoribus in Bethleem ;—
 Nivem^b angli de celo,
 Cum Michaele archanglo,
 Qui precedunt precelio^c
 Erga animas in mundo ;—
 Am nivem^d angeli.
 Precedunt confirmati,
 Unistrati^e, baptizati,
 Usque in diem Judicii ;—

[ANCIENT WELSH LITURGIES.]

Quando fuit Christus crucifixus, ut Sibi
 Ipsi placuisset, venissent ibi in auxilium
 Plusquam duodecim legiones angelorum
 Toto orbe terrarum,
 Jesus Christus videntem ^f in agonia in mundo,
 Ut sint ^g nostri auxilium,
 Duodecim milia, mili[t]antem,
 Ante tribunal stantem :—
 Qui laudantie ^h laudantium
 Tuesⁱ mores, Rex Regum.

^a Embodied in Taliesin's poem, and kindly pointed out by Bishop Forbes of Brechin. It is as corrupt and unintelligible as that preceding it.

^b ? novem. Or possibly the Welsh word "nifer" = number, which begins nearly all the short poems of the collection of which this sequence is one.

^c ? p[ro]celio.
^d ? amplius novem.
^e ? ministrati.
^f ? Jesum Christum videntes.
^g ? sit.
^h ? laudantes.
ⁱ ? Tuos.

[A Latin version of S. Matthew's Gospel is prefixed to the original MS. of the *Liber Landavensis* (at Owston, co. York), which is almost wholly *Vulgate*, but retains a few faint traces of the *Old Latin*: e.g. in III. 7 (*futura* interlined), V. 15 (*supra*), VII. 23 (*omnes* interlined), VII. 27 (*g[eneris]*), XXIV. 20 (*om. in*). It is of A.D. 1100 or thereabouts.

The 13th century Bangor Pontifical (see above, p. 597) does not appear, judging by Mr. Maskell's notes to his *Monumenta Eccl. Anglic.*, to differ (speaking generally) from the Sarum family of Offices, more than in small variations, not sufficient to constitute it a peculiar Use^a. It omits however the white vestment at Baptism (*Maskell*, I. 24). It has a special form for Communion of the Sick (*ib.* 66, 67). It differs very slightly in the form of Espousals (*Id., Pref. to Anc. Lit. of Ch. of Eng.*); and also in the service for Burial (*Id., Mon. Eccl. Engl.*, I. 115, 117, 122). In the Ordination Services there appear to be more numerous but not important variations (*Id.*, III. 154 sq.). Neither can the Oswestry Missal^b, judging by Mr. Maskell's own text of the *Ordinarium Missæ* and *Canon*, printed from it by him (*Anc. Lit.*, etc.), claim to be anything more than a variation of the Sarum form. Nor has it, even apart from this, the slightest claim to any connection with Bangor, but rather (if with any Welsh diocese) with S. Asaph. For S. David's, see above, p. 459.]

^a A considerable portion of it has also been recently and carefully collated with the corresponding formularies of an Exeter Pontifical by Mr. Stowe of Wadham College, with a similar

result to that noted above. It contains a service for S. Thomas Becket.

^b See *Maskell, Anc. Liturg. of Ch. of Eng.*, Pref. lxxix.—lxxxii.

APPENDIX B.

SEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.

A.D. 700-1100.

I. To the memory of persons to whose date and history there exists independent testimony.

1. c. A.D. 700 x 750. At *Llandewi Brevi* in *Cardiganshire*.

✠ HIC IACIT IDNERT FILIUS I[ACOBI]
QUI OCCESUS FUIT PROPTER P[REDAM]
SANCTI.

Gibson's *Camden*, II. 769, 770: supposed to belong to the last Bishop of Llanbadarn: see *Gir. Camb., Itin. Camb.* II. 4, p. 863; and above, p. 146. The identity however of Idnerth with the murdered Bishop of Llanbadarn seems to be a conjecture, although a not improbable one.

2. c. A.D. 750-800. At *Doltrebedd* near *Pentrevoelas* in *Denbighshire*.

BROHEMAGLI
IAM IC IAET
ET UXOR EIUS CAUNE.

Arch. Camb., Old Series, II. 30. See the genealogy of Cyngen King of Powys in Eliseg's inscription below: whence it may be inferred that Brochmael died about the latter part of the 8th century. The locality seems to render his identity with the Brochmael of the inscription probable. Cyngen's grandfather is mentioned as "Brochwel Ysgythrog" in the Gwentian Brut (in an. 814).

3. A.D. 808-854. Near *Valle Crucis, Llangollen*, in *Denbighshire*, upon a large upright stone.

CONCENN FILIUS CATELLI, CATELLI
FILIUS BROHCMAIL, BROHMAIL FILIUS
ELISEG, ELISEG FILIUS GUOILLAUC.
CONCENN ITAQUE PRONEPOS ELISEG
EDIFCAUIT HUNC LAPIDEM PROAVO

[SEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.]

SUO ELISEG: IPSE EST ELISEG QUI NECR..
.. AT HEREDITATEM POVOS * * IPC .. MORT.
CAUTEM PER VISSI * * EP. O. T. ESTATE ANGLO
* * * * * IN GLADIO SUO PARTA IN IGNE
* * * * * IMQUE RECITUERIT MANESC. P.
* * * * * MDET BENEDICTIONEM SUPE..
* * * * * ELISEG * ✕ IPSE EST CONCENN
* * * * * TUS . C . EMEIUNGE . MANU
* * * * E AD REGNUM SUUM POVOS
* * * * * * * BANI * * * QUOD
* * * * * * * . AIS . NCAVESMEC
* * * * * * * . EIN * * MONTEM
* * * * * * * * * * * * * * * * * * * * * *
* * IL . E . * * * * * MONARCHIAM
* AIL MAXIMUS BRITANNIAE.
* NN * PASCEN * * * MAVI * ANNAN
* BRITUA T * M FILIUS GUARTHI
* QUE BENED: ... QUE BENED: ... GERMANUSQUE
* PEPERIT EI SE * IRA FILIA MAXIMI
* GIS QUI OCCIDIT REGI ROMANO
RVM ✕ CONMARCH PINXIT HOC
CHIROGRAFUM REGE SUO POSCENTE
CONCENN ✕ BENEDICTIO DÑI IN CON
CENN * IN TOTA FAMILIA EIUS
ET IN TOTA REGIONE POVOIS
USQUE IN * * * * * * * * * *

"Catell" or Cadell King of Powys died in 808 (*Ann. Camb.* and *Brut y Tywysog.*) or 810 (*Ann. Menev.* ap. *Wharton*, II. xxxi.) ; and Cyngen (Concenn) his son (see *Ann. Camb.* and *Brut* A.D. 814 and 815) in 850 or 854 (see above, p. 206). Eliseg therefore must have lived about A.D. 700-750. For Pascent son of Gwrthenau = Vortigern, see *Nennius*, and above, p. 164. And for the stone and inscription, *Arch. Camb.*, *Old Series*, I. 31, *New Series*, II. 295. Parts of it are not decipherable ; and much of that which is supposed to be deciphered, is very uncertain.

4. c. A.D. 850–885 (or 894). At *Llantwit* in *Glamorganshire*.

IN NOMINE DI PATRIS ET ...
SPERETUS SANTDI ANC
CRUCEM HOVELT PROPE
RABIT PRO ANIMA RES PA
TRES EIUS.

[SEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.]

At the foot of a richly carved wheel cross: figured in frontispiece to *Iolo MSS.* (Llandovery 1848). Howel King of Glamorgan was reigning A.D. 884 (*Asser, M. H. B.* 488), and died (in Rome) A.D. 885 (*Ann. Camb.* and *Brut y Tywysog.*) or 894 (*Brut, Gwent.*). Asser calls his principality Glewys-sig, but the genealogies in the *Iolo MSS.* speak of it as Glamorgan. See also Wakeman in *Arch. Camb., Old Series, IV.* 18: and above, p. 207.

5. Same date and place.

IN NOM
INE DI SU
MMI INCI
PIT · CRU
X · SAL
VATO
RIS QUA
E PREPA
RAUIT
SAMSO
NI · APA
TI PRO
ANIMA
SUA ET P
RO ANI
MA IU
THAHE
LO REX :.
ET ART
MALI
TECA
✿ IN

On an upright stone: figured in *Iolo MSS.* p. 364. The last line must be read backwards. Juthael King of Gwent was killed A.D. 848 (*Ann. Camb.* and *Brut y Tywysog.*). But Arthmael or Arthfael was probably (from his office) not the King of that name who was Howel's grandfather, nor yet the King (probably of Gwent) who was contemporary with Bishop Cyfeiliawg of Llandaff, 872–927, and therefore with Howel (*Lib. Landav.* 227). Neither was Samson of course the Bishop of Dol, who preceded his namesake in the text in the abbey of Llantwit by some 300 years, and who died in Brittany. Both names are not unusual. See however Wakeman in *Arch. Camb., Old Series, IV.* 20, 21; and the *Iolo MSS.* as above. The office of "Decanus," however, cannot have been that of a Cathedral Dean, there being no such

[*PEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.*]

office at all in the old S. David's, nor at Llandaff (apparently) until the 10th century (see above, p. 295).

6. Same date and place: three inscriptions on a cross.

ILLET : SAMSON : RETIS }
SAMUEL ✚ EGISOR ✚ } on the same side of the cross.

SAMSON POSUIT HANC CRUCEM PRO ANMIA• EIUS } on the
reverse
side.

RETIS ought possibly to be REGIS: possibly it means son of Rhys. The stone is figured in the frontispiece to *Cambro-Brit. SS.* (Llandovery 1853). *Egisor* conjecturally = *excisor* = engraver.

* (sic).

7. c. A.D. 850–900. At *Llaniestin in Anglesey*.

**HIC IACET SANCTUS VESTINUS CUI
GWENLLIAN FILIA MADOC ET GRYFFYT AP
GWILYMY, OPTULIT IN OBLACÔEM
ISTAM IMAGINEM P: SALUTE ANIMARUM S.**

At the corners of a stone, in the middle of which is an effigy (*Rowlands, Mona Antiq.* 155; *Arch. Camb., O. S. II.* 324). S. Yestin is supposed by Rees (*Welsh SS.* 232), being son of Geraint of Cornwall, to have lived in the 6th century; but he more probably belongs to the 9th.

The inscription at Llanfihangel y Traethau in Merionethshire is to the memory of Gwladys mother of Olave in the time of Owen Gwynedd, A.D. 1137–1169 (*Wakeman, in Arch. Camb., O. S. III. 226, IV. 22*); and is of the 15th century (Professor Westwood).

II. Inscriptions to the memory of persons otherwise unknown, but belonging (like the foregoing) to the period of Saxon and of Irish influence.
c. A.D. 700–1100.

i. In *Anglesey*.

1. At *Hen Eglwys*.

FILIUS AU * * * [A]NIMA REQUIES.

On a stone much defaced (*Arch. Camb., 1st Series, I. 67*).

2. At *Bronweg near Newborough*.

N
I
FILIUS
CUUR
CINI

[SEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.]

ERE
XIT
HUNC
LAPI
DEM

(*Arch. Camb., O. S. I.* 429.)

ii. In *Caernarvonshire*.

1. At *Cefn Amwlch*.

SENACUS
PRSB
HIC IACIT
CUM MULTITU
DINEM
FRATRUM

And on the lower part of the stone

.. FRE ET ..

Probably 10th or 11th century (*Arch. Camb., 3rd Series, V.* 54).

2. At the same place.

MERACIUS
PBR
HIC
IACIT.

Probably of similar date with the foregoing (*Arch. Camb., ib.*).

iii. In *Flintshire*.

At *Caerwys* (now at *Downing, Whitford*).

HIC IACIT MULI
ER BONA NOBILI ...

(*Arch. Camb., 3rd Series, I.* 153.)

iv. In *Merionethshire*.

At *Abermo* near *Barmouth* (now in *Llanaber Church*).

COELEXTUS MONEDO REGI ..

(*Arch. Camb., New Series, IV.* 215: mentioned also by Pennant.)

v. In *Cardiganshire*.

At *Llanlllear*.

A broken half of an inscribed stone, illegible, with a wheel-cross (*Arch. Camb., 3rd Series, IX.* 258, 259).

[SEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.]

vi. In Brecknockshire.

1. At *Ystradgynlais*.

Two imperfect inscriptions, HIC IACIT . . . and . . A DIUNE . . (Arch. Camb., 3rd Series, I. 7, 8).

2. At *Llandevelog* near Brecon.

‡ BRIAMAIL FLOU . . .

Under the figure of a warrior, sculptured on a stone surmounted by an ornamental Latin cross, and with interlaced ribband patterns on its sides, in the churchyard, in Hiberno-Saxon letters, 8th or 9th century (Arch. Camb., 3rd Series, IV. 306).

3. At *Llanfryncach*.

IOHIS . .

In Anglo-Saxon letters, on a stone bearing a figure as in prayer with Greek crosses and ribband work incised; 10th century at the earliest (Westw. in Arch Camb., New Series, III. 274, 275; 3rd Series, II. 51, 140).

4. At *Llanhammlech*.

IOHANNIS MORIDIC SUREXIT HUNC LAPIDEM.

On a stone with patterns incised, including a cross: built into the wall of the parsonage: 10th or 11th or possibly 12th century (Westw. in Arch. Camb., New Series, III. 274, 275; IV. 334).

5. At *Gaer* near Brecon.

* * * * *

ALANCINA CIVIS ET
CONIUNX EIUS H EST

On a stone (called the *Maen y Morwynion*) bearing two human figures in relief, the upper part of the inscription effaced (Jones, Breckn. II. 103; Arch. Camb., New Series, IV. 311).

vii. In Glamorganshire.

1. At *Brynkeffneithan*.

PROP
ARAVI
T GAIC

At the foot of a wheel-cross; 8th or 9th century (Arch. Camb., 3rd Series, XI. 65).

[SEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.]

2. At *Margam*.

INOMI
NEDIS
UMI
CRUX
CRITDI
PROP
ARABIT
GRUTNE
PRO ANMA
AHEST

At foot of a wheel-cross; 8th or 9th century (*Arch. Camb., New Series, II. 147*).

3. At *Merthyr Tydfil*.

† ARTBEU

8th or 9th century, according to *Arch. Camb., 3rd Series, IV. 163*. Artgen occurs among the legendary sons of Brychan. Artgen prince of Ceredigion died A.D. 807 (*Ann. Camb. and Brut y Tywysog.*). And Arthgen, son of Sulien Bishop of S. David's (see above, pp. 297, 298, 361), must have died a few years before or after A.D. 1100. Date seems to exclude the first (supposing him to have existed), and locality the second. And the assumed date of the monument is inconsistent with the third. Sulien's other sons appear to have left S. David's on their brother Rhyddmarch's death (see above, pp. 298, 350, 361), so that Arthgen may well have died in Glamorgan.

4. At *Baglan near Neath*.

† BRANCUF.

On a stone ornamented with an interlaced cross, now in the churchyard wall; 9th or 10th century (*Westw. in Arch. Camb., New Series, II. 145*).

viii. In *Caermarthenshire*.

1. At *Llanfynydd near Llandeilo Vawr*.

EIUdON.

On a highly ornamented stone (*Arch. Camb., New Series, V. 303, 3rd Series, I. 64*).

2. At *Llandyssilio near Narberth*.

EUOLENUUS
FIL.

APPENDIX B.

[SEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.]

LITOGENI
HIC IACIT.

(*Arch. Camb., 3rd Series, VI. 53*).

ix. In *Pembrokeshire*.

1. On *Caldy Island*.

† ET SINGNO CR
UCIS IN ILLAM
FINGSI ROGO
OMNIBUS AM
MULANTIBUS
IBI EXORENT
PRO ANIMA
CATUOCONI

At the foot of a large ornamented Latin cross; 8th or 9th century (*Arch. Camb., 3rd Series, I. 258*).

2. At *Pen Arthur* near *S. David's*.

XPS. [Beneath this, a large ornamented Greek cross within a circle, and beneath the cross, in Anglo-Saxon letters] GURMARC.

9th century (*Westw. in Arch. Camb., 3rd Series, II. 51*; and *Jones and Freeman, S. David's, 234*).

3. At *Nevern*.



Initial letters, unintelligible, on a richly carved cross, of a date from (possibly) 7th to 11th centuries (*Arch. Camb., 3rd Series, VI. 47*).

4. At *Carew*.

An inscription, undecipherable, on both sides of a richly carved cross, of like date with the foregoing (*Arch. Camb., ib.*; and *New Series, II. 319*).

5. At *Penally* near *Tenby*.

HEC EST CRUX
QUAM AEDIFICA
VIT MAIL DOMNC *
* * * * *

At the foot of a richly incised stone possibly as late as the 12th century (*Arch. Camb., 3rd Series, X. 328*).

[SEPULCHRAL CHRISTIAN INSCRIPTIONS IN WALES.]

In addition to these inscribed monuments, there are also Christian monuments of this period with inscriptions; to which fresh research is continually adding others to those already known: e.g.

A cross at *Maen Achwynfan* near *Newcastle*, Flintshire (*Arch. Camb.*, 3rd Series, V. II. 364).

An incised cross at *Ystradfellte* on *Pen y Id*, and ornamented stones (9th and 10th centuries) at *Llamynfa*, *Llangammarch*, and *Pennal*, all in Brecknockshire (*ib.*, New Series, 34).

A figure as in prayer, at *Gnoll Castle* near *Bridgend* (*ib.*, 3rd Series, XI. 63), some stones with crosses (on one, TOME) at *Port Talbot*.

(*ib.*, III. 56-61), a rude delineation of the crucifixion on a stone at *Llangan*, and the cross of S. Einiaun (with others) at *Margam* (the two last communicated by Professor Westwood), all in Glamorganshire.

iv. A stone with incised cross (formed of five circles crosswise within a sixth) at *Llandysilio* (*ib.*, 3rd Series, VI. 57), an interlaced cross at *Llandeilo Vawr* (*ib.*, V. 136), a cross at *Llangyndern*, all in Caermarthenshire.

v. Incised crosses at *Penprisk*, *Capel Colman* (10th century), *Pontfarn* (of later date), at *Bosherston*, of 14th century (*ib.*, VII. 208-212), and at *Bridell* (probably however of an earlier date, *ib.*, VI. 314), all in Pembrokeshire.

APPENDIX C.

ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.

[The following additions, variations, and explanations, of the ecclesiastical portion of Howel Dda's Code, are taken from the second volume of Mr. Aneurin Owen's *Ancient Laws of Wales* (8vo. edition), the contents of which are arranged by him in Books, as here cited, under the title of ANOMALOUS LAWS. They are of later, and some of them much later, date than the Code itself, and are extracted from Welsh supplements to, and comments upon, that Code. Mere repetitions are omitted. For the MSS., see Mr. Owen's Preface, and above, p. 211, note.]

I. From MSS. of which one is dated early in the 12th century.

(BK. IV. c. i. § 11, 24-29.)

XI. Hyn odenyon adyeyc rac lu
gueylyd Escob ac argluyd a mud
abedar adyn ageuyeyt a greyc ueyc-
yauc. [II. 4.]

XXIV. Teyr gorset breynyauc¹
adele bod gorsed er argluyd agorset
Escob agorsed abat pop un onadunt
a dele dale y orset truydau ehun ^a.

XXV. O deruyd yhur un onadunt
gueneuthur cam y gur ellall ne dele
neb onadunt gneuthur yaun namyn
eghorset yargluyt ehun.

XXVI. O deruyt y hur er argluyt
gneutur cam ygorset er Escob nac
aet o honey heb gueneutur yaun; ac
euelle gur er Escob eghorset yr ar-

XI. These persons are exempt
from the oath of an absolver: a
Bishop, a lord, one who is dumb,
one who is deaf, a person of a dif-
ferent language, and a pregnant
woman. [II. 5.]

XXIV. There are to be three pri-
vileged¹ courts: the court of a lord;
the court of a Bishop; and the court
of an abbat: each is to hold his own
court independently of the others^a.

XXV. If a man subject to one of
them do a wrong to a man of the
other, no one of them is bound to
make satisfaction, except in the
court of his own lord.

XXVI. If a man subject to the
lord commit an offence in the court
of the Bishop, let him not depart
from it without making satisfaction;

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

ac euelle gur er [abat yn y
deu ereill.]

XVII. Er argluyt pan uo maru
cob adele yda [oll,] eytyr guysc¹
luys² ay lleuereu [ae charegleu]
nyr: ac essef acaus eu henne
da [auo] heb perchennauc [ido]
t brenyn eu^b. I abat haken ny
r [arglwyd] namen yebedyu^c;
s keuoet maru er abat eclas ar
nguyr adele yda ef.

XVIII. Pop dadel [or] auo ereg-
ehun eneyt or clas adele barnu-
t.

XIX. Pop dadel [or] auo erug
ac argluyd egneyt erargluyt
barnu hykyd ac huy. [II. 8,

brenhinawl = kingly D.Q.

³ gviscoed = dresses F.G.Q.

³ eglwysen = churches K.

^a See above, p. 276.

^b See above, p. 274.

^c See above, p. 224.

(BK. IV. C. iv. § 18, 30-32.)

VIII. O deruýt ý dýn uýnet ýn
achýn teruýnu ýr haul ý uýnet
ýn clauur neu ýn uýnach neu ýn
ll^a ný týbýco ef dýlyu o hanau
[ygkyfreith] nýný adýwedun dýl-
hanau [ef] kýwýrau aedewýs
býu: ac un or lleoed [yw hwn]
dýlý ý mab bot ýn lle ý tat; sew
is nas dýly canýt edewýs dým
a ýdau namýn [y] ewellyýs ný
ýnteu seuýll trostau odým nam-
ewýllýs¹. [II. 30, 32.]

XVIII. If a person become a surety, and, before the termination of the suit, he should become leprosus, or a monk, or blind^a; and should suppose that he is no longer responsible in law: we say, that he must fulfil his promise whilst he lives: and this is one of those cases where a son is not to stand in lieu of his father; because he has left none of his property to him, but his will only; therefore the son is not

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

to be responsible as to anything, excepting his will¹. [II. 31, 33.]

[BK. VIII. C. XI. § 30 repeats this, with the last clause changed into—*namyn eacut yr Eglwys*—but let the Church stand.]

¹ *yr Eglwys* = the Church *U.*

* See above, pp. 264, 266.

XXX. Puybynnac a dýco creýrýeu^a y dadlew ac eu ceýssýau or pleýt arall a oed ýný erbýn ý creýrýeu a doeth canthau ew; nýný adýwedun na dýlý ew ý creýrýeu hýnný ýný darfo ý dadleu o hýnný allan cýfred-ýn uýd ý creýrýeu ý baub ýný maes.

XXXI. Nýt reýt creýrýeu ýn dadleu a wnelher ý meun mýnwent [nac yn eglwys] can ýw plas ý creýrýeu.

XXXII. O deruýd bot kýureýth ýn dadleu ac na bo creýrýeu ýný maes; nýný adýwedun na dýlýr oet ý geýssýau ý creýrýeu namýn tra gatwo ýr ýnat¹ ý uraudle a hýnný ýn ewýllýs ýr ýnat². [II. 34, 36.]

XXX. Whoever shall bring relics into court, and the party opposed to him seek the use of the relics so brought by him; we say, that he is not to have those relics, until the pleadings be finished: afterwards, the relics are common to everyone in the field.

XXXI. Relics are not necessary in causes carried on in the church-yard, or in the church; because it is the place of the relics.

XXXII. If there be a court assembled, and no relics in the field; we say, that no further time is to be granted for procuring them, than during the continuance of the judge¹ in the judgment seat; and that is at his option². [II. 35, 37.]

¹ yneit eu = judges *F.*

² eneit = their *F.*

* See above, pp. 258, 260, 262.

II. From MSS. dated at the end of the 12th or beginning of the 13th century.

(BK. VII. C. I. § 40.)

Nýt oes llys ar egnat nac ar kýghaus o kýfreýth en herwýd eu buched; caný dele lleýgýon barnu ar pechodeu¹ neb ac na dele den a uo lleý ý urdeu noc effeýryat barnu ar pechodeu¹ nac eu ýachau.

There is no objecting to a judge, nor to a pleader, by law, in regard to their moral conduct; for laics are not to judge the sins¹ of any body; neither is a person of less degree than a priest to judge of sins¹, or to absolve them.

¹ buchet = life *G.*

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

III. *From a MS. dated in the middle of the 14th century.*

(BK. V. C. I. § 19, 20, 26, 27.)

IX. Pwy bynnac a gaffo nawd ly gwnel brat arglwyd, amynnu naw ymdiuwyn mal y dywetto iith y hwnnw y barn kyfreith tref y dat, kyt dihango y eneit yd y nawd agafas.

X. Oderuyd bot creir ardyn, ac u yny law, acheissaw o honawt ac wynt, ny dyl y greir; os eir adewis ynteu, gwahaner y u ac ef, achattwer yn lle ny lont^a.

XVI. O deruyd y radwr wneukam y dyn arall, kymerer iawn nthaw mal y gan dyn arall: [a let yr eglvys a uynho ac ef].

XVII. O deruyd y radwr kaffel y gan leyf, diwycker idaw wrth t yr eglwys; onyt y agheu adaw am: os hynnyaderuyd, diwycker glwys y gwarthrud ae sarhaet^b; ler yr genedyl y alanas¹. [II. 48.]

XIX. Whoever shall obtain sanctuary after committing treason against the lord, and seek to reconcile himself in the way the law may direct; to such the law adjudges the forfeiture of his patrimony, although he shall escape with life, by the sanctuary he has obtained.

XX. If a person bear a relic, and have arms in his hand, and he seek to make use of them, he is not entitled to his relic; but, if he trust to his relic, let his arms be taken from him, and let them be kept where they shall not be lost^a.

XXVI. If a graduate do a wrong to another person, let reparation be accepted from him, as from another person: and let the Church do as it may will with him.

XXVII. If a graduate receive a wrong from a laic, let reparation be made to him according to the decision of the Church; unless his death be the consequence of the wrong: if that happen, let reparation be made to the Church, for its reproach and its saraad^b; and let the galanas¹ be paid to the kindred. [II. 47, 49.]

¹ y corff ar eneit = body and life F.

^a See above, p. 238.

^b For "galanas" and "saraad," see above, p. 224.

(BK. V. C. II. § 37, 60, 69, 70, 90-92, 97, 98, 114, 121.)

XXVII. Tri lle y dyl y arglwyd gweli tanawt kynny chaffo y y dywetter wrthaw iawn: vn o

XXXVII. Three places wherein the lord is to pursue for tongue-wound, although the person spoken

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

honunt yw pwybynnac a ymgeinho
ae gilyd yndadleu neu ym mynwent
neu yn eglwys neu yn llys ef adyly
camlwrw kyn ny chaffo y neb yd
ymgeiner ac ef iawn ^a.

LX. [Rei adyweit na dylyir damdvg creireu eglvys ae hoffer: nini adywedvn y dylyir, sef ae damdvg, y claswyr ar personeit; kanys vynt yssyd berchenogyon ar yr eglvys vynteu adylyant damdvg ychreireu kyn bvynt ygkadv lleygyon pan goller.]

LXIX. O deruyd y vn o swydogyon y llys gwadu mach, neu y wr or teulu a vo ar vwrdd y Brenhin ygkapel y Brenhin y dyly y wadu; kanys yno ydyly ef y dwfyr swyn ae vara offeren ^b.

LXX. O deruyd y wr diatlam namyn kylch idaw, neu y uonhedic canhwynawl ^c gwadu mach; kyfreith adyweit panyw ynyr eglwys y gordiwedir kyfreith arnaw yn phlwyfogaeth, ydyly y wadu; kannyt mwy y dyly y dwfyr swyn ae vara offeren yn un eglwys noegilyd.

XC. Oderuyd yalltut ^d kymryt urdeu neu yspydwryaeth neu diwhyll arall heb ganhat y arglwyd, ny rydha hynny ef y wrth y geithiwet kyt dylyo Eglwys vot yn ol y amharch.

XCI. Oderuyd ysgymunaw dyn py achaws bynnac yd ysgymuner, [a bot yr arglwyd yn mynnu y anreith

to obtain no satisfaction: one of them is, whoever shall wrangle with another in court, or in a churchyard or church, or in a palace, he is liable to a camlwrw, although he who is wrangled with obtain no satisfaction ^a.

LX. Some say that the relics and furniture of the church are not to be sworn to: we say they are, and that the community and the parsons are to swear to them; for, as they are the owners of the church, they are to swear to the relics, although they might have been in the possession of laics when lost.

LXIX. If one of the officers of the court deny a surety, or a man of the household who shall be at the King's table; in the King's chapel he is to deny it; because it is there he receives his holy water and sacramental bread ^b.

LXX. If a man without a residence, only upon progress, or an innate boneddig ^c, deny a surety; the law says, that it is in the church where the law establishes him as a parishioner, he is to deny it; since he has no more claim to his holy water and sacramental bread in one church than in another.

XC. If an alltud ^d assume orders, or hospitalry, or other function, without the permission of his lord, that will not release him from his bondage; and the Church should proceed for its disrespect.

XCI. If a person be excommunicated, whatever the cause for which he may be excommunicated, and the

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

y lle;] kyfreith adyweit nadylyt yn anreith odef, yny vo ysgyvn dyd amis.

II. O deruyd y yscolheic wneudledrat, a barnu y diurdaw herkyfreith sened; kyfreith a varn 'd'eneit vadeu ef am y' gweihwnnw; kanny dylyir deu boen : vn achaws.

VII. Py dir eglwys bynnac hattwer ynoes tat, a hendat, endat, ac ynteu ehun yn pedl, athalu twng^e ac ebediw^f yr heb dwryf heb eniwet ygan ae holo, tref tadawc vyd ar hwnnw: sef vyd twryf ac t, llosgi tei neu lad kelein: o riodawr ae gwna, ny chyll dim , kyfoet ampriodawr ae gwarvo. Namyn vn peth agychwyn a llys a llan: diaspat uch an- yr neb a dehor, ae o wyst- eth ae o alanas y alltuded: hagen y kychwynnir racdi ae eth ae y ar gwbyl.

VIII. Ryd vyd teruynu bop na chaet vo kyfreith nac ago- ny byd rodi randir^g yndaw. nn bieu teruynu, ar llys; ar llys kyoeth, sef ae twg drostunt, y llys. Os abat aderuyna, tir ehun, segenuab ae twng dros- Os deu dir ogymreint gyhyt a

lord willett his spoil on the spot; the law says, that he is not to suffer spoliation, until he shall have been excommunicated a month and a day.

XCII. If a scholar commit a theft, and it be adjudged to degrade him according to the law of the synod; the law adjudges, that 'his life is not to be forfeited' on account of that deed; since there ought not to be two punishments for one cause.

XCVII. What church land soever shall have been occupied during the life of a father, and grandfather, and great-grandfather, the fourth being in possession, and paying tunc^e and ebediw^f to the abbat, without disturbance, without injury by him who may claim of him, becomes an inheritor of that land: disturbance and injury is, the burning of houses, or the killing of a person: if done by a proprietor he loses nothing by this, although the occupier be a non-proprietor. But one thing causes the removal of every body, court as well as church: a cry over the abyss, in behalf of him who is lapsing, either while a hostage, or for murder, to a state of alienism: that causes a removal, either from part, or from the whole.

XCVIII. Determining boundary is free at any time, whether the law be shut or open, unless there be the yielding of a randir^g therein. And to the Church belongs to fix boundary to the court; and the court to the country, and the maer^h of the court is to swear for them. If an

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

vyd dywyn, henhafgwyr kyffredin y dwyn y deruyn; ac onys medrant, rannu eu hamrysson yndeud hanner. Os gogymreint vyd y deudir, abot ynhwy gwarchadw y neill rei nor rei ereill arnaw, teruynet yr hwyaf y warchadw i.

abbat is to meer the land of his own court, a habited monk is to swear for him. If it be two lands coequal in privilege, coequal in extent, the oldest men in common are to assign its boundary; and, if they cannot effect it, the matter in contention is to be equally shared. If the two lands be of coequal privilege, and the conservancy of the one party be longer than that of the other thereon, let the longest in conservancy fix the boundary i.

CXIV. O deruyd ymderuytu y rwg perchen dwy vagyl, ae wynt yn abadeu, ae wynteu yn Esgyb; yr uchaf y vreint bieu teruynu: os gogyfuch vydant, yr hwn a vo kynwarchadw onadunt bieu teruynu gan y lw oe vagyl ae euegyl, ac eu bot yny lle pan dygher udunt k.

CXIV. If there be joint meering between two possessors of croziers, whether they be abbats, or Bishops; the highest in privilege has the right of meering: if they be coequal, he who has prior occupancy has the right of meering, by his oath upon his crozier and his gospel, which are to be at the place when they shall be sworn upon k.

CXXI. O deruyd daly lledrat yn llaw dyn, aphan dalyer, daly y arwaessaf¹ o honaw ynteu, o offeiryat neu o radwr arall, neu o greuyddyn, adyuot hwnnw oe gymryt oe law; kyfreith adyweit na dylir y rodi attaw, kannydyly ef ymrodi ygkyfreith arglwyd, ac ynteu a chreireu arnaw: sef ynt y greireu, y vrdeu; ae dillat creuyd y arall; ac wrth hynny ny allant wynteu vynet ymreint lleidyr; ac wrth hynny ny at kyfreith udunt wy bot yn arwessaf y ledrat; kannydylyir dwyn kyfreith ledrat o orsed arglwyd y gabidwl Escob^m. [II. 58, 66, 68, 74, 76, 82, 84.]

CXXI. If theft be found in the hand of a person, and when he shall be caught, he find his arwaesav¹, whether a priest, or other graduate, or any religious person, and such one come to take it from his hand; the law says, that it is not to be given to him, since he is not to surrender himself to the law of the lord, he having relics upon him: that is, relics to the one are his degrees; and to the other, his sacred vestments; and on that account they cannot assume the character of a thief; and, therefore, it is, that the law will not allow them to be arwaesavs for theft; since the law of theft is not to be removed from the

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

court of a lord to the chapter of a Bishop ^m. [II. 59, 67, 69, 75, 77, 83, 85.]

^{1'} yn anreith odef or = he is not to suffer spoliation F.

See above, p. 240.

See above, p. 256.

"*iwnate boneddig*" = "a free Welshman of genous descent" (*Owen's Glossary*)

See above, p. 260.

"*Twng*," or "*Punt Dwng*," = "fealty id," the dues paid to the lord from a free

manor in lieu of supplies in kind (*Owen's Glossary*).

^f See above, p. 224.

^s See above, p. 244. ⁿ See above, p. 254.

^l See above, pp. 272, 274.

^k See above, p. 274.

^l See above, p. 268. ^m See above, p. 268.

IV. *From MSS. dated about A.D. 1400.*

(BK. VI. c. i. § 22, 59, 60, 73, 74.)

LXII. Ny eill priodawr rodi tir y t nac y eglwys hep ganyat yr lwyd: os ryd ny dly yr Escob yssegru yn tir kyssegredic ef nae diffynny yn ardelw^a Eglwys.

LIX. Pwy bynnac a ymgynhenno dadleu neu yn eglwys neu ymynet, neu yn llys, yr arglwyd a dly ilwrw^b o pob vn or tri lle hynny, ny chaffo y dyn y dywetter haw dim; ac arglwyd bieu erlit amlyryeu hynny.

.X. O deruyd dodi geir kyuarch r Gwener kyn hanner dyd, ef a dodi y gyfreith ar y Sul, ac ar y n; os gwedi hanner dyd duw ener y daw y geir kyuarch, ny dodi oet y gyfreith nac ar Sul ar Lun, a hynny o anryded y ; sef yw geir kyfarch, pan o vyno gnat pa le y bu yr arwaessaf neu orth.

.XXIII. O deruyd ydyn damtwg i agwerth kyfreith arnaw [a bot uwyl y damtwng nor gwerth ky-

XXII. A proprietor cannot give land to a saint, nor to a church, without the lord's consent: if he give it, the Bishop is not to consecrate it, nor defend it by arddelw^a of the Church.

LIX. Whoever shall brawl in a suit, in church, or in churchyard, or in court, the lord is to have a camlwrv^b for each of those three places, although the person spoken to shall have nothing; and to the lord belongs the exaction of those camlwrvws.

LX. If interrogation be made before midday on Friday, the law can be appointed for the Sunday, and for the Monday; if after midday on Friday the interrogation be made, the time of the law cannot be appointed on Sunday, nor Monday, and that from the honour of the Sunday: interrogation is, when the judge shall ask, where was the arwaesav, or the aid.

LXXIII. If a person appraise a thing, which has a legal worth thereon, and the appraisement be more

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

freith;] ygneit adlyant edrych ae cam y damtygwyd, ac os cam gwne-
ler arnaw kyfreith anudon, sef yw
hynny, [naw] vgeint camlwrw, ar
Eglwys yny ol.

LXXIV. O deruyd y dyn wneu-
thur cam vn keinawc werth ac ef
arnawd, achreir arnaw; ef adyly
colli cwbyl oe anreith yr achos y
nawd hwnnw, ony cheiff nawd [arall]
o newyd; sef achos yw hynny y
nawd awnaethosti amreint yndi ny
dyly vn nawd gan honno. [IL 102,
114, 118.]

^a "arddedw" = "vouches" (*Owen's Glossary*).

^b See above, p. 240.

(BK. VIII. C. XI. § 1, 18.)

I. Pwybynac a diholer o urawt
kyfreith un weith ae uot yn flemhawr
ac yn diaberwr a iawn adiebryt
arglwyd gantaw gwedy tygu kyueth
yr arglwyd o honaw; or keffir gwedy
hynny dros yr oet auarnawd kyfreith
idaw, gwedy kerdet drachefyn naw
cam y kyueth yr arglwyd ytyg y
tir, bit eneit uadeu kyn kaffer ar tir
Eglwys neu nodua amynwent na
chreireu nyt ryd idaw ony bei y caffel
ar hyt ford y Brenin yn dyfot y
ymdiuwyn ac ef, am y gweithret y
dihiolet ymdanaw aryd oed yr Brenin
kymryt iawn gantaw am y cam awn-
aeth idaw. Ac am uynet ae diebryt
gantaw ny dyly eglwys na chreireu
ynodi ef sef achos nas dyly, tygu
kyueth yr arglwyd awnaeth ef y
Dyw ar creireu, ahynny yn dadylua
yn kyhoedawc, awneuthur yn uwyt
wahard yn llys ac yn llan; ac gwedy
hynny y deuth y kyueth yr arglwyd

than the legal worth; judges are to
see whether it be wrongly appraised,
and if it be wrongly done, he is to
pay the penalty of perjury, that is, a
camlwrw of nine score pence, and
the Church after him.

LXXIV. If a man do wrong to
the worth of one penny while in
sanctuary, and a relic upon him; he
is to lose the whole of his property
on account of that sanctuary, unless
he obtain a new sanctuary; because,
the sanctuary whose privilege he
broke is not to renew it. [IL 103,
115, 119.]

I. Whoever shall be once banished
by sentence of law, and become
a fugitive and a vagabond with de-
tention of the lord's right, having
forsworn the lord's territory; if he
be afterwards found, beyond the
time adjudged to him by law, hav-
ing walked nine paces into the ter-
ritory of the lord whose land he
forswore, let him be executed, al-
though he shall be found upon
Church land, or sanctuary and
churchyard, or with relics: he is
not free unless found upon the
King's way coming to reconcilia-
tion with him for the deed for which
he was banished: and it is free for
the King to take right from him for
the wrong he did to him. And as
to the detention, neither church nor
relics are to protect him, because he
forswore the lord's territory by God
and the relics, and that in public.

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

ganyat arglwyd nac Eglwys achan
h anudon kyhoedawc atygawd
ieb atygho anudon kyhoedawc
weith ny dyly yr eglwys nar
eu y amdiffyn o godiwedir kyn
iuwyn agwy. Ac wrth hynny y
edir: ny rypeirch ny ryparcher
perchis ef y creireu ny dylyir
hi y creireu vrthaw ynteu^a.

VIII. Ac yn ol yr hawl ar attep^b
'uyt yr ygnat trwy kanyat yr
vyd, ac y geilw ar y kedymdei-
hynny, yr effeirat adeuwr neu
gyt ac ef, ac y dechreuant yn
af eanu Pater noster^c, ac ydyt yr
at gwedi y erchi y Duw rodi
yr adosparth yr ynat ae gedym-
on y uarnu brawt iawn amy
l honno, ae dianc rac barnu
[II. 196, 198, 202.]

court, and was food-forbidden in
court and in church; and afterwards
he entered the lord's territory with-
out the leave of lord, or Church;
and, by so doing, he perjured him-
self; and whoever shall once pub-
licly perjure himself, is not to be
protected by church or relics, if
overtaken before reconciliation with
them. And thence it is said: he
shall not be respected who does not
respect: as he respected not the
relics, the relics are not to be re-
spected on him^a.

XVIII. And after the claim and
answer^b the judge rises, by the per-
mission of the lord, and calls upon
those companions, the priest and
two or three men with him, and they
commence with chaunting the Pa-
ternoster^c, and the priest puts up a
prayer to implore God to grant
sense and discretion to the judge
and his companions to judge right
judgment in that suit, and to escape
wrong judgment. [II. 197, 199,
203.]

^a See above, pp. 236-240.

^c BK. IX. C. XVI. § 7 adds the Ave Maria to the Paternoster.

^b See above, pp. 258, 260.

V. From MSS. of the 15th century.

(BK. IX. C. I. § 16.)

ær yn y maes o arddelw^a ha-
mwynhaer eithir naaill vod yn
lw [y] neb ni allo vyned y
iyd dros y weithret sef yw y
ynny dynion ac vrdde Eglwys
i a dynion heb oed attep
l. [II. 216.]

Any arddelw^a, that shall be found
in the field, is to be allowed; only,
no arddelw is to be allowed that
cannot perform penance for his
deed; that is to say, men who are
in Church orders, and men without
appointed time to answer. [II. 217.]

^a arddelw = vouchee.

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

(BK. IX. C. II. § 6.)

Niddleir gwat yn erbyn dogyn vanac. Sef yw dogyn vanac ky-freithawl llw kreddyvwr vwch ben pen raith athygv [i] gwelet lliw dyd [golav] gwedy kyvodi havl arlladrat gantho. Sef yw y kreddyvwr efeiriad a hyny rwg iddevddyn blwyf kans vn or naw tavodioc yw^a. [II. 226.]

There is to be no denial against a competent declaration. A legal competent declaration is, the oath of a devotee, over a relic, swearing to seeing the thief, in open daylight, the sun being risen, with the thief in his possession. A devotee is a priest; and that in a case between two persons of his parish: for he is one of the nine tavodiogs^a. [II. 227.]

^a See above, pp. 252, 253, 256.

(BK. IX. C. XVII. § 5.)

Val hyn ydyleir gyrv kroes ay gwadv kymryt krayr [yn y law] athygv yr krayr hyny deirgwaith arnaw torry y groes a gwadet y llall yr krayr a gwedy hyny roet y llw ar y drydyd or gwyr nessaf ev gwerth wythnos or Sul nessaf yn yr eglwys ybo y vara efferen ay dwfyr, swyn. [II. 254.]

In this manner is a cross to be sued, and to be denied: a relic is to be taken by the party in his hand, and to swear on that relic thrice, to the breaking of the cross; and let the other deny upon the relic; and after that, let him give his oath, with the oath of two men nearest to himself in worth, a week from the next Sunday, in the church wherein shall be his sacramental bread and his holy water. [II. 255.]

(BK. IX. C. XVIII. § 4.)

Effeiriad rwg y dav dyn blwyf o byd ym rysson [y] rygthvnt amgymynv da vdvnt y my gymnwyt. Y mynev y kymnwyt. Yna yrefffeiriad a ddyly dosbarth y rygthvnt os wrtho y kymnwyt^a. [II. 254.]

A priest, between two persons of his parish, if there be a dispute between them, as to the bequest of property to them: 'To me it was bequeathed.' 'To me it was bequeathed.' Then the priest is to settle between them, if the bequest was through him^a. [II. 255.]

^a See p. 256.

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

(BK. X. C. i. § 3.)

alanas propost Llann Ismael^a
 inyo^b Dymbych^c Llann Riein^d
 bu athri geint mu a davad a
 h rwg pob dwy vn o honynt; a
 nor a golchydes achymeint ahyn-
 /w galanas pob propost ynn yr
 vyd^e. [II. 306.]

The galanas of the præpositus of
 Llan Ismael^a, Llonio^b, Dinbych^c, and
 Llan Riain^d, each three score and
 six kine, with a sheep and a sow
 between each two kine; and a mae-
 nor; and a washerwoman: and that
 is the amount of the galanas of every
 præpositus^e. [II. 307.]

S. Ismael's? upon Milford Haven.
 Lanion? near Pembroke.
 Tenby in Pembrokeshire.

^a Llan Riain near S. David's.

^b See above, pp. 280, 282.

(BK. X. C. v. § 1-6.)

[Am Grevyddwyr.]

O deruyd bot kwyneu vnic rac
 greuydwyr abat yn llys kymwt
 cantref athremygu yr orsed oho-
 heb dyuot y ymdrycholi ac ar-
 emic hwnnw barnu gauel achym-
 da o vanachty neu oysgubawr
 o swydawc; deuet yr orsed
 bron y swydawc adywedet y
 yn berchenawc yr da hwnnw
 briodolder diwahan o vreint
 iaduryaeth y vanachloc ac na
 ir gauaelu' y da ef y lle ny
 ler drwy gwyn y gybleit ar am-
 nnwr aphrofi y tremyc arnaw
 /dawc adly herwyd kyfreith
 aw idaw y amdiffynn a rydhau
 el.

[Of Religious Persons.]

I. If there be plaints individually
 against some of the community of
 an abbat in the court of a cymwd,
 or cantrev, and they should contemn
 the court, by not coming to present
 themselves; and, upon that con-
 tempt, distress should be adjudged,
 and property taken from the mo-
 nastery, or from its barn, by an
 officer; let the abbat come before
 the officer to the court, and say that
 he is the owner of that property, by
 an inseparable propriety from the
 privilege of the supremacy of the
 monastery; and that no distress¹
 should be made upon his property,
 where not made through a plaint
 by a co-party with the defendant,
 and proving the contempt against
 him; the officer, according to law,
 is to allow his defence, and release
 his distress.

II. If the officer say, that he will
 not release the distress, unless the
 court shall so decide; let the abbat
 say, that that court is not to decide

.. Os yswydawc a dyweit na
 aa yr auel onyt y llys ae barn;
 edet yr abat nadly y llys honno
 u dim arnaw ef ac nat ydiw

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

dan y medyant o yn dadyl: sef fford yw hynny bot tri ryw vrawtwr herwyd kyfreith achyntaf ohonunt brawtwr llys benatur y Brenhin, ac na dyly yn brawtwr o dieithyr hwnnw barnu ar abat herwyd breint nac ar [y] gynheneu trwy gyfreith.

III. Os y kwyn a vyd yn gysylltedic rac yr abat ay brofessawl deuent y gyt yr llys yn amserawl agwedy gwarandawer hawl a gofyn, gwrthebet yr abat trwy amdifffyn trwy ymdibleidaw y wrth y plas hwnnw. Canys,

IV. Tri ryw ymdibleidaw yssyd herwyd kyfreith kyntaf yw ywrth y plas yr orssed; eil yw yny mod; trydyd yw yny defnyd.

V. Sef val y mae hynny y neb aossotter idaw yn llys abrawtwr swydawc pennatur geir bron hwnnw y dyly seuyll trwy wir achyfreith; ac ny dyly brawtwr is y vreint noc ef teruynu arnaw nac ar y greuydwr val ygossodet yr abat atteb geir bron brawtwr llys pennadur y Brenhin o ryw achwysson, ac ymdibleitaw o ryw achwysson ereill y rei abwyssont y deilyngdawt y broffes ar creuyd; canys trwy varn y brawtwr hwnnw y rydheit y rei professawl o gyfreith y byt y gyfreith y creuyd dan lowodraeth eu habat.

anything in respect to him, and that he is not under its jurisdiction as to any suit: the way of that is, there are three kinds of judges, according to law; and the first of them, the judge of the supreme court of the King, and no judge but him, is to judge an abbat according to privilege, or his litigations, by law.

III. If the plaint be conjointly against the abbat and his professed, let them come together timely into court; and, after claim and demand shall be heard, let the abbat reply in his defence, by appealing as a party from that jurisdiction. For,

IV. There are three kinds of withdrawal, according to law: the first is, from the court to the session; the second is, as to the mode; the third is, as to the matter.

V. That is, whoever shall be assigned to preside in a court having a supreme judicial officer, before such he is to appear, through truth and law; and a judge of inferior privilege is not to decide upon him, nor upon his professing associate: as it has been established for the abbat to answer before a judge of the King's supreme court in certain cases, and to withdraw in certain other cases, the which may press upon the integrity of his religious profession; for through the judgment of that judge the professed were released from the law of the world to the law of the faith, under the government of their abbat.

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

I. Or byd rei adebycker eu hynu y abat neu yrei oy broswylyon ef gwneuthur galwedi h am gam varn arodo brawdwr kymwt nev gantref mywn collet erbyn nys dylyan o gyfreith. fford yw hynny nyt oed vreint llyssoed hynny y teruynu dim idunt hwy na rydit nachosp yn yw aphei datkanei lyc heb vreint o tir nac o swyd varnn ogollet erbyn dyn nyt oed berthynnawlw] nac ymwystlaw ac ef am y honno [herwŷd kÿfraith] namyn iynnal yn bwngk ogamdosparth wyn cosp amdanei, a goruot ar rawtwr brenhinawl rodi teruyn ewyd ar y dadyl. Ac yn [vn] gyffelyp ahynny ny dyly yr nae greuydwyr galw barn vdwr llys kymwt neu gantref yt oes breint vdunt y teruynu idunt o rydit nac o gollet. Ac lamweina y rei hynny rodi dosh o gollet yn erbyn yrei creus hynny, y swydawc a dyly ony wrth rymder yn erbyn kyfreith, n gwnel du athal yr bleit gwybot varn brawtwr llys pennadur yr wyd ae kyfreithawl yny dadyl. ys Howel da a gennattawd her y gyfreith ef y pop pennath iuei idaw gymwt neu chwanec, nal peunydyawl lys oriuedi swyon megys idaw ehun trwy at brenhinawl o vreint anoduaeu, vnnal llys beunydyawl bennatur vyd swyd; achynnal dadleu ar chelwyr yny wlat trwy gyfreith redin Gymry. Aphei damchweiyr brawtwr hwnnw rodi camuarn

VI. If there be some who suppose it to pertain to an abbat, or to some of his professing community, to apply for the revocation of a wrong judgment pronounced by the judge of a cymwd, or cantrev, involving damages against them; they are not by law. The way of that is, those courts had not the privilege to determine anything respecting them, either of release, or punishment; as if a laic, without having privilege, either from land, or from office, were to pronounce judgment of forfeiture against a person; it would not be pertinent for him to enter into mutual pledge, as to such judgment, according to law, but to maintain it to be a point of wrong decision, and require punishment for it, and the royal judge be obliged to give a new decision upon the suit. And, in a manner similar therewith, neither the abbat, nor his religious, can be required to call for the judgment of the judge of the court of a cymwd, or cantrev; since such courts possess not the privilege of determining upon them, either for release, or for damage. And, if such courts give a decision for damage against those religious, the officer is to know, before he assist the party, unless he commit oppression against law, through the judgment of the judge of the supreme court of the lord, whether the cause be lawful. For Howel the good, according to his law, permitted every chief, who should have one cymwd, or more, to hold a

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

yn erbyn yr abat neu y greuydwyr mywn collet, y varn honno adylyit y galw ae chanlyn y enill barn ygan yr arglwyd ehun canny dlyir dwyn yswyd rac y brawdwr hynny ordi-weder trwy gyfreith yscrivenedic abarn: allynna yr vn lle y. goruyd ar yr arglwyd ehun rodi barn o gyfreith. [II. 318-322.]

daily court, with competent number of officers, the same as himself, by regal prerogative, with privilege, and sanctuaries, and to hold a supreme daily court, in right of office; and to hold pleas among his uchelws in his country, by the universal law of Cymru. And should it happen for that judge to pronounce a wrong judgment against the abbat, or his religious, to their damage, such judgment is to be moved and pursued to obtain judgment from the lord himself; for his office is not to be taken from the judge, until he shall be convicted by written law and judgment: and there is the single case wherein the lord himself is compelled, by law, to give judgment. [II. 319-323.]

¹ ganhadu = disposition P.

(BK. X. C. vii. § 10, 19, 21, 35.)

X. Tri dyn y degemir ununt: offeirat; etc. offeirat adyly degwm Crist.

XIX. Tri meib ny dlyant tref tat: nyt amgen, mab offeirat; etc. a mab a gaffo offeirat wedy ydel yn vrdeu offeiradaeth.

XXI. Teir gorssed gyfreithawl yssyd: gorssed arglwyd; gorssed Escob; gorssed abbat: ar teir hynny adylyant gwrogaeth gwyr, ac ny dly gwr yr vn o honunt gwneuthur yawn namyn yny orssed ehun; ony bei damweinaw y wr yr Escob neu wr yr abat yn vn or dwy ereill, neu vn or dwy ereill ygorssed yr abat, pop vn or rei hynny gwnaet yawn yny lle y gwnel y cam.

X. Three persons who are to have tithe: a priest; etc. a priest is to have Christ's tithe.

XIX. Three sons who are not to have patrimony: the son of a priest; etc. a son a priest shall have after taking priestly orders.

XXI. There are three lawful sessions: the session of a lord; the session of a Bishop; and the session of an abbat: and to those three homage is due, and the man of no one of them is to do right but in his own session; unless a man of the Bishop's, or a man of the abbat's, in either of the other two, or either of the other two in the session of the abbat, let every one of those

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

XXXV. Tri dyn a dieinc · rac di-
benyd¹ 'kyfadef' : yscolheic corunawc;
..... yscolheic corunawc ny dlyir
arnaw na dirwy na dihenyd am y
lletrat kyntaf, namyn ² y diurdaw ae'
adaw ar vreint lleyc. [II. 328, 330,
332, 338, 340.]

¹' am ledraf kyntaf yw = for theft: the first is S.

do right in the place he does the wrong.

XXXV. Three men, who escape from execution, ¹ although guilty: a tonsored clerk; etc. a tonsored clerk is not liable to dirwy, or execution, for the first theft, only ²to be degraded, and left to' the privilege of a laic. [II. 329, 331, 333, 339, 341.]

² dirwy = dirwy comes upon S.

(BK. X. C. IX. title and § 4, 8.)

[TRIDEC] PETH YSSYD YN LLUGRU
 Y BYT ABYTH Y BYDANT YNDAW;
 AC NY ELLIR BYTH Y GWARET
 OHONAW: SEF YW Y REI HYNNY,

* * * *

IV. Ac offeirat gwreigawc;

* * * *

VIII. Ac Escob hep wybot. [II.
346.]

THERE ARE [THIRTEEN] THINGS CORRUPTING THE WORLD, AND WHICH WILL EVER REMAIN IN IT; AND IT CAN NEVER BE DELIVERED OF THEM; WHICH ARE,

* * * *

IV. A married priest;

* * * *

VIII. A Bishop without knowledge. [II. 347.]

(BK. X. C. XIII. § 1, 2.)

I. Pan symudawd Hwel da [Brenhin Kymry] gyfreithau Kymry amryfaelyon vreineu y amryvaelyon dynyon agenatawd. Ac yn gyntaf y kenatawd y pob arglwyd eglwysic megys Archescob Mynyw, neu Esgyb ereill, ac abbadeu breint breninawl y gynal dadleuoed ar y lleygyon hwy trwy gyfreith gyfredin Gymry. etc.

II. Pedwar peth a ganalod y Brenhin yny law ehun: vn yw, gwneuthur bath; eil yw gwneuthur kyfreith; trydyd yw kynal breint bagylogyon y deyrnas; pedwryd yw ¹cospi yneb

I. When Howel the good, King of Cymru, modified the laws of Cymru, he permitted various privileges to various persons of his kingdom. And, in the first place, he permitted every ecclesiastical lord, such as the Archbishop of Menevia, or other Bishops and abbats, royal privilege for holding pleas among their laics, by the common law of Cymru. etc.

II. Four things the King reserved in his own hand: one is, making coin; the second is, making law; the third is, maintaining the privilege of the croziers of the kingdom;

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

awnel aghyfreith ar y prifyrd'. [II. 364.]

¹ Kynal ar holion brenhinawl gorychel a berthyno att y goron y Brenhin ac aelodau =

the fourth is,¹ punishment of the person who commits illegality on the highways'. [II. 365.]

maintaining paramount royal suits that may pertain to the King's crown and his relations. S.

(BK. X. C. XIV.)

[Am dadyl Llys ac Eglwys.]

I. O deruyd y wr olys holi gwr or Eglwys; holet ynyr Eglwys.

II. O deruyd ywr o Eglwys holi gwr olys; holet yny lys.

III. [Wrth hynny ni dyl y gwr o lys heprwg y hawl yr Eglwys mwy no gwr or Eglwys yr llys: sef achaws nas dyl amgymhell or kledyf iawn yr vagyl.]

IV. Eissioes ef awnaethpwyt seith ragor yr Eglwys rac llys y bot y pennaf: sef ynt y seith hynny degwm, ac offrwm, a daeret, a ¹chymyn marw, ac yspeil allawr, a sarhaet gradwr, a threis gole ar wr eglwyssic: am pop vn or rei hynny y dyl gwr olys hebrwng iawn ywr o Eglwys hyt y Eglwys.

V. Vn ragor yssyd y Eglwys rac llys vreinawl teruynu yny blaen, o byd bagyl ac euengil: am tir adayar y mae hyn yr Eglwys. [II. 366.]

[Of Suits of Court and Church.]

I. If a man of a court sue a man of a Church; let him sue in the Church.

II. If a man of a Church sue a man of a court; let him sue in the court.

III. Hence a man of a court is not to carry his suit to the Church, more than a man of the Church to the court: because the sword enforces the rights of the crozier.

IV. However there have been seven precedences established for the Church as the chief, against the court: those seven are, tithe; offering; daered; ¹communion of the dead'; altar spoil; saraad to a graduate; open violence against a clergyman: for each of those, a man of a court is to make amends to a man of a Church at his Church.

V. There is one precedence to a Church, in opposition to a privileged court; priority of meering, if it have a crozier and gospel; for land and soil this precedence is for the Church. [II. 367.]

¹ priodas = marriage S.

(BK. X. C. XV. § 3.)

Trydyd orsed dygunull yw lle y damweino ymrysson kyfrwng awdurd-

The third conventional session is, where there shall be a dispute

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

wyr am dyall dwy gyfreith erbyn yn erbyn y dosparth yr un pwnwc heb uot un ohonunt yn coylo dyall y gilyd neu na wypynt pwy deilygaf or dwy gyfreith hynny. Yna y dylyir o bleit y Brenhin kymhell o wys rybydyawl kanhonwyr na gwyr o greuyd vwynt nac eglwyswyr ereill y ¹deruynv y gynnen [honnw] trwy dyall canon diledyf gan gatarnhau y dull drwy dwng, or byd ay typpyo; ac yna y dyly brawtwr opleit y Brenhin rodi barn herwyd dull y canonwyr. [Dewi Brefi!]—[II. 370.]

amongst men of authority, concerning the import of two laws, opposed to each other, deciding the same thing, without any one giving credit to the explanation given by another; or that they know not which of those two laws is the most preferable: then it is incumbent, on behalf of the King, by a warning citation, to urge the canonists, whether men under religious vows, or other ecclesiastics, to ¹determine that cause of dispute by the sense of unbiased canon, and confirmed by oath, if there be who shall doubt; and then it is incumbent on the judge, on behalf of the King, to pronounce judgment, according to the form of the canonists. Dewi of Brevi! [II. 371.]

¹ derbyn = receive S.

[The same enactment at greater length is in c. xi. § 18.]

(BK. X. C. XVII. § 16.)

Eil yw^a dyn y damwheino ido gwneuthur gweithreit ar ny allo caffel kymhediwe Eglwys Duw hyt pan gaffei y rydhau gan y Pab os gwedi y darfsei idaw gymryt y fford yr bererindawt honno y kyffroit hawl arnaw ny dlyir gwrandoaw yr hawlwr hwnnw na chynnwys y deissyf y gweithret barn hyt pan vei lithredic un dyd ablwydyn or dyd y hadnepit kychwyn y pererin or gyghelloryaeth hono; cany dlyir herwyd kyfreith symmvt ansawd neb a vei vedyant a orffei arnaw geissaw rydit ¹deduawl o achaws gweithret ²a wnelei o vywn

The second^a is, a person who might chance to commit some act, so as not to be able to obtain the communion of the Church of God, until he obtained absolution from the Pope: if, after setting out upon his pilgrimage, a claim should be preferred against him, the plaintiff is not to be heard, nor is his application for proceedings at law to be countenanced, until a year and a day shall have elapsed, from the day it was ascertained that the pilgrim had departed from that canghellor-ship; since it is not right,

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

yr' amser y gallei dyuot trachefyn.
[II. 384.]

according to law, to disturb the condition, or possession, of a person who might be constrained to seek ¹customary remission of a deed, ²committed within the period when he might return. [II. 385.]

¹ duwawl = godly S.

² an duwawl hyt ar = ungodly until S.

* i.e. of persons against whom no plaint is to be received or heard at law.

(BK. XI. C. I. § 1.)

Tri dyn a gyneul tir ac ae herbyn o vewn llys kymwd neu gantref ac ny dylyant vod ynn bleidieu y ateb y neb oe tired yn llwrw kwneu na bod yn vrawdwyr ygneid o vreint tir megis brehyryon^a nid amgen dyn eglwysic y rodo y Brenhin dir idaw drwy weithred ahynny oe dir dilis eu hyn; eil yw llyc y rodo y Brenhin idaw ae yghyfarws ae ynn rybychet arall ynny kefyllypon vod; trydyd yw dyn agynhalo perchnogaeth o dauawgdir^b dan y Brenhin y kyntaf areil rac bron y brawdwr penaf y dylan ateb or byd ae gofynno ac nid y llys brenhuryawl; y trydyd ynn llys y dauawcdref y dylu ateb ac nid y llys ychyd. [II. 396.]

Three persons who hold land, and receive it in the court of a cymwd, or cantrev, and who are not to be parties to answer to any one for their lands upon any plaints, nor to be judicial judges, by privilege of land, like breyrs^a: to wit, a clergyman, to whom the King shall grant land by deed, being his own undisputed property; the second is, a laic, to whom the King shall give land, whether as a gift, or as any other favour, in a similar manner; the third is, a person who shall hold the possession of taeog-land^b under the King: the first and the second are to answer before the chief judge, if there be any to question them, and not in the baronial court; the third is to answer in the court of the taeog-trev, and not in the court above. [II. 397.]

* See above, pp. 246, 264.

^b See above, p. 242.

(BK. XI. C. II. § 2.)

Or dervyd yr arglwyd keissaw kymell lleicion yr abad v lyd yrhei ni boynt ystynolyon o dir o vewn y gyfoeth ef neu yny deylu rwymedic idaw ar wasanaeth neu vn o

If the lord seek to compel laics belonging to the abbat to join the army, who have not investiture of land within his dominion, nor belong to his household by service,

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

**swydogion brenhinawl a swydeu llys
beynydyawl ni dylyir llyd udynt o
gyfreith.** Sef fford yw hynny bod
**tir yr abad yn gardawd tir ryd ac
ma dyliyr llyd o honaw o vreint tir
ac bod hwynteu yn wyr amodawl
kargychwyn or tir hwnnw ar dervyn
amseroed.** [II. 402.]

nor one of the royal officers, in offices of the daily court; they are exempt from military service, by law. The way of that is, the land of the abbat is frank-almoign land, and is not liable to military service by privilege of land; and they being also conventional car-flitting men from that land upon the expiration of terms. [II. 403.]

(BK. XI. C. III. § 1, 2, 3, 5, 8, 15, 22, 28, 29.)

**RAC LLAW Y DAMLYKEIR O GY-
FFREITH Y KREFYDWYR Y REI A
AMRODYNT Y BROFFOES EU HAR-
GLWYD ABAD.**

I. O bob aghyfreith krefydwyr llaw athroed or a wnelyst or a berthyno eu bod ynn eneid vathaeu oe achaws, neu gwerth neu yn dirwys neu yn gamlyrys a oe blegid; yr abad adylu eu dwyn herwyd kyfreith o orssed yr arglwyd y gabidwl ebyn. Kans kabidwl yr abad yssyd drydyd kabidwl kyfreithawl kans kyfreith a deweid na ellir kymell vn dyn eglwyssic rwymedic wrth vrdeu kysygredic neu wrth grefyd arall y ateb y neb o vaes oe sened or dwedir dryc weithred arnaw.

IN THE SEQUEL IS TO BE EXPLAINED THE LAW CONCERNING THOSE RELIGIOUS MEN WHO DEVOTE THEMSELVES TO THE DISCIPLINE OF THEIR LORD ABBAT.

I. For every breach of law, which religious men shall, by hand and foot, commit, for which they are liable to forfeiture of life, or to be sold, or to a dirwy, or to a camlwrwa^a; the abbat has a right, according to law, to remove them from the court of the lord to his own chapter. For the chapter of the abbat is the third lawful chapter; for the law says, that no ecclesiastical person, graduated in consecrated orders, or in other religious community, can be compelled to answer to any one out of his synod, if charged with any bad act.

II. Llymar gwahan yssyd herwyd kyfreith rwg gw^r krefydys professawl a gw^r arall eglwissic: gw^r professawl ny dychawn gwranty vn dadl dros arall nabwrw y dillad krefydys odiwrthaw nac ymrodi y gyfreith llys kans ny dychawn dynny datl o orssed yr arglwyd y gabidwl yr

II. This is the distinction, according to law, between a man who is a professed religious, and another ecclesiastic: a professed man cannot warrant in any suit for another; nor divest himself of his religious garments; nor resign himself to the law of the secular court; for he

[ANOMALOUS WELSH (ECCLÉSIASTICAL) LAWS.]

abad. Kans dwy varwolaeth yssyd, marwolaeth y gyfreith a marwolaeth anyanawl: marwolaeth y gyfreith yw megis y dwedir am y rei a darffei ydynt ymrodi y broffes abat ac a gyssyllid ar krefyd yn di amadaw yrhei hynny a diffyd ac a dreingk y breint yny gyfreith leiciawl hyd nadyly amreint ar nadyst; marwolaeth anianawl yw pan wahaner y eneid ae gorff.

III. Or byd kwyneu aholyon ar y ryw wyr hynny o blegid dlyeidon, ny ellir kymell neb o nodynt y ateb geir bron brawdwyr o blegid rwym personawl megis mechniaeth neu amod neu wybydyeid neu lunyaeth arall o edeid personawl. Kans ryw dynyon yssyd ar rydheir or ryw rwymedigaetheu hynny: sef ynt dynyon avoyn t rwymedic kyssegredic ynn anian duwolder a braint; a dyn a dylyo herwyd kyfreith braint penadyryaeth ac awahano kyfreith abreint dyn agysylltier ac ef hyd na atto rwym ymbleid y gymell o vn mod y dadl rwym nac edwid personawl val y dwesbwyd ychod ynn lle ni aller herwyd kyfreith gwneuthur penad yr yn pleid yr defnyd. Sef yw yrheu hynny gwyr professawl neu ganon wyr ynn rwym krefyd kans breint penadyryaeth yr abad a diryma y breint hwynt hyd na allant vod ynn blaidd yr dadyl.....

cannot remove a suit from the session of the lord to the chapter of the abbat. For there are two deaths, death in law, and a natural death: death in law is, as it is said of those who shall have devoted themselves to the discipline of the abbat, and are indissolubly united to religion; their privilege is extinguished and perished in the secular law, so that no want of privilege can affect them; a natural death is, when the soul shall be separated from the body.

III. If there be plaints and claims against such men for any dues, none of them can be compelled to answer, before judges, on account of any personal engagement; such as a suretiship, or a contract, or as evidences, or other adjustment of personal due. For there are certain persons who are exonerated from such obligations: such persons as are bound and consecrated, in the nature of piety and privilege; and a person who is entitled, according to law, to the privilege of sovereignty; and those the law shall separate from the privilege of person that is connected with them, so that the bond of self-participation shall suffer them in no way to be compelled to abide a suit of personal obligation, or promise, as it has been said above, in the case where, according to law, a sovereign cannot be made a party to the matter. Those are, professed men, or canonists, under the obligation of religion; for the privilege of the

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

VII. Tri dyn ni ellir kanlyn kwyneu
o rac dynt: manach hep y abad;
gwreic hep y gwr priod: a mab
edran hep y dad neu geidwad
dylyo vod drosto.

VIII. Tri dyn a gyneil tir ynn
y Brenhin ac ae herbyn gan y
nhin os herwyd iawn ettifediaeth
lisgyn ydynt y tir ac ny dylyant
euthur yr arglwyd vn or tri ryw
isanaeth yssyd ar dir euthyr talu
ent ae westva^b idaw: gwreic
lw; a mab dioedran; ac ysgol-
rwymedic wrth yrdeu kysegreg-
: sef achaws y wr wreic ar mab
isseu awdyrdawd synwyr a pher-
dawd; ac ysgolheic amna does
th ar y dafawd yghyfreith ac na
hawn neb varnu euthur dan perigl-
erth y dafawd.

XV. Pwy bynac dyn a doro y
ffes o grefyd na manach na
wd nac agkar na meudwy na
ryw grefyd or avo rwymedic
asaneuth Duw nac offeiriad a
aero gwreic gwedy rwym offei-
laeth; ny dylir kredy eu tysto-
th yn vn lle euthur y gadel y
es o gyfreith onysvynnant gan y
neur Esgob drw benyd kyho-
wc.

abbat's supremacy abrogates their
privilege, so that they cannot be a
party to the suit.....

V. Three persons against whom
singly no plaints can be prosecuted:
a monk without his abbat; a wife
without her husband; and a son
under age without his father, or
guardian, whilst answerable for
him.

VIII. Three persons who hold
land in the King's court, and who
receive it from the King, if the land
descend to them according to right
of inheritance, and who are not re-
quired to perform any of the three
kinds of service to the lord, that
are attached to land, except paying
his rent and his gwestva^b: a widow;
a youth under age; and a scholar
graduated in consecrated orders:
because it is requisite for a man to
have a wife; and the youth requires
the authority of discretion and su-
pervision; and the scholar has no
worth set on his tongue, in law, and
no one is qualified to judge, except
under the penalty of the worth of
his tongue.

XV. Whatever person shall break
his vow of religion, whether a monk,
or a friar, or an anchorite, or a her-
mit, or any kind of religious person
bound in the service of God; or a
priest who shall take a wife after
the bond of priesthood; their testi-
mony is not to be credited in any
place, and they are excluded from
the law, unless they seek a pardon
from the Pope, or the Bishop,
through a public penance.

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

XXII. Bei lladei dyn wr eglwyssic neu wr rwymedic wrth yr deu or kymer benyd ny chyll y dir euthur talu yr genedl yr alanas^c ac yr arglwyd; ae dir a geiff ynn ryd.

XXVIII. Tri dyn nid geir y geir ar neb krefydwr gwedy tori broffes; a thyst a dyko kam dystolyaeth; a lleidir kyhoededic.

XXIX. Tri pheth nid atteb kyfreith dilys drostynt: vn yw barnu yn drygarawc; eil yw ysgymuno dyn kyn atteb; [II. 402, 404, 406, 408, 410.]

XXII. If a person should kill a clergyman, or a man graduated in orders, if he perform penance, he loses not his land, but is to pay the galanas^c to the kindred and the lord; and he is to have his land free.

XXVIII. Three persons whose words are not to be taken against any one: a professed religious after breaking his vow; a witness who shall bear false testimony; and a proclaimed thief.

XXIX. Three things for which sound law is not answerable: one is, judging mercifully; the second is, excommunicating a person before answering; [II. 403, 405, 407, 409, 411.]

^a See above, p. 240.

^b "Entertainment place," due to the lord from his freeholders, in kind or in money (*Welsh Glossary*).

^c See above, p. 224.

(BK. XI. c. iv. § 8, 14.)

VIII. Tri dyn a saif tafodyawc^a absen drosdynt vn yw dyn a vo mewn pererindawd ty a Ryfein neu a bed Krist;

XIV. Pob adneu adylir y dalu ond adneu eglwys lle glendid ywr eglwys amam bop dyn agwahardedic yw kadw adneu ynn di kans ty gwe-die yw ac nid ty ladron kans gwa-hardadwy yw kadw adneu ydi ni dylir talu adneu a dyker ynn lledrad o hen. [II. 420.]

VIII. Three persons for whom when absent a tavodiog^a is to stand: one is, a person who shall be on a pilgrimage to Rome, or to the grave of Christ;

XIV. Every deposit ought to be paid for, except a deposit in a church: the church is a holy place, and the mother of all men, and it is forbidden to keep a deposit in it; for it is a house of prayer, and not the house of thieves: and since it is forbidden to keep a deposit in it, any deposit stolen from it is not to be paid for. [II. 421.]

^a See above, p. 252.

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

VI. From the Triads of Dyfnwal Moelmud, dated by Mr. Owen in their present form in the 16th century.

(BK. XII. c. ii. § 193, 195, 219.)

XCIII. Tri rhyw briodorion y .: cynnwynolion anianawl; gwyr a gwyr llen: sev y cyntav o'r elwir lleygion, ac iddynt y mae it lle ar dir, a chyvarwys; ac il y bydd braint swydd, herwydd iyweto cyvraith; ac i'r trydyd-, sev y gwyr llen, y mae braint awon, sev dogn iddo o bob aradawn y swydd y bo ynnddi yn wadig yn athraw; a'i dir braint yn ld iddo; a'i drwydded yn mraint ybodaau.

CXCIII. There are three sorts of proprietors: those naturally born free; men of the court; and clergy: the first of the three are called laics, and to them pertains the privilege of location upon land, and grants; and to the second there is the privilege of office, according as the law shall set forth; and to the third class, or the clergy, there pertains the privilege of teachers, with an allowance to each from every plough within the district where he shall officiate as an authorized teacher; and his land of privilege free to him; and his maintenance secured to him under the privilege of his sciences.

XCV. Tair swydd y sydd ar awon gwlad a chenedl, o wyr : dodi addysg i'r lleygion, yn eu uoedd, ac yn ngolychwyd, ac yn bedd y cyvoeth, ac yn ngorsedd-gwarantedig o le ac amser; ail, w cov gwaranteedig ar vreiniau, devodau, a gwelygorrddau, ac au bonedd, gan briodasau teilion, ac ar weithredoedd anrhodus, ac ar bob goreuau gwlad henedl, ac ar a wneler yn llys, yn llan, ac yn heddwch, ac yn vel; trydydd, dylint vod yn bar-bob lle ac amser gwaranteedig h raid gwlad a chenedl, ac a anaethont, tan obr a thrwydded, lodi addysg a chyngor a gwybod

CXCV. There are three functions pertaining to the teachers of the country and kindred, as being clergymen: imparting instruction to the laity in their households, and at worship, and in the courts of the territory, and in sessions authorized as to time and place; second, keeping authentic record of privileges, and customs, and tribe-stocks, and genealogy of descents, with legitimate marriages, and of honourable actions, and of all excellencies of a country and kindred, and of what shall be done in court, and in assembly, and in peace, and in war; thirdly, they are to be ready at every authorized place and time at the

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[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

ar geinmygedau, ac i ddatgan cov gwarantedig, ac i ddangos cyvarwyddyd, ac i yru cyvarwyddyd ar a vo rhaid a govyn gan achaws gwlad a chenedl; megis y bydd negyddiaethau gwlad a gorwlad, a llys a llan; ac i drevnu gostegau a rhybuddiau, yn warantedig o gyrraith ac awdurdawd, a'u dodi yn mhen gwaedd gwlad; ac i lyvraw a ddoter gan varn a devawd ar govyll y llythr: ac amgen no hyn o swyddau nis dylit eu gyru ar athrawon gwlad, o wyr llen a llythr a gwybodau ceudawd a doethineb, rhag nas gellynt eu gwasanaethu, a gwneuthur a ddyllynth parth eu swyddau o athrawon gwarrantedig.

need of the country and kindred and they shall minister, for fee and maintenance, to impart instruction and advice and information in respect to great events, and to proclaim authentic record, and to demonstrate skill, and to urge skill in what shall be necessary and in demand for the cause of a country and kindred; such as in regard to the negotiations of country and border country, and court and assembly; and to arrange proclamations and notices, as warranted by law and authority, and to put them on the cry of country; and to enter what may be promulgated of judgment and custom upon record of book and writing: and other than these functions ought not to be imposed upon the teachers of the country, as men of learning and literature and intellectual sciences and wisdom, lest they should not be able to serve them, and to accomplish what may be incumbent on them in their functions of authorized teachers.

CCXIX. Tri chrair twng y sydd: brysyll golychwydwr; enw Duw; a llaw yn llaw a dynger iddo: a llawgreiriau a'u gelwir. Tri thwng arall y sydd: nid amgen, gair ar gydwybod; gair yn wyneb haul; a chadarnau yn nawdd Duw a'i wirionedd. Gwedi hyny doded: y den-gair deddv; ac evenygl Ieuhan; a'r groes vendigaid. [II. 546, 548, 556.]

CCXIX. There are three relics to swear by: the staff of a priest; the name of God; and hand-in-hand with the one sworn to: and these are called hand-relics. There are three other modes of swearing: to wit, averment upon conscience; averment in the face of the sun; and confirming under the protection of God and his truth. After that were introduced: the ten words of the law; the gospel of John; and the blessed cross. [II. 547, 549, 557.]

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

VII. *From a MS. of the 16th Century.*

(BK. XIV. c. iii. § 30.)

ri anghyfarch addefedic ni
 r eu difwyn: dwyn cassec y
 aw daly e hebawl yn llygru yt;
 yn march neu gassec y rybyddiarw
 : rhach cyrch a llu gorwlad; a
 march neu gassec y geyssyaw
 yat y ddyn ymperygyl, neu fed-
 hac y golli heb gymyn, neu
 u meddic. [II. 582.]

Three acknowledged surrep-
 tions, for which no amends are
 due: taking a mare, to be enabled
 to catch her colt that is doing da-
 mage to corn; and taking a horse,
 or mare, to warn a country of an
 inroad, and of the host of a border-
 country; and taking a horse, or
 mare, to procure a priest for a per-
 son in danger, or a mediciner, lest
 he be lost without the sacrament, or
 for want of a mediciner. [II. 583.]

(BK. XIV. c. xiii. § 4.)

sir poen oedd o gyfreith Dyfyn-
 iam lladrat, neu alanas, neu frat
 ydd: y hayarn twymyn; eil y
 brwt rhoi yr aelawt awnelo yr
 yfreith ynthaw; trydydd oedd
 est ac ae gyrro yn gyfreithiawl;
 y fydd ei yna yr y gr
 b a orfyddee yn yr ornest,
 w oedd yn lle prawf ac felly
 Hywel dda ae yneit
 les nat cyfyawn hynny; sef
 ethont praw o ddynyon a
 ac nyt canmawl praw o
 ret a fynnassant yn lle perthy-
 nny, a rheithieu^a am weithredo-
 cyswyn, a gadu y bawb y wat
 ballei iddaw, a cheitweit ac
 llw^b am weithredoedd yn llaw;
 han ballynt pallu y amddiffyn
 m a chyt a hynny gwir gwlat
 eu ereill; ac am holion argl-
 yn benn ddiatnot; cany chyn-
 y arglwydd na thwng y greir
 gyrru, na thwng y greir yn

There were three ordeals by the
 law of Dyvnwal, for theft, or galanas,
 or treason to a lord: the hot iron;
 second, the boiling water, by putting
 the limb that did the deed therein;
 the third was, combat to such as
 should demand it lawfully; and
 there would be [no punishment for]
 the one who might overcome in the
 combat, that was instead of proof;
 and so, in [amending the laws,] Howel
 the good and his judges ob-
 served that that was not just; so they
 established proof by men, for [com-
 bat] they did not commend, and
 proof of deed willed, where that
 might be appropriate, and raiths^a for
 reputed acts, and conceded to every
 body his denial, until it should fail
 him, and guardians, and arddelw^b for
 thefts in hand; nor, when they
 might fail, that his defence should
 fail to the person; and, in addition
 to that, the justice of the country

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

damdwng y da, na thwng yn profi o flaen gwybyddyeyt. Y tri pheth hynny ny ellir gwbyl hebddynt rhwng hawlwr ac amddiffynwr. [II. 622.]

enlightening others ; and as to claims of a lord, in particular; since it is not pertinent for a lord either to swear on a relic in prosecuting, or to swear on a relic in swearing to property, or to swear in proving before evidences. Those three things cannot, in all things, be omitted between claimant and defendant. [II. 623.]

* See above, p. 256.

^b arddalo = voucher (*Voca.*, Glossary).

(BK. XIV. c. xiv. § 6^a.)

Tri dyn ny ddylir y ladd, cyt boen llofruddieit: Brenhin ac effeiriad a cherddawr ac am hynny ny chaffant wynteu ran eithyr Brenhin ehun. [II. 626.]

Three persons who are not to be put to death, although they may be murderers: a King; a priest; and a minstrel: and, therefore, they also shall not have a share, excepting the King. [II. 627.]

* See the Latin of this, above, p. 264.

(BK. XIV. c. xxi. § 24.)

Tri echos y bu da gwneuthyr o Ladin: cyntaf yw datcanu yr Pab rhac y bot yn erbyn cyfreith Eglwys mal y dallei hi; eil un ymoglyt rhac ddyall o bawb hi canys llawer peth a fydd mewn llythyr ny pherthyn eu clybot y fo rheit wrthynt; trydydd yw y beri yr ae gwyppe o Ladin ragor anrhymedd rhac lleyc; canys am hynny y dywetpwyt yn y llyfyr y neb a wyppe o ynat teir colofyn cyfreith, ar petheu ereill a elwir egwyddawr ygnyddyaeth nat eistedd lleyc yn y erbyn syth. [II. 656.]

Three causes which render it advantageous to use Latin: first, that the law might be explained to the Pope, lest it should be in opposition to the law of the Church, so as to obscure it; the second one is, to guard against its being understood by every body; because many things may be in writing which it may not be proper should be heard, and yet they may be necessary; the third is, to procure for such as shall understand it in Latin, superior respect, compared with a laic; because it has been, on that account, said in the book, whatever judge is acquainted with the three columns of law, and the other particulars, called

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

the rudiments of judicature, shall never give place to a laic. [II. 657.]

(BK. XIV. c. xlvi. § 25.)

Jy ddichawn cerddyfwr a ym-do y broffes ac ymadawo ar byt na graddwr Eglwys mal effeiryat's llyssa y bleit wynt, ef a eill t y llyssu. O mynnir eu llyssu, ser pan fydder yn cadeiryaw y dieu pan ofynno ynat pwy dy gaws. [II. 734.]

A religious person that shall be bound by vow and shall have left the world cannot be [a pleader], nor a clerical graduate, as a priest; if the party do not object to him, the judge may. If it be minded to object to them, let it be done when they shall be arranging the parties, and the judge shall ask: 'Who is thy pleader?' [II. 735.]

IRALDUS CAMBR., *Cambr. Descriptio, c. XVIII.—De Christianitatis re et devotione [apud Wallenses].*—De quolibet pane apposito primum tionis angulum [Wallenses] pauperibus donant. Terni quoque initatis memoriam ad prandium sedent. Viro cuilibet religioso, monacho clero, vel cuicunque religionis habitum præferenti, statim projectis is cernuo capite benedictionem petunt. Episcopalem vero Confirmationem et Chrismatis (qua gratia Spiritus datur) Inunctionem præ alia te totus populus magnopere petit. Omnium quoque rerum quas possit, animalium, pecorum, et pecudum, interdum decimas donant; quando licet vel uxores sibi maritali copula jungunt, vel peregrinationis iter diunt, aut quemlibet vitæ suæ, Ecclesiæ consilio, correctionem assumunt. Ic autem rerum suarum partitionem decimam magnam vocant, cuius duas es Ecclesiæ suæ baptismati, tertiam vero Episcopo diocesano, dare nt. Præ omnia autem peregrino labore, Romam peregre libentius lo, devotis mentibus Apostolorum limina propensius adorant. Eccle-autem et ecclesiasticis viris, Sanctorum quoque reliquiis, et campanis lis, libris textis, et cruci, devotam reverentiam exhibere, longeque magis n ullam gentem his omnibus honorem deferre, videmus: unde et Ecclesiæ istorum longe majorem quam alibi pacem habent. Non etenim xemeteriis solum, verum etiam extra procul per metas et fossas ulteriores Episcopis causa pacis impositas et constitutas animalibus ad pascua, pax atur. Ecclesiæ vero maiores, quibus majorem antiquitas reverentiam buit, quatenus armenta mane ad pascua exire et vesperi redire possunt, m præbent. Unde, si cum principe capitales quis inimicitias incurrit,

[ANOMALOUS WELSH (ECCLESIASTICAL) LAWS.]

si ecclesiæ refugium quæsierit, eadem sibi et suis pace gaudebit; adeo
hac immunitatis indemnitate, longe canonum indulgentiam excedente (q
corpori solum et membris tali in casu salutem præstant), multi abutentes
audacius ob hanc impunitatem hostiliter excedunt; et ab his etiam refugio
locis, tam patriam undique totam, quam principem ipsum, graviter infe-
tando molestant. Heremita et Anachorita abstinentiæ majoris magisq
spirituales alibi non videas. Gens enim hæc omni vehemens est inte-
tione. [p. 891 *Camden.*]

APPENDIX D.

[CARMEN DE VITA ET FAMILIA SULGENI EPISC MENEV., AUCTORE JEUAN
FILIO^a, c. A.D. 1100.]

Arbiter Altithrone nutu Qui cuncta gubernas,
Ut nunquam valeant modulum transire repostum ;
Qui cursu propero sustentas iure potentes
Stelliferi centri vergentia culmina circum,
Non cassura solo, cursum retinentibus astris,
Flammantemque globum Phœbi, lunamque bicornem,
Flexibus ambiguis reptantum more draconum,
Celatum lustrare polum, glebamque patentem ;
Solem dans luci clarum, noctique sororem,
Sidera concedis necnon splendescere summa ;
Quique manens semper iam summa sede coruscus,
Telluris molem circundans æquore tanto,
Lymbo consimile, clari ceu tegminis oram,
Occianum prohibes minitantem murmure multo
Undisono fremitu rumpat ne proxima terræ :
Tu mihi poscenti sophiam concede supernam,
Votivas grates ualeam tibi pendere, Christe ;
Qui me scriptorem libri uenerabilis astatis ^b ;
Nomine Quem quino uocitant te iure ^c fideles ;
Optatum fessus fecisti carpere finem.—
Nam ceu cum nautæ iam iam minitante procella
Contractis loris alnum mediante carina
Consurgunt, uelis tenso sinuamine pansi,
Uiribus arreptis temptant sua brachia remis ;
Pupi iam celsa sedens auriga benignus
Tramite directo librat trans æquora tanta :
At tunc turgescunt flabris rumpentibus euri ;
Imbribus horrendis insultans peruenit aura ;
Multiuago fremitu saltant ad sidera fluctus ;
Atque patente sinu declarat tartara tellus :
At titubante genu frigescunt corda pauore ;

[CARMEN DE VITA SULGENI.]

Desperant nautæ uita: tunc ora precantum
Uocibus altisonis proclaimant iure Tonantem.
Iam tandem, miserente pio uotisque fauente,
Optatum lassi portum libramine recto
Tangunt, ymnidicis referentes cantica votis.
Haut aliter scriptor, tangens extrema libelli,
Bicipitis rostro gaudet concludere finem.—

De Nominе Scriptoris.

Scriptoris nomen quisquis cognoscere curat,
Obtonsæ mentis torporem trudat inormem^d;
Scrutando minium^e nitens pertingere verum,
Ingenio claro versus iam perlegat istos.

Nomen.

Ymprimis nona texendi culmina cœpit;
Ordine quart-decima^f considit rite secundo;
Has octaua manet, post tertia iure locanda;
Atque petit prima meorum tunc ordine quarto;
Nulli tresdecima dubium sit quinta putetur;
Numine tresdecima repetendi sexta locatur;
Excipit et quintam formandi septimus ordo;
Sortibus oct-decima pertingit ultima finis.—

De Gente Patriaque et Nominе Patris Scriptoris.

Et gentem patriamque simul nomenque parentis
Qui uelit, ut nota sint, [atque^g] ordine noscere cuncta,
Intendat versus post istos iure sequentes.—

Primo de Gente.

Atqui famosa natus sum gente Britonum.
Romanæ quondam claris cum viribus obstat,
Iulus cum Cæssar refugus post terga recessit.—

De Patria.

Quod mihi Ceretica tellus sit patria certe,
Confiteor cunctis coram; ditissima quondam,
Hostibus exossa, peregrinis atque benigna,
Hospitio cunctos excellens iure Britannos.—
Exprimit hæc tabulæ formam iam quattuor oris.

[CARMEN DE VITA SULGENI.]

Nam mons excelsus h^u consurgit solis ad ortum,
 Proficuus multis pecorum iam partibus apte;
 Inmensus fluuiusⁱ dextrales irrigat oras;
 Ac lat^us occiduum latum mare k^u proluit inde;
 At boreæ partes flumen^l discriminat ingens.
 Per mare sic montemque simul binosque per amnes
 Fertilis hæc regio discernitur undique versus.—
 Huius ad arctoas locus est metropolis^m altæ,
 Antestes sanctus quo duxit iure Paternus
 Egregiam uitam septenos terque per annos,
 Votiuus cælo quot mersisⁿ quotque diebus.
 Nam quiddam seculo rationis nouit in isto,
 Omnia quæ mundi sunt, uana ac lubrica cernens,
 Intendens animo cælestia numine toto,
 Deuouit Christo totum seruire per æuum.—
 Ac se iam sacrum mactans cruciamine corpus,
 Semper inexhausto persistens ualde labore,
 Orans, iejunans, uigilans, lacrimansque, gemensque,
 Essuris alimenta simul, uexisque leuamen,
 Hospitibus pandens aditum, sitientibus haustum,
 Egrotis curam, nudis miseratus amictum,
 Prudens quæque gerens, perfecit cuncta potenter.
 Ac sic lucifluum meruit concendere regnum,
 Cuncti quo sancti miro splendore beantur.—

De Nominе Parentis.

Ortus hinc Sulgenus adest iam germine claro
 Nobilium semper sapientum iure parentum:
 Qui postquam primo nablam tener edidit infans,
 Perlustrat scolas studio florente Britannas;
 At crescente simul ardore, ac tempore multo,
 Exemplo patrum commotus more^o legendi,
 Iuit ad Hibernos sophia mirabile claros.
 Sed cum iam cimba uoluisset adire reuectus
 Famosam gentem scripturis atque magistris,
 Appulit ad patriam, ventorum flatibus actus,
 Nominе quam noto perhibent Albania longe.
 Ac remoratus ibi certe tum quinque per annos,
 Indefessus agit votum. Ceu fertile pratum
 Inueniens, caltis candens ardensque rosetis,
 Dulciferoque thimo flagrans campestre per omne;

[CARMEN DE VITA SULGENI.]

Cum Sol flammiuomo Cancrum iam splendidus astro
 Transcurrit scandens summi laquearia centri,
 Caumate tum tanto siluas camposque nitentes,
 Conualles montesque simul, maria altaque circum,
 Comburens totum pariter terramque polumque ;
 Ac clarus molli boreus cum sibelat aura ;
 Imbribus assiduis uodus cum deficit auster ;
 Iam subtilis apes degustat flore sapores :—
 Haut secus assiduo persistens nocte dieque
 Exsugit puro septeni gurgitis amne
 Pocula mellifluo flatu flagrantia longe.
 Nam simul immenso discens scribensque labore,
 Quicquid pernoctans scrutatur mente retenta,
 Solem per clarum surgens scribebat acute.—
 His ita degestis, Scotorum visitat arua ;
 Ac mox Scripturas multo meditamine sacras
 Legis Diuinæ scrutatur sepe retractans.
 Ast ibi per denos tricens⁹ iam placidus annos
 Congregat inmensam pretioso pondere massam,
 Protinus arguta thesaurum mente recondens.—
 Post hæc ad patriam remeans iam dogmate clarus
 Uenit, et inuentum multis iam diuidit aurum,
 Proficiens cunctis discentibus undique circum ;
 Reges quem, populi, cleri, cunctique coloni,
 Omnes unanimes uenerantur mente serena.
 Quattuor ac proprio nutriuit sanguine natos,
 Quos simul edocuit dulci libaminis amne,
 Ingenio claros ; iam sunt hæc nomina quorum,—
 Rycymarch sapiens, Arthgen, Danielque, Iohannes.
 Qui quoque post tantam populorum famine famam,
 Cuncorum precibus superatus, summus ut esset,
 Uallis iam Rosinæ presul deducitur, ecce !
 Utam quo puram Dauid perfecit ouanter.—
 En igitur Sulgenus adest, mihi iam pater almus,
 Pontificis Dauid cathedram qui rexit amœnam :
 Bis reuocatus ibi, duodenos egerat annos ;
 Soli nam Christo secretam ducere uitam
 Deuouens, totum pompossam liquerat illam.
 In senio cuius hæc tanta uolumina scripsi,
 Iam complere uolens genitoris uota benigne ;
 Ex cuius sophia nutritus qualiter haussi,—

[CARMEN DE VITA SULGENI.]

Merces hæc mea semper erit benedictio cuius.—

Quid referam plura? Uos deprecor ecce legentes,
 Cura quibus sollers scrutandi sepe subinfert,
 Præsulis excelsi clarum cognomine librum,
 Augustinus; ouans clerus quem personat orbis
 Unanimes uotis. Lætanter adeste precantes
 Pro meis commissis, uocitor quem rite Johannes,
 Hæc qui dictaui, scribendo quique peregi,
 Ut Genitor clemens solita pietate remittat
 Factis aut dictis quæ gessi corde nefando,
 Proficuum dum tempus adest, certæque salutis;
 Dum mihi uita manet, dum flendi flumina prosunt:
 Nam cum tartareis nullius cura subintrad.
 Ac mihi, post tandem finiti flaminis horam,
 Pure perpetuam concedat scandere sedem
 Arbiter, ex solio moderans jam sæcula summo;
 Sanctorum cœtus quo clamant cœlitus omnes
 Alleluia, pro cantu sine fine per æuum.

Amen.

* From MSS. C. C. C. Camb. 199. See above, p. 298. On the top of one of the pages (fol. 11 a) of this MS. itself of S. Augustin's treatise *De Trin.*, is an invocation in Latin to S. Paternus: the MS. being probably written at Llanbadarn Vawr (see also above, pp. 308, 344, 350, 361). On the top of the opposite page are a few words in old Welsh. A few lines of this poem have been printed by Archbishop Usher (*Relig. of Anc. Irish*, c. 3 end; and *Vett. Epist. Hibern. Syll.*, Pref.) from a 16th century copy then in the Cotton MSS. And from the fragments of the same copy, half burned, which are now in the British Museum, Bishop Burgess printed a considerably larger portion in 1812. The original MS., which contains S. Aug. *de Trin.*, the poem being written on fly-leaves at the end of it, is described by Professor Westwood. Some verses also of Jeuan's brother

Rhyddmarch, prefixed to the Psalter mentioned above on p. 299, are printed by Usher (*Relig. of Anc. Irish*, c. 1).

- b So in MS. ? "astas."
- c "te eiure" in MS.
- d So in MS.
- e The initial letters (sc. JOHANNES) in the following lines are coloured red and blue.
- f So in MS.; and similarly "oct-decima," lower down.
- g Some such word appears to be omitted.
- h Sc. Plinlimmon.
- i Sc. the Teifi.
- k Sc. the bay of Cardigan.
- l Sc. the Dyfi.
- m Sc. Llanbadarn Vawr.
- n So in MS.
- o *Leg.* "amore."
- p So in MS., evidently for "trinos."

APPENDIX E.

INDEPENDENT NORTH-WELSH BISHOPS DURING THE REIGN OF OWEN GLYNDWR, A.D. 1400-1415.

I. BANGOR. *Llywelyn or Ludovicus Bifort*, 1404-1408.

In 1406, "Lewelinus Bifort, vocat. Episcopus Bangorensis" (MS. *List of Fines* imposed upon rebels in Anglesey, quoted by Br. *Willis, Bangor*): who was, it is said, provided to the see by Pope Innocent VII. in 1404 (*Richardson on Godwin*) at the request of Owen, and upon the translation of Bishop Young to Rochester^a Nov. 11, 1404; and who was plainly also consecrated to the see, probably by the Pope.

1408, Feb. 19. "Pontifex Bangorensis" (evidently Llywelyn), taken prisoner at the battle of "Heselwode" or Bramham Moor with the Earl of Northumberland and Lord Bardolf, "donari vita meruit, eo quod inermis captus fuit" (*Walsingham*, II. 278).

1408, April 18. Lewis of Bangor is "translated" by Pope Gregory XII. at Lucca, and Benedict Nicolls Rector of Staplebridge provided to Bangor (*Reg. Arundel*), who had temporalities July 22, 1408 (*Rymer*, VIII. 544; "nuper vacante Eccles. Cathedr. Bangor," but no reason given for the vacancy), spiritualties Aug. 10, 1408 (*Reg. Arundel*), and was consecrated Aug. 12, 1408, by Archbishop Arundel (*ib.*). But, nevertheless, in 1416, "Ludovicus Bangorensis" signed as such at the Council of Constance (*Labbe*, XII. 184).

^a Richard Young, provided and consecrated to Bangor at Rome by Boniface IX. (*Reg. Arundel*, May 9, 1400), having temporalities in custody Oct. 21, 1399, and fully May 20, 1400 (*Pat. 1 Hen. IV. p. 5. memb. 27, p. 7. memb. 26*), and being Henry IV.'s ambassador to Norway and Sweden in 1399 (*Walsingham*, II. 242), and accordingly at Roskeld June 16, 1401, although in England again July 5 of that year (*Royal and Hist. Letters temp. Hen. IV.*, I. 16, 67), was away from his see June 1402 (*Commission to William Menhagh Archdeacon of Chester to certify names of preachers of rebellion in Bangor and S. Asaph dioceses*), being indeed in Norway July 25 of that year (*Royal Letters &c.* I. 68), and also Nov. 2 and 25, 1402 (*ib. 119, 121, 130*):—was on the King's business "in partibus Daciæ"

January 25, 1403 (*Letters on his behalf & generali attornatu*, to last for one year, *Rymer*, VIII. 287); while Feb. 26, 1404, an administrator is appointed by the Archbishop of Canterbury for Bangor, "ob negligentiam Episcopi in remotis agentis" (*Reg. Arundel*);—but August 2 of the same year Bishop Richard is again in London (*Royal Letters &c.*); and Nov. 11 of the same year, Innocent VII. transfers him to Rochester, of which see however he is not in possession until May 2, 1407. Probably he quitted Bangor before the outbreak of the rebellion (*Proclam. super Rebell. Wallensem*, Sept. 19, 1400, *Rymer*, VIII. 159) and never returned. That he was ever Owen's prisoner is merely a guess, and probably a groundless one (*Richardson on Godwin*).

[WELSH BISHOPS IN THE TIME OF OWEN GLYNDWR.]

II. S. ASAPH. *John Trevor or Trevaour, 1395-1410.*

Bishop Trevor pronounced sentence of deposition on Richard II., and was ambassador of Henry IV. to Spain, in 1399 (*Walsingham*, II. 242), was also Chamberlain of Chester 1399-1405 (*Wharton, De Episc. Assav.*), and received confirmations from Henry of Papal grants (to hold the livings of "Meyvot," etc., in commendam with his see in consequence of his losses by the Welsh war) August 23, 1401 (*Rymer, VIII. 223*) and March 14, 1402^a (*ib. 246*); but he was "factus transfuga ad Howenum" in 1404 (*Walsingham*, II. 262), and was probably one of the two Bishops (Lewis of Bangor probably being the other) who in 1407, with the Earl of Northumberland, vainly sought an interview with the supposed Richard II. at Stirling (*Fordun, II. 441*). In 1408 the spiritualities of his see were given by the Archbishop of Canterbury to Thomas abbat of Shrewsbury (*Reg. Arundel*). May 16, 1409, Owen, and "Johannes qui se prætendit Episcopum Assavensem, proditores et rebelles nostri," were together and in rebellion against Henry (*De Rebellibus etc. in partibus Walliae reprimendis, Rymer, VIII. 588*), and so also in 1410 (*ib. 611*). But April 10, 1410, Friday^b, "Johannes Episcopus Herefordensis in Wallia" died in Paris and was buried in the Infirmary Chapel of S. Victor's Abbey (*Br. Willis, S. Asaph*), who is obviously meant for Bishop Trevor. And accordingly, Oct. 8, 1410, the see of S. Asaph is declared vacant (*Pat. 12 Hen. IV.*), and Robert of Lancaster is consecrated to it June 28, 1411 (*Reg. Arundel*).

^a The David, whom Wharton inserts (*De Episc. Assav.*) as Bishop 1402-1411, is simply a blunder. His existence rests solely on an *Insipitamus* by Henry V. Feb. 4, 1415 (2 Hen. V.), of a grant of privileges by Hen. IV. July 20, 1402 (3 Hen. IV.), to "David" of S. Asaph ("nuper Episcopus," in 1415), from the *Lib. Rub. Assav.* (in *Peniarth MSS. 26*; and printed in *Nichols' Collect. Topogr.*, II. 277, but with a misdate of 2 Hen. IV. for 3 Hen. IV.). Indisputably, in July 1402 (and still more in 1401) John Trevor was both Bishop of S. Asaph and

in favour with Henry IV.; while he and none other was "nuper Episcopus" in 1415. No doubt the initial letter only of the name was transcribed by the copyist, or at the most "Dd.," and he ought to have written "Johannes." Here, then, there was no Welsh intrusion of a Bishop, as there was at Bangor, but the Canterbury Bishop joined the Welsh. And while at Bangor the see was filled during the lifetime of the rebel Bishop, at S. Asaph the King waited for the Bishop's death.

^b April 10, 1410, was however a Thursday.

A.D. 1402. *Ordinationes Walliae 4 Hen. IV.*

* * * Item ordenez est et establez, que nulle homme Galois soit fait Justice, etc., n'autre office quelconque, en nulle partie de Gales, etc.:

[WELSHMEN, EXCEPT AS BISHOPS, NOT TO HOLD OFFICE IN WALES.]

forspris lez Evesques en Gales; et de ceux et dez autrez, quex le Roy nostre Seigneur ad trovez sez bonez et loials lieges, il voet estre avisez par soun Conseil.—[Item ordinatum et statutum est, quod nullus homo Wallensis Justiciarius, etc., nec in ullo alio officio constituatur, in aliqua parte Walliae, etc.; exceptis Episcopis in Wallia, de quibus, ut et de aliis, quos Rex dominus noster bonos et fideles sibi subditos comperit, secundum Concilii sui suffragia statuet.]—[*Stat. 4 Hen. IV. c. 32^a; Rec. of Caernarvon, p. 146; Wotton, Legg. Wall. Append. VII. p. 549.*]

^a This and other like Acts of Parliament relating to Wales, were confirmed in a lump by 25 Hen. VI. A.D. 1449.

COUNCILS
OF
GREAT BRITAIN AND IRELAND.

IV.
CHURCH OF CORNWALL DURING THE SAXON
PERIOD,

A. D. 681-1072.

Auditum namque et diversis rumoribus relativis compertum nobis est, quod sacerdotes vestri a Catholicæ fidei regula secundum Scripturæ præceptum minime concordent.—*ALDHELM*, *Epist. ad Gerunt. Reg. Damnonia.* [A.D. 705.]

Addiderunt [Eadulfo Episcopo Cridensi, c. A.D. 909], tres villas in Cornubia, ut inde singulis annis visitaret gentem Cornubiensem ad exprimendos eorum errores.—*Memor. in Leofric's Missal*, fol. 2. [MSS. Bodl. 579, A.D. 1050 × 1072.]

CHURCH OF CORNWALL

DURING THE SAXON PERIOD,

A.D. 681-1072.

[A.D. 682. "West Welsh driven to the sea" by Kentwin of Wessex (*Anglo-Sax. Chron.*, *Flor. Wig.*—the boundary had been near Bradford in Wiltshire 652, at the Parrett 658; *Anglo-Sax. Chron.*). But,

A.D. 683. A counter victory claimed for the Cornish, giving them back as far as Glastonbury (*Brut, Gwent.*)

A.D. 700. Saxons in Exeter (*Willibald, V. S. Bonif.*, I. 5), but sharing it with Britons (*W. Malm., G. R. A.*, II. 134).

A.D. 705. Aldhelm persuades the Britons subject to Wessex to adopt the Roman Easter (*Bæd., H. E.*, V. 18).

A.D. 721. The Cornish claim a victory over the Saxons (*Brut y Tywysog.*^a).

A.D. 813. Egbert overruns all Cornwall (*Anglo-Sax. Chron.*); and, 823, the battle of Gavelford, and, 835, a second victory of Egbert over Cornish and Danes, gives the Saxons Devonshire (*ib.*).

A.D. 833-900. Cornwall still a separate principality, but subject ecclesiastically (*Prof. of Bp. Kenstec*), and civilly (Alfred at S. Neot's, *Asser*), to the Saxon Church and King.

A.D. 900. Exeter, with all the "parochia" belonging to Alfred in "Saxonia" (Devonshire) "et in Cornubia," given to Asser (of S. David's) in 884, passes to the see of Sherborne on Asser's succeeding to that see (*Asser*).

A.D. 909. See of Crediton constituted out of Devon and three parishes in Cornwall, the (British) Cornish see still continuing (*Leofric's Missal*, fol. 2).

A.D. 926. Cornish [?] princes do homage to Athelstan (*Anglo-Sax. Chron.*), who is at Exeter in Easter 928 (*Kemble, C. D.* 1101); the Britons driven from Exeter and confined to the West of the Tamar (*W. Malm., G. R. A.*, II. 135, *G. P. A.*, II.); and the British Bishop of Cornwall a recognized suffragan of Canterbury (*Kemble, C. D.*, from A.D. 931).

c. A.D. 950. First Saxon Bishop of Cornwall.

A.D. 1026 or 1031 x 1035 or 1043. Cornish see merged in that of Crediton (Devon).

A.D. 1050. The united see transferred to Exeter.

A.D. 1072. First Norman Bishop of Exeter.]

^a See also Bodl. MSS. 572, fol. 46 a, as quoted in Villemarqué, *Notice des MSS. des Anc. Brétons*, pp. 17, 18.

A.D. 705. *The Roman Easter, etc., adopted by the Britons subject to Wessex, i.e. by the "Wealas" of Somerset and Devon*^a.

BÆD., *H. E.*, V. 18 [A.D. 731].—Denique Aldhelm, cum adhuc esset presbyter et abbas monasterii quod Maildufi urbem nuncupant, scrip-

[BRITISH CORNISH BISHOP SUBJECT TO CANTERBURY.]

sit, jubente synodo suæ gentis^b, librum egregium adversus errorem Brittonum, quo vel Pascha non suo tempore celebrant vel alia perplura ecclesiasticæ castitati et paci contraria gerunt; multosque eorum, qui Occidentalibus Saxonibus subditi erant Brittones, ad Catholicam Dominici Paschæ celebrationem hujus lectione perduxit.

[M. H. B. 268.]

• That Aldhelm failed to convert the Britons not subject to Wessex, i. e. the Cornish, is both implied by Beda himself, and expressly appears from the entry in Leofric's Missal relating to A.D. 909, which see under A.D. 909.

^b See this synod, and Aldhelm's *Epistle ad Geruntium Regem Damnoniorum*, below under the Saxon Church, A.D. 705. The synod was very possibly that at which S. Boniface was present as a young presbyter (*Willibald, V. S. Bonifac.*).

A.D. 833 x 870. *Kenstec^a Bishop of Dinnurrin^b (in Cornwall) professes canonical obedience to Ceolnoth Archbishop of Canterbury.*

[*Professio Kenstec Episc. Cornub.*]—In nomine Dei Summi et Domini nostri Jesu Christi. Ego Kenstec, humilis licet et^c indig-
nus, [ad] Episcopalem sedem in gente Cornubia in monasterio quod lingua Brettonum appellatur *Dinnurrin* electus, in primis confiteor tibi, sanctissime pater Ceolnode Archiepiscopi, quod absque omni dubietate credo in Deum Patrem omnipotentem, coeli et terræ factorem, et in Jesum Christum Filium Ejus, Qui natus est de casta et intemerata virgine atque inviolata matre Maria, passusque pro humani generis redemptione et salute; similiter et in Spiritum Sanctum, procedente[m] de Patre et Filio, co-adorandum ac glorificandum: illam Sanctam Trinitatem et veram Unitatem ore et corde et omnibus adoro et glorifico atque etiam^d laudo omnibus diebus vitæ meæ. Fateor etiam cum omni humilitate et sincera devotione, piissime et prudentissime præsul, quod in omnibus^e sancta sede Dorovernensis Ecclesiæ et tibi tuisque successoribus oboediibilis servulus supplexque clientulus usque ad terminum transeuntis vita sine ullo falsitatis frivola cogitationis scrupulo fieri paratus sum. Ego Kenstec mea propria manu confirmando subscribo signaculo Crucis Christi. [*Ex Regist. Prior. et Convent. Cant.*.]

• If this document dates towards the latter end of Ceolnoth's archiepiscopate, i. e. not long before 870, the occurrence in it of the Double Procession presents no difficulty. It is harder to understand how the Cornish "errors" could have lasted until 909 (see under that year), if the Cornish Bishop submitted to Canterbury half a century before; save indeed that these "errors" may well have held their ground among the

people long after the Bishops gave them up. The earliest Saxon grant of land in Devonshire appears to be one of Æthelwulf A.D. 854 (A. C.D. 272), followed by Æthelstan's grants to Exeter monastery A.D. 937, 938, 939 (A. C.D. 369, 371, 373, 1120), and Cnut's A.D. 1019 (A. C.D. 729). For Cornwall, see below on p. 688.

^b "Dingerein" (i. e. the castle of Geraint) was the Cornish "harbour" at which S. Teilo

[A SAXON SEE, IN DEVONSHIRE AND PART OF CORNWALL.]

landed (*Lab. Landav.* 108) when he crossed from Armorica to visit King Gerennius on his deathbed. Compare "Dinsol," the Cornish name for S. Michael's Mount in the Life of S. Cadoc (§ 27, *Cambro-Brit. SS.* 65). And it looks a very plausible conjecture, that the most probably miswritten *Dinnurrin* of the Canterbury scribe was intended for Dingerein. If so, how-

ever, it leaves the question still doubtful between S. Germain's and Bodmin, both being (in the words of *W. Malm.*, *G. P. A.*, II.) "supra mare juxta flumen;" although S. Germain's no doubt is on the side of the country towards Armorica.

^c "ad," in the MS.

^d The word is doubtful in the MS.

^e So in the MS.

A.D. 875. ANN. CAMB.—CCCCXXXI. Annus. Dumgarth ^a Rex Cerniu mersus est. [M. H. B. 836. So also *Brut y Tywysog.*, ib. 845, "Dwrngarth."]

^a See the sepulchral inscription of King Donierth or Dyvnerth, below in *Append. B.*

A.D. 884. *First Organization of a Saxon See out of (now Saxon) Devonshire.*

ASSER, *De Reb. Gest. Ælfredi.*—Dedit mihi [i. e. Ælfredus Asserio^b]

Exanceastre cum omni parochia quæ ad se pertinebat in Saxonia et in Cornubia. [M. H. B. 489.]

^a On the death of Bishop Wulfsige, A.D. 892 x 900, Asser became Bishop of Sherborne, the then Western Wessex see, comprising Berks, Dorset, Wilts, Somerset (*Flor. Wig. Append.*;

and see *Stubbs, Reg. Sac. Angl.*); to which must have been added, on Asser's accession to the see, Devonshire and some small part of Cornwall. "Saxonia" = Devonshire.

A.D. 891. ANGLO-SAX. CHRON., *in an.*—And þeie Scottas cuomon to Ælfriede Cyninze. on anum bate butan ælcum geƿerðnum. of Hibernia. Nonon hi hi beystælon. ƿorþon þe hi ƿolðon ƿorl Eodes lufan on elþiðigneſſe beon. hi ne ƿohton hƿær. Se bæt ƿær geƿorht of þriððan healfe hýðe þe hi on ƿorl. and hi namon mis him þær hi hæfðon to ƿorl níhtum mete. and þa comon hie ýmb vii níht to londæ on Cognpalum. and ƿorl þa ƿona to Ælfriede Cyninze. Ður hie ƿærон genemde. Dubslane, and Macbeðu, and Maclinnum^c. [M. H. B. 362, 363.]

And three Scots came to King Ælfred, in a boat without any oars, from Ireland, whence they had stolen away, because they desired for the love of God to be in a state of pilgrimage, they recked not where. The boat (coracle) in which they came was made of two hides and a half; and they took with them provisions sufficient for seven days; and then about the seventh day they came on shore in Cornwall, and soon after went to King Ælfred. Thus they were named; Dubslane, and Macbeth, and Maclinnum^a. [Ib.]

^a According to Ethelweard (*M. H. B.* 517), they went on to Rome and thence to Jerusalem.

[BRITISH CORNISH BISHOP SUBJECT TO CANTERBURY.]

A.D. 909. *Saxon See of Crediton constituted out of Devon and three parishes in Cornwall.*

LEOFRIC'S MISSAL, fol. 2^a.—Plegmundus ordinavit ... Eadulfum ad Ecclesiam Cridiensem: cui etiam addiderunt tres uillas in Cornubia, quarum nomina sunt hæc, ^b Polltun, Cœlling, Landuuithan; ut inde singulis annis uisitaret gentem Cornubiensem ad exprimendos^c eorum errores. Nam antea in quantum potuerunt, veritati resistebant, et non decretis Apostolicis oboediebant. [MSS. Bodl. 579.]

^a Also in *Archiv. Cant.* A. fol. 3 b, whence Wilkins has printed it, l. 200. But Leofric's entry seems to be the original. It is also in part in *W. Malm., G.R.A., II. 134*; and in *Flor. Wig.* For the date as above given, for the entire document, and for the probable facts of the whole case, see below under the Saxon

Church, under Plegmund's archiepiscopate.

^b Se. Pawton in S. Breoc, Callington, and Lawhitton. See Pedler, *Anglo-Sax. Episc. of Cornwall*, p. 87.

^c "extirpandos," in *Arch. Cant.* as printed by Wilkins.

A.D. 931^a. *British Cornish Bishop, suffragan to Canterbury.*

LELAND, *Collect. I. 71.*—Ex charta donat. Æthelstani. Erexit in Ecclesiam S. Germani quemdam Conandum Episcopum anno Dni 936 nonis Decembris.

KEMBLE, *Cod. Diplom. Anglo-Saxon.*—(Conan, Cunan, Cuman, Caynan, or Cayman ^b, "Episcopus," signs charters, as one of Æthelstan's court, at Colchester March 23, at Worthy July 21, and at Lewton in Wilts Nov. 12, A.D. 931; at Middleton (in Hants?) Aug. 30, A.D. 932; and at Winchester May 28, A.D. 934. And his name is subscribed also to doubtful charters, of June 17, A.D. 930, at Nottingham, of Dec. 21, A.D. 935, and of April 23, A.D. 939, at Dorchester. [Nos 353, 364, 1102, 1103, 1107; and 352, 367, 375, 1119.])

^a For the Witenagemot under Æthelstan at Exeter in Easter 928, and its "judicia," see below under the Saxon Church. And for Æthelstan's conquest of the whole of Cornwall either then or in 926, *Gul. Malm., G.R.A., II. 134*; and *Kemble, C.D. 1101*. Leland (as above) wavers between 936 and 926. The earliest signature of a Cornish Bishop to a Saxon grant is dated A.D. 931.

^b A Bishop "Mancant," without any ~~see~~ named, signs the charter of Aug. 30, A.D. 932 (*Kemble, C.D. 1107*) at Middleton, to which Conan's name is also attached. Possibly he too was a Cornish Bishop. His name may be ~~see~~ written for Morcant. Possibly however it may be meant for Marchlwyd Bishop of Llandaff (see above, p. 209).

A.D. 941 x 1026 or 1043. *Manumissions at the Altar of S. Petrox.*

(I.) ✚ Hæc sunt nomina illorum hominum Hunna et soror illius Dolo, quos liberauit Byrhtfæd pro redemptione animæ suæ super

[MANUMISSIONS AT S. PETROC'S.]

altare Sancti Petroci coram istis testibus: Leofric prespiter, Budda prespiter, Morhayþo prespiter, Deui prespiter, Hresmen diaconus, Custentin laicus, Wurlowen laycos: ut libertatem habeant cum semine suo sine fine. Et maledictus sit qui fregerit hanc libertatem.

(II.) Rumun liberauit Haluiu super altare Sancti Petroci coram istis testibus: clerici Sancti Petroci.

(III.) Budic, Glowmæð, quos liberauit Uulfsie Episcopus super altare Sancti Petroci.

(IV.) Hec est nomen qui liberauit Duihon super altare Sancti Petroci Sancti: Leofstan, coram istis testibus: Byrhsie presbiter, Morhaðo diaconus, Britail, Iohann.

(V.) ✝ Hæc sunt nomina illarum feminarum quas liberauit, Rum, Addalburg, et Ogurcen, coram istis, Wulsige, Cemoyre, testibus uiden[tibus]: Osian preſ, Cantgethen diaconus, Leucum clericus.

(VI.) Wulfsige Episcopus liberauit Inaprost cum filiis eius pro anima Eadgar Rex et pro anima sua coram istis testibus: Byrhsige presbiter, Electus presbiter, Abel presbiter, Morhaðo diaconus, Canreðeo diaconus, Riol diaconus.

(VII.) Hæc sunt nomina illorum hominum quos liberabit Ælfie super altare Sancti Petroci pro redemtione animæ suæ, Onwen, Ewsanne, Iesu, coram istis testibus: Byrhtsie pſr., Mermen pbr., Agustinus lector, Morhaiþo diaconus, Riol diaconus.

(VIII.) Hoc est nomen illius femine Gluiucen, quem liberauit Ordulf pro anima Ælfie super altare Sancti Petroci coram istis testibus: Morhaðo diacono, Tithert clero.

(IX.) þes ys þæs manes nama ðe Byrhsie gefreāde et Petrocys stowe, Byhstán Háte Bluntan sunu, on Æþelhide gewitnyse hys ágen wíf, and on Byrhisi ys mæsepreóstes, and on [Rio]l, and Myrmen, and Wunsie, Morhæþo, and Cynsie preóst.

(X.) Hec sunt nomina mulierum, Medhuil, Adlgun, quas liberauit Eadmunt Rex super altare Sancti Petroci palam istis testibus: Cangueden diaconus, Ryt clericus, Anaoc, Tithert.

(XI.) Hec sunt nomina hominum quas liberauit Eadmund Rex pro anima sua super altare Sancti Petroci, Tancwoystel, Wenerieð, coram istis testibus: Wulfsie presbiter, Adoyre Milian clericus. Atque in eadem die mandauit hanc feminam Arganteilin eisdem testibus.

(XII.) Hæc sunt nomina hominum quas liberauerunt clerici Pe-

[MANUMISSIONS AT S. PETROC'S.]

troci, Sulleisoc, Ourduyhal, pro anima Eadgari Regis super altare Sancti Petroci in festiuitate Sancti Micaelis coram istis testibus: Byrhsie presbiter, Osian presbiter, Austius lector, Riol diaconus.

(XIII.) Hoc est [nom]en mulieris Meonre, quam liberauit Ulfrit pro anima sua super altare Sancti Petroci coram istis testibus: Mermen presbiter, Morhaiðo diaconus, Guaiðrit clericus.

(XIV.) ✠ Hec sunt nomina mulierum quas liberauit Wulfsie Episcopus et clerici Sancti Petroci, Proscen, Wuencen, Onncum, Illcum, super altare Sancti Petroci coram istis testibus: Byrhsie presbiter, Riol diaconus, Morhaðo diaconus, Wuaðrit clericus.

(XV.) ✠ Hoc est nomen illius mulieris, Wenceneðel, quam liberauit Ordgar dux pro anima sua super altare Petroci Sancti coram istis testibus: Wulfsige Episcopus, Leumarh presbiter, Grifurð presbiter, Morhaiðo diaconus.

(XVI.) ✠ Hoc est nomen illius hominis, Iliuþ, cum semine suo, quem liberauit Æþelræd Rex super altare Sancti [Petroci] coram istis testibus: Æþelwerd dux testis, Osolf prepositus testis, Mermen prespiter, Riol prespiter, Ret clericus, Lecem clericus, Bleþros clericus.

(XVII.) ✠ Hoc est nomen istius hominis Madfuþ, quem liberauit Iofa pro redemtione animæ suæ super altare Sancti Petroci, coram istis testibus uidentibus: Tittherd presbiter, Aþalberþ presbiter, Budda presbiter, Brytthael presbiter, Cenmyn presbiter; hii sunt laici, Teþion filius Wasso et Ungust Cilifri. Et quicumque fregerit hanc libertatem, anathema sit; et quicumque custodierit, benedictus sit.

(XVIII.) Hæc sunt nomina illarum feminarum quas liberauit Ermen pro anima matris illius, Guenguiu et Elisaued, super altare Sancti Petroci coram istis testibus uidentibus: Osian presbyter, Leucum clericus, Ret clericus.

(XIX.) ✠ Hoc est nomen istius hominis, Teriþian, cum semine suo, quem liberauit Ordulf filius Brun super altare Sancti Petroci pro redemtione anime suæ, ut libertatem habeat ab eo et a semine suo perpetualiter, coram istis idoneis testibus: Leofric presbiter, Prudens presbiter, Adalberd p., Tittherd p., Budda p., Boia diaconus, Morayþo diaconus. Quicumque fregerit hanc libertatem, anathema sit; et quisquis custodierit, benedictus sit.

(XX.) ✠ Hoc est nomen illius mulieris, Ælfgyþ, quam liberauit Æþælfæd pro anima sua et pro anima domini sui Æþælwerd dux,

[MANUMISSIONS AT S. PETROC'S.]

super cimbalum Sancti Petroci in uilla quæ nominatur Lyscerruyt,
coram istis testibus uidentibus: *Æþælstan presbiter, Wine presbiter,*
Dunstan pb., Goda minister, Ælfwerd Scirlocc, Æþælwine Muf,
Ealdred fratre eius, Eadsige scriptor; et hii sunt testes ex cle-
ricis Sancti Petroci, *Prudens presbiter, Boia diaconus, Wulfsige*
diaconus, Bryhsige clericus: ut libertatem * * * *. Et postea
uenit *Æþælwærd dux ad monasterium Sancti Petroci et liberauit*
eam pro anima sua super altare Sancti Petroci coram istis testibus
uidentibus: Buruhwold Bisceop, Germanus abbas, Tittherd presbiter,
Wulfsige diaconus, Wurgent filius Samuel, Ylcærþon p̄positus,
*Tephion consul, * * * filius Mor.* Et ipse adfirmauit, ut quicum-
que custodierit hanc libertatem benedictus sit, et quicumque fregerit
anathema sit a Domino Deo cœli et ab angelis Eius. Amen.

(XXI.) Hoc est nomen illius hominis quem liberauit * * * *

* * * * * * * * * * .

(XXII.) Hoc est nomen illius hominis quem liberauit Cenmenoc
pro anima sua super altare Sancti Petroci, *Benedic, coram istis*
testibus uidentibus: Osian presbiter, Morhaitho diaconus.

(XXIII.) Hoc est nomen illius Anaguistl, quem Eadgar Rex libe-
rauit pro anima sua super altare Sancti Petroci, coram istis testibus
uidentibus: *Wulfsige presbiter, et Grifuð presbiter, et Conredeu*
diaconus, et Byrchtsige cleric[us, et] Elie laicus.

(XXIV.) Wuenumon and hire teám, Móruiw hire swuster and hire
teám, and Wurgustel and his team, wuarun gefreód hér on túne
for Eádryde Cynigc and for *Æðelgea[rd]* Biscop an þas hirydes
gewitnesse ðe hér on túne syndun.

(XXV.) Hoc est nomen illius hominis quem liberauit Perem pro
anima sua, Gurient, super altare Sancti Petroci coram istis testibus:
Adelces presbiter, Morhaedo diaconus, Guaedret clericus. Uale!
Uiue in Xpo!

(XXVI.) ✝ Wunstan, Bleðros, Hincomhal, Benedic, Wurcant,
Otcer, Onnwuen, Argantmoet, Telent.

(XXVII.) ✝ Marh gefreóde Leðelt and ealle hire teám for Eádwig
Cyningc on his ægen reliquias and he hie hét lædan hider to
mynstere and hér gefreógian on Petrocys reliquias on ðæs hirydes
gewitnesse.

(XXVIII.) Hér kýð on ðissere béc ðæt Æilsig bohte áinne wíf-
mann Ongyneðel hátte and hire sunu Gyðiccael æt þurcilde mid
healfe punde æt þære cirican dura on Bodmine, and sealde Æilsige

[MANUMISSIONS AT S. PETROC'S.]

portgereua and Maccosse hundredesmann IIII. pengas to tolle. þa ferde Æilsig tō þe þa menn bohte and nam hig and freóde úppan Petrocys weofede æfre sacles, on gewittnesse þissa gódera manna: Ðæt wæs, Isaac messepreóst, and Bleðcuf m.þ., and Wunning m.þ., and Wulfger m.þ., and Grifuð m.þ., and Noe m.þ., and Wurðicið m.þ., and Æilsig diacon, and Maccos, and Teðion Modredis sunu, and Kynilm, and Beórláf, and Dirling, and Gratcant, and Talan. And gif hwā þás freót ábrece, hebbe him wið Criste geméne. Amen.

(XXIX.) Hoc est nomen illius mulieris, Codgiuo, quam liberata fuit pro anima Maccosi centurionis super altare Sancti Petroci in uigilia Aduentus Domini, istis testibus uidentibus: Boia decanus, Godricus pr., Sewinus pr., Eli diaconus, Wulgarus diaconus, Godricus diaconus, Elwine diaconus, Eadricus clericus, Elwinus, Elwerdus, Sicteicus, Waso, Wulwerdus, et alii quamplurimi de bonis hominibus. Si quis tam temerarius sit qui hanc libertatem fregerit, anathema sit a Deo et ab angelis Eius. Amen, fiat.

(XXX.) ✕ Hec sunt nomina illorum quas liberauit pro anima Etgar Rex super altare Sancti Petroci, Guene, Cen, Arganbri, et iunior dedit unum pro anima Etgar Rex, id est nomen Brethoc, coram istis testibus: Grifiud, Loumarch presbiter, Gaudreit clericus.

(XXXI.) Hér kýð on þissere béc þ Ælfric Ælfwines sunu wolde þeowian Putraele him tō nydþeowetlinge; ðá [com] Putrael tō Boia and bed his forespece tō Ælfrice his bréðere; þa sette Boia þei spece wið Ælfrice, þ wes þ Putrael sealde Ælfrice VIII. oxa æt þere cirican dura æt Bodmine, and gef Boia sixtig penga for þere forspæce, and dide hine sylfne and his ofspeng æfre freols and saccles fram þam dæge wið Ælfrice and wið Boia and with ealle Ælfwines cyld and heora ofspeng, on þissere gewitnisse: Isaac messepreóst, and Wunning pr., and Sewulf pr., and Godríc diacon, and Cufure prauost, and Wincuf, and Wulfwerd, and Gestin, þes Bisceopes stiwerd, and Artaca, and Kinilm, and Godríc Map, and Wulfgér, and má gódra manna.

(XXXII.) ✕ Hæc sunt nomina illorum hominum quos liberauit Ælfsie pro anima Eadgari Regis et pro anima sua super altare Sancti Petroci, Guenttinet, Cenhuiðel, Dauid, Anau Prost, coram istis testibus: Byrhtsie presbiter, Riol diaç., Anaoc clericus, Tidherd clericus, Beniamen clericus.

(XXXIII.) ✕ Hec est nomen illius mulieris quam liberauit Gratcant, Ourdylyc et filio suo Wurci, super altare Sancti Petroci coram

[MANUMISSIONS AT S. PETROC'S.]

istis testibus: Hedyn presbiter, Lowenan diaconus, Leucum clericos, Bleþros clericos, Boia discipulus, Cenmyn clericos, Beniammen clericos.

(XXXIV.) ✠ Hoc est nomen illius mulieris, id est Medguistyl, cum progenie sua, id est, Bleidiud, Ylcerthon, Byrchtylym, quos liberauerunt cleri[ci] Sancti Petroci super altare illius Petroci pro remedio Eadryd Rex et pro animabus illorum coram istis testibus: Comuyre prespiter, Grifiud prespiter, Oysian prespiter, Loumarch diaconus, Wudryt clericus, Loucum clericus, Tithert clericus.

(XXXV.) Hær cýð on þyson béc þ Ælwold gefreóde Hwatu far hys sáwle a[t] Petrocys stow á degye and æfter degye. An[d] Ælgér ys gewytnisse, and Gótric, and Walloð, and Gryfyið, and Bleyðcuf, and Salaman. And hebbe he Godes curs and Sōs Petrocus and æalle Welkynes sanctas þe þ brece ðæ ydon ys. Amen.

(XXXVI.) Custentin liberauit Proscen pro anima sua super altare Sancti Petroci coram istis testibus: Mermen presbiter, Riol diaconus, Cantgueithen diaconus, Tithert clericus, et aliis multis.

(XXXVII.) ✠ Wulfsie Episcopus liberauit Aedoc filiam Catgustel pro anima sua et Eadgari Regis, super altare Sancti Petroci, Cyngelt, et Magnus, et Sulmeaþ, et Iustus, et Rumun, et Wengor, et Luncen, et Fuandrec, et Wendeern, et Wurðylic, et Cengor, et Inisian, et Brenci, et Onwean, et Rinduran, et Lywci. Hæc sunt nomina illorum hominum, illarumque [feminarum], quos liberauit Wulfsige Episcopus super altare Sancti Petroci pro anima sua et pro anima Eadgæri Regis.

(XXXVIII.) ✠ Hæc sunt nomina illarum feminarum quas liberauit Ermen pro anima matris illius, id est Guenguiu et Elisaued, coram istis testibus: Freoc p̄s., et Osian p̄s., et Leucum monachus.

(XXXIX.) ✠ Hoc est nomen illius hominis qui liberauit Osferd pro anima Eatgari Regis, Gurheter, super altare Sancti Petroci, coram istis testibus: Comoere Episcopus, Agustinus lector, Burhsie sacerdos.

(XL.) ✠ Hec est nomen [illius hominis] qui liberauit Eusebi pro anima sua, Ceenguled, super altare Sancti Petroci coram istis testibus: Grifiuð, Leumarch, Riol.

(XLI.) ✠ Hec sunt nomina illorum hominum quos liberauit Anaoc pro anima sua; Otcer, Rannoeu, Muelpatrec, Iosep; super altare Sancti Petroci, coram istis testibus uidentibus: Cemoere Episcopus, Osian sacerdos, Leucum clericus, Guadret clericus.

[MANUMISSIONS AT S. PETROC'S.]

(XLII.) Hæc sunt nomina illorum hominum, Agustin, Ælchon, Sulcæn, Loi, Milcenoc, Guenneret, Gurcencor, Riol, Anauclat, Æulcen, Gurcant, Cest, Æniocl, Oncenetll, Lucco, Iudhent * * * .

(XLIII.) ✠ þes sint þa menn þe Wulfsige Byscop freode for Eádgár Cinig and for hyne sylfne] æt Petrocys wefode, Leuhelec, Welet, * * nwalt, Beli, Iosep, Dengel, Proswite, Tancwuestel; an þas gewitnese, Byrhsige mæssepróst, Mermen massepróst, Mar, Catuutic, Wenwiu, Puer, Meðwuistel, Iosep.

(XLIV.) ✠ þys syndun þara manna naman ðe Wulfsige Byscop gefreódet æt Petrocys wefode for Eádgár and for hyne silfne: and Byrhsi ys gewitnese massepróst, and Mermen massepróst, and Morhi: ✠ Diuset and ealle here teám.

(XLV.) ✠ Ðys sindun þara manna naman ðe Wunsie, Conmonoc, gefreóde at Petrocys stowe, [for] Eádgár Cinig, on ealle þas hiredys gewitnesse; Iarnwallon, and Wenwærþlon, and Mæiloc.

(XLVI.) ✠ Hæc sunt nomina filiorum, Wurcon, Aeðan, Iunerð, Wurfoðu, Guruaret, quorum filii et nepotes posteritasque omnis defenderunt se per iuramentum, Eadgari Regis permisu, quoniam accusacione malorum dicebantur patres eorum fuisse coloni Regi[s]: Comoere Episcopo teste, Ælfsie præside teste, Dofagan teste, March teste, Ælfnoð teste, Byrhtsie prespiter teste, Mitcuuð prespiter teste, Abel prespiter teste.

(XLVII.) Hoc est nomen illius uiri quem liberauit Byrhtgyu, Salenn, pro anima sua super altare Sancti Petroci coram istis testibus: Leof presbiter, Osian presbiter, Morcant. [Brit. Mus. Add. MSS. 9381^a; also in Thorpe, Diplom. 623-631, and Kemble, C. D., IV. 308-317.]

^a The entries are in the margins of the pages of this MS.; which is the Bodmin Gospels, is now in the British Museum (see a description of the MS. in Oliver's *Monast. Exon.*), is supposed to have been written in the 9th century, and certainly belonged to Bodmin Priory. They do not follow one another chronologically.

The earliest manumissions entered, which can be dated within limits, are Nos. x., xi., in the reign of Eadmund A.D. 941-946; the latest, of which the date can be approximately reached, is one (No. xx.) witnessed by Bishop Burhwold, who died A.D. 1026 x 1043.

The Kings mentioned in them are—

1 Eadmund the Elder A.D. 941-946
(Nos. x., xi.).

2. Eadred A.D. 946-955 (Nos. xxiv., xxxiv.).

3. Eadwy A.D. 955-959 (No. xxvii.).

4. Eadgar A.D. 959-975 (Nos. vi., viii., xxiii., xxx., xxxii., xxxvii., xxxix., xl., xliv., xlvi.).

5. Æthelred A.D. 978-1016 (No. xvi.).

The Bishops mentioned in them are—

1. Æthelge.[rd] (No. xxiv.)—(so filled up by Kemble, the name being imperfect, but only as here marked, in the MS.)—contemporary with King Eadred, and possibly identical with the Bishop of Crediton of that name 934-953.

2. Comoere or Cenioere (Nos. xxix., xli., xlvi.), contemporary with King Eadgar, and probably the same with

[FIRST SAXON BISHOP OF CORNWALL.]

the Commyre who was a presbyter in the reign of Eadred (No. xxxiv.).

3. Wulfsige (Nos. iii., vi., xiv., xv., xxxvii., xlili., xliv., xlvi., and probably v.), also contemporary with King Eadgar, and probably signing a charter relating to lands in Cornwall in 967 (*Kemble*, 534).
4. Burhwold or Buruhwold (No. xx.), whose date is fixed by charters of A.D. 1016, 1018, 1019 (*Kemble*, 723, 724, 730). For the end of his Episcopate, see below under A.D. 1026 x 1035 or 1043.

To these Bishops must be added from the charters, between Wulfsige and Burhwold, 1. a Bishop Ealdred (*Cornubiensis Ecclesiae Episcopus*, in charters of A.D. 993, 994, 995, 997, *Kemble*, 684, 686, 688, 693), and 2. a Bishop Æthelred (*Cornubiensis Ecclesiae Episcopus*, if the signatures are genuine, in a charter of A.D. 1001,

Kemble, 706). Further, since Comoere was Bishop in the time of Eadgar 959 x 975 (having been apparently a presbyter only, in that of Eadred), while Wulfsige (if the charter of that year be not signed, as many others of the period, by Wulfsige of Sherborne) was Bishop in 967, having been apparently a Priest still into Eadgar's reign, it seems probable, although by no means certain, that Comoere preceded Wulfsige. Further, Duke Ordgar (who died in 971) is mentioned as contemporary with Bishop Wulfsige; and Duke Ethelweard, alive until 1020 (*Anglo-Sax. Chron.*), with Bishop Burhwold.

Æthelstan, the alleged "*Episcopus Cornubianus*" of A.D. 966, is found only in the forged charter of that date (one of the Croyland forgeries) in *Kemble* 528.

See Oliver, *Monasticon*; Pedler, *Anglo-Sax. Episcopate of Cornwall*; and Carneg, *The Bishopric of Cornwall* (*Journ. of Roy. Instit. of Cornwall*, 1867).

c. A.D. 950. *The first Saxon Bishop of Cornwall (probably)*^a.

^a See the note to the Manumissions above printed. If the imperfect name *Ethel*... is rightly filled up into Ethelgeard, either there was a Saxon Bishop of Cornwall during Eadred's reign A.D. 946-955, or the Saxon Bishop of

Crediton, named Ethelgar, 934-953, had charge of the Cornish see in addition to his own. Thenceforth, unless Comoere be an exception, the Cornish Bishops (separate from Crediton) were certainly Saxons.

A.D. 981. ANGLO-SAX. CHRON.,
in an.^a—Hēn· on þȳr geape· pǣr &cē
Petrocer̄ ȳtōp fōrheƿgōd. and þȳ
alcan geape pǣr micel heāpm̄ ȝebón
ȝehƿép̄ be þam ȳé-niman. ægðēp̄ ge
on Dēfenum. ge on Ȫealum. [M.
H. B. 399.]

In this year St. Petroc's-Stowe was ravaged; and that same year was much harm done everywhere, by the sea-coast, as well among the men of Devon as among the Welsh. [*Ib.*]

see of Cornwall was removed from that place to S. Germain's. But this further statement does not occur in any of the *Bruts* in the Myvyrian Archæology or the *Mon. Hist. Brit.*, nor in the Gwentian *Brut*, nor in the *Annales Cambriae*.

A.D. 994. *Charter of King Æthelred to Bishop Ealdred, granting Liberties to the See of Cornwall.*

† Dis is se freols ðe Æthelred Cynincg het gesettan to þam Bisceoprice in to Wielcynne^a. Ealdrede Bisceope. [Endorsement in *Tborpe, Diplom. Anglic. etc.* p. 285.]

^a That the Cornish were still called "Wealas," see p. 681, no. XXXV., and p. 695.

[ÆTHELRED'S GRANT OF LIBERTIES TO THE SEE OF CORNWALL.]

¶ Rector altipolorum culminis, atque Architector summæ fabricæ æthereæ aulæ, ex nihilo quidem cuncta creauit; cœlum, scilicet, et terram, et omnia quæ in eis sunt, candida quidem angelica agmina, solem, lunam, lucidaque astra, et cætera quæ super firmamento sunt; mundi autem fabricam inenarrabili disponens ordine, ut Genesis testatur, "Et hominem sexto die formauit ad similitudinem Suam," Adam uidelicet quadriformi plasmatum materia, unde nunc constat genus humanum, quæ in terris moratur, et ima terra larvarica latibula, ubi et Lucifer cum decimo ordine per superbiam de cœlo ruit. Sed et hoc inuidet pestifer chelidrus protoplastum a Deo conditum, intellexerat ut hoc impleret, a quo ipse miser et satelliti illius de cœlo projecti sunt. Heu! quidem boni creati sunt, sed miserabiliter decepti. Ideoque inuidus zabulus totis uiribus homini inuidet, suadet mulieri, mulier uiro, per suasionem atque per inobedientiam ambo decepti sunt fraudulenter per gustum pomi ligni vetiti, atque amoenitate paradisi dejecti sunt in hoc ærumnoso sæculo, et lethum sibi ac posteris suis promeruerunt, atque in teturum abyssi demersi sunt. Sed hoc misericors et piissimus Pater indoluit perire tamdiu nobilem creaturam Sui imaginem; misertus est generi humano; misit nobis in tempore, id est, post quinque millia annorum, proprium Filium Suum, ut mundum perditum iterum renouaret: ut sicut mulier genuit mortem in mundo, ita per mulierem enixa est nobis vita in mundo; et sicut per delictum Adæ omnes corruimus, ita per obedientiam Christi omnes surreximus: et sicut mors per lignum intravit, ita et uita per lignum sanctæ Crucis uenit, et antiquum inimicum superauit: et Fortis fortem alligauit, et in imo baratro retrusit. Juste periit qui iniuste decepit, atque omnes antiquas turmas a fave pessimi leonis eripuit, et ouem perditam in humeris posuit, et ad antiquam patriam reduxit, et decimum ordinem impleuit. Unde ego Æthelredus, compunctus Dei misericordia, totius Albionis cæterarumque gentium triuiatim persistentium Basilicus, dum plerumque cogitarem de huius sæculi caduci rebus transitoriis, quomodo superni Arbitris examine, cuncta quæ uidentur uana sunt, et quæ non uidentur æterna, et cum transitoriis rebus perpetua præmia adquirantur. Qua de re nunc patefacio omnibus Catholicis, quod cum consilio et licentia Episcoporum ac Principum, et omnium Optimatum meorum, pro amore Domini nostri Jhesu Christi, atque Sancti Confessoris Germani, necnon et Beati Eximii Petroci, pro redemptione animæ meæ, et pro absolutione criminum meorum, donauit Episcopium

[ÆTHELRED'S GRANT OF LIBERTIES TO THE SEE OF CORNWALL.]

Ealdredi Episcopi, id est, in Prouincia Cornubiæ, ut libera sit,
*c*oque subiecta omnibusque posteris eius, ut ipse gubernet atque
*r*egat suam parochiam sicuti alii Episcopi qui sunt in mea ditione,
*l*ocusque atque regimen Sancti Petroci semper in potestate eius sit
*s*uccessorumque illius. Itaque omnium Regalium tributorum libera
*s*it, atque laxata ui exactorum operum, pœnariumque causarum, nec
*n*on et furum comprehensione, cunctaque sæculi gravedine, absque
*s*ola expeditione, atque libera perpetualiter permaneat. Quicunque
*e*rgo hoc augere atque multiplicare uoluerit, amplificet Deus bona
*i*llius in regione uiuentium, paceque nostra conglutinata uigens et
*f*lorens, atque inter agmina beatitudinis tripudia succedat qui nostræ
*d*onationis muneri consentiat. Si quis vero tam epilemoticus philar-
*g*uriæ seductus amentia, quod non optamus, hanc nostræ eleemosynæ
*d*apsilitatem ausu temerario infringere temptauerit, sit ipse alienatus
a consortio Sanctæ Dei Æcclesiæ, necnon et a participatione Sacro-
*s*ancti Corporis et Sanguinis Ihesu Christi Filii Dei, per Quem totus
*t*errarum orbis ab antiquo humani generis inimico liberatus est, et
*c*um Juda Christi proditore sinistra in parte deputatus, ni prius hic
*d*igna satisfactione humilis pœnituerit, quod contra Sanctam Dei
*Æ*cclesiam rebellis agere præsumpsit, nec in uita hac practica
*u*eniam nec in theorica requiem apostata obtineat ullam, sed
*a*eternis barathri incendiis trusus iugiter miserrimus crucietur. Anno
*D*ominicæ Incarnationis DCCCCXCHIIII., Indictione VII., scripta
*e*st hæc cartula a venerabili Archiepiscopo Sigerico Dorobernensis
*Æ*cclesiæ hujus munificentia chirographa: hiis testibus consentien-
*t*ibus, quorum inferius nomina decusatim Domino disponente carax-
*ā*ntur.

✠ Ego Æthelredus, Britanniæ totius Anglorum Monarchus, hoc
*A*giæ Crucis taumate roboraui.

✠ Ego Sigeric, Dorobernensis Æcclesiæ Archiepiscopus, præfati
*R*egis benevolentia latus consensi. [Canterbury.]

✠ Ego Ælfheah Præsul, canonica subscriptione, manu propria,
*h*ilaris et triumphans subscrisi. [Winton.]

✠ Ego Ealdred, plebis Dei famulus, iubente Rege, signum sanctæ
*C*rucis plaudens impressi. [Cornwall.]

✠ Ego Ælfwold Pontifex, Agiæ Crucis testudine intrepidus hoc
donum lepidissime roboraui. [Crediton.]

✠ Ego Ordbricht, legis Dei Catascopus, hoc eulogium propria
chira deuotus consolidaui. [Selsey.]

[ÆTHELRED'S GRANT OF LIBERTIES TO THE SEE OF CORNWALL.]

- ✠ Ego Ælfrich, Episcopus Wiltanæ ciuitatis, consensi et subscripsi. [Wilton.]
- ✠ Ego Wulfsye, Episcopus Shyreburnensis Ecclesie, consensi subscripsi. [Sherborne.]
- ✠ Ego Æthelwerd Dux. [Duke of the Western Provinces.]
- ✠ Ego Ælfric Dux.
- ✠ Ego Leofric Dux.
- ✠ Ego Leofwyne Dux.
- ✠ Ego Leofric Abbas.
- ✠ Ego Ælfred Abbas.
- ✠ Ego Ælfric Abbas.
- ✠ Ego Brichtelm Abbas.
- ✠ Ego Æthelmar Minister.
- ✠ Ego Ordulf Minister.
- ✠ Ego Beorhtwold Minister.
- ✠ Ego Æthelmar Minister.
- ✠ Ego Ælfric Minister.
- ✠ Ego Ælfwine Minister.
- ✠ Ego Leofwyne Minister.
- ✠ Ego Osulf Minister. [*Thorpe, Diplom.* pp. 285—287, from N. Harl. 358, fol. 31: also in *Kemble*, C. D. 686.]

A.D. 1018. *Grant of King Cnut to Burhwold Bishop of S. Germain's.*

In Nomine Sanctæ Trinitatis! Cum mundi cursus uario, cotidie cernimus, incertoque discrimine tendat ad calcem, cui mortalium opus est, ut sic caducam peragat uitam, ut quando possit Dei adiutus [beneficio] possidere perpetuam, et quamdiu istius utitur aura cuncta quæ iusto statuuntur examine certis apic lineis inserere, ne forte subsequentibus ueniant in obliuionem, et a iunioribus paruipendatur institutio seniorum. Quapropter Cnut, Rex subthronizatus Angligenum, cuidam meo fidelissimo scopo, qui noto uocitamine nuncupatur Burhwold, condono in æte ius hæreditatis quandam telluris particulam, cassatas scilicet quat in duobus locis divisas, ubi ab incolis dicitur Landerhtun*, et aliud Tinictun*: ut habeat quamdiu uitalis spiritus in hac ærum uita fragile corpus aluerit: et post obitum ejus terram Landert

[GRANT OF CNUT TO BISHOP BURHWOLD.]

commendat pro anima eius et Regis Sancto Germano in perpetuam libertatem; et Tinieltun faciat Episcopus quod sibi uisum fuerit. Maneatque, prout iam prædixeram, donum istud ab omni ~~seculari~~ seruitio exinanitum, cum omnibus ad se rite pertinentibus, campis, siluis, pascuis, pratis, excepta expeditione tantum si necessitas coegerit, et captio furum, libertatem teneat ut superius titulatur. Hanc uero meam donationem, quod opto absit a fidelium mentibus, minuentibus atque frangentibus, fiat pars illorum cum illis de quibus e contra fatur, ‘Discedite a Me maledicti in ignem æternum,’ et cætera; nisi hic prius satisfaciant ante mortem. Iстis terminis ista terra hinc inde gyratur, etc. Anno Dominicæ Incarnationis Mille-simo Octodecimo scripta est hujus munificentæ syngrapha, his testi-bus consentientibus quorum nomina inferius caraxata esse videntur.

✚ Ego Cnut, totius Britanniæ Monarchus, meæ largitatis donum Agiæ Crucis taumate roboraui.

✚ Ego Livingus, Dorobernensis Æcclesiæ Episcopus, consensi et subscripsi. [Canterbury.]

✚ Ego Wlfstan, Eboracensis Æcclesiæ Archiepiscopus, signo Sanctæ Crucis subscripsi. [York.]

✚ Ego Ælfgyfa Regina humillima adiuui.

✚ Ego Ælfinus Episcopus non renui. [Winton.]

✚ Ego Brihtwold Episcopus adquieui. [Wilton.]

✚ Ego Æthelwine Episcopus confirmaui. [Wells.]

✚ Ego Brihtwine Episcopus consilium dedi. [Sherborne.]

✚ Ego Eadnoth Episcopus consolidaui. [Crediton.]

✚ Ego Burhwold Episcopus conclusi. [Cornwall.]

✚ Thurcil Dux.

✚ Yrric Dux.

✚ Egillaf Dux.

✚ Ranig Dux.

✚ Æthelweard Dux. [Duke of the Western Provinces.]

✚ Godwine Dux.

✚ Brihtrig Abbas.

✚ Æthelsige Abbas.

✚ Brihtmær Abbas.

✚ Ælfslige Abbas.

✚ Æluere Abbas.

✚ Æthelwold Abbas. [Exeter.]

✚ Thored Minister.

[CORNISH SEE MERGED IN THAT OF CREDITON.]

- ✚ Aslac Minister.
- ✚ Tobi Minister.
- ✚ Ælfgar Minister.
- ✚ Odda Minister.
- ✚ Ælfgar Minister. [Kemble, C. D. 728^b.]

^a Conjectured by Mr. Carne (*Bishopr. of Cornwall*, p. 20) to be respectively Landrake and Tiniel in Landulph, both in Cornwall.

^b The earliest extant Saxon grant of land in

Cornwall appears to be one of Eadward the Martyr to Duke Ethelweard A.D. 977 (see *Pedler*, p. 165).

A.D. 1026 or 1031 x 1035 or 1043^a. *The Cornish See merged in that of Crediton.*

I. GUL. MALM., G. P. A., II. *De Episcopis Cridiensibus, Exoniensibus, Cornubiensibus.*—Eo apud eum [Cnutonem Regem] gratiæ processit [Livingus Episcopus Cridiensis], ut defuncto avunculo suo Brithwoldo, qui erat Cornubiensis Episcopus, ambos arbitratu suo uniret Episcopatus.

II. FLOR. WIG., *Append.*—Hic [Livingus], defuncto Brihtwaldō suo avunculo, Cornubiensem præsulatum, Rego Eadwardo permittente, Domnaniensi coadunavit Episcopatui. [M. H. B. 621.]

^a The date of Burhwold or Brihtwold's death is only known by charters to have been after 1019 (Kemble, C. D. 730). But Living (abbot of Tavistock) did not become Bishop of Crediton until 1026 (Kemble, C. D. 743, if the charter is genuine) or 1031 (Flor. Wig.), and

Cnut died in 1035. Living's additional presentation to Worcester was in 1038 (*Anglo-Sax. Chron.*). If however we take the statement of Florence of Worcester, then Burhwold must have survived until at least 1043, the date of Eadward's coronation.

A.D. 1050–1071. *Manumissions recorded at Exeter Cathedral.*

1. Halwun Hoce on Exec[e]stre freode Hagelflæde hire wiman þi hy bocte ⁊ tilde for hire sawuale. Crist ⁊ Sce Peter ⁊ ialle Cristes halga· hi wurdē wrað þe hi hæfre geþywie. Amen.

2. Her kyð on þisse bec þ Æilgyuu Gode alysde Hig and Dunna and heora offspring æt Mangode to

1. Halwyn Hoce in Exeter has freed Hagelflæd, her woman, whom she bought and fostered for her soul. May Christ and S. Peter, and all Christ's saints be wroth with those who shall ever reduce her to servitude. Amen.

2. Here is made known, in this book, that Ælfgifu Gode has redeemed Hig and Dunna and their

[MANUMISSIONS AT EXETER.]

XIII. mancson. ⁊ Æignulf portgerefā and Godric Gupa namon
 þæt toll on Manlefes gewittnesse
 and on Leowerdes Healta and on
 Leowines his broðor and on Ælfri-
 ces Maphappes and on Sweignes
 scyldwirhta. and hæbbe he Godes
 curs þe þis æfre undo a on ecnysse.
 Amen.

3. Her kyð on ȝyssere bec þ God-
 wine Blaca bohte hine sylfne ⁊ his
 wyf ⁊ his offspring æt Willelme Ho-
 sethe mid XV. scill. on Edmæres
 gewittnise ⁊ on Ælwies ⁊ on Dun-
 ninges ⁊ on Sæmæres ⁊ on Æl-
 mæres ⁊ on ealles þæs hundredes
 on Cuiclande. ⁊ Ælfric Hasl nā
 þæt toll for þæs Kynges hand. ⁊
 hæbbe he Godes curse þe hit æfre
 undo. Amen.

4. Her kyð on ȝyssse bec þ Edwy
 Beornege sunu lysde hine and his
 wif and his cild on Edwerdes dæge
 Cynges æt Hunewine Hega suna
 ut of Toppeshamm lande a Kin-
 stanes gewittnisse þr. and a Leof-
 suna gewittnisse a Wunforda and
 on Ælfrices Hwita and on Wycin-
 ges batswegenes ⁊ on Sæwines
 Lufa sunu and on Leofsies and
 on Ælfries.

5. Her kyð on þissere bec þæt
 Ediuu Sæuugeles laf bohte Gladu
 æt Colewine wyð healse punde to
 cepe ⁊ to tolle ⁊ Ælword port-
 gerefā nā þ toll. ⁊ þærto was ge-
 witniss Leowine Leowordes broðor.

offspring from Mangod for XIII.
 mancuses; and Æignulf portreeve,
 and Godric Gupa took the toll, in
 witness of Manlef, and of Leowerd
 Healta, and of Leofwine his brother,
 and of Ælfric Maphap, and of Sweign
 shieldwright. And have he God's
 curse who shall ever this undo to all
 eternity. Amen.

3. Here is made known, in this
 book, that Godwine Black has
 bought himself and his wife and
 his offspring from William Hoseth,
 for XV. shillings, in witness of Ed-
 mær, and of Ælwie, and of Dun-
 ning, and of Sæmær, and of Ælmær,
 and of all the hundred of Quick.
 And Ælfric Hasl took the toll for
 the King's account. And have he
 God's curse who ever shall undo it.
 Amen.

4. Here is made known, in this
 book, that Edwy Beornege's son has
 redeemed himself and his wife and
 his child, in the day of King Ed-
 ward, from Hunewine Hega's son,
 out of Topsham, in witness of Kin-
 stân priest, and of Leofsunu at Win-
 ford, and of Ælfric White, and of
 Wyking boatswain, and of Sæwine
 Lufa's son, and of Leofsie, and of
 Ælfrie.

5. Here is made known, in this
 book, that Ediwu Sæfugl's relict has
 bought Gladu from Colewine for
 half a pound, as price and toll; and
 Ælword portreeve took the toll. And
 thereto were witness: Leowine Leo-

[MANUMISSIONS AT EXETER.]

þ Aelwi Blaca. þ Aelwine se cyng. þ Landbyriht. þ Alca. þ Sæwerd. þ hæbbe he Godes curs þe þis æfre undo on ecnisse. Amen.

6. Her kyð on þisse bec þ Brihtmær æt Holacumbe hæfð geboht hine þ Aelfisu his wif þ hira cild. þ hira offspring æt Rocgere Derindig to twā pundum. æfre to freolse. on Dudemannes gewitnisse preostæs on Exancestre. þ on Leofwines pr. on Hwitastane. þ on Aelfgæres portgrefa. þ Aelfwerdes portgrefa. þe þ toll namon for þæs Cynges hand. þ Leofwærdes his broðor. þ Edwines Leofede suna. þ Oteres Dyrlinges suna. þ Aelfgæres Aelfrices suna. þ Blakemanes. þ Leofrices Sæwines suna. þ Dunstanes Sæwines suna. þ Randolfes. þ Albordes. þ Sme-wines on Holacumbe. þ Aegilwærdes Aelfsies suna. þ Aelfmær Cynges suna. þ Aelfsige mid þā berde. þ Edwine Leofrices suna. þ Edwine Edmæres suna. þ Edric on Hrenahþicge. þ on ealles þæs hundredes gewitnisse on Holacumbe. þ hæbbe he Cristes curs þ Sça Marian. þ Scs Petrus þe þis æfre undo. þ on ealles þæs hundredes gewitnisse on Exancestre.

[MSS. Bodl. 579^a; also in *Thorpe, Diplom. 638-640*, and *Hic-sert. Epistol.* pp. 12, 13.]

* These manumissions are written at the beginning and the end of Leofric's Missal, and probably date within his Episcopate; one of them certainly during the reign of Edward the Confessor. The translation is from Thorpe's

word's brother, and Aelwi Blac Aelwine the king, and Land and Alca, and Sæwerd. And he God's curse, to eternity shall ever undo this. Amen.

6. Here is made known, book, that Brihtmær at Ho has bought himself and Aelfgære wife and their offspring of Derindig, for two pounds, petual freedom. In witness man priest at Exeter, and L pr. at Whitston, and Aelfgar Aelfri reeve, and Aelfwerd portree took the toll on the King's : and Leofræd his brother, a wine Leofed's son, and Oting's son, and Aelfgar Aelfri and Blakeman, and Leofric S son, and Dunstan Sæwine's s Randolf, and Albold, and S at Holcombe, and Aegilward son, and Aelfmær King's s Aelfsige with the beard, and Leofric's son, and Edwine I son, and Edric at Renridge; witness of all the hundred combe. And have he Christ and S. Mary's, and S. Peter shall ever this undo: and in of all the hundred at Exeter.

Diplomaticum. Topsham was given stan to Exeter monastery A.D. 937 (C. D. 369). Hollacombe belonged to at Bodmin (*Iomcad. Bk.*), but land the by Leofric A.D. 1050 to Exeter (Ken-

[SEE OF CREDITON, INCLUDING CORNWALL, TRANSFERRED TO EXETER.]

Some other manumissions, and other documents, belonging to Exeter, but of a date later than Leofric, are also in *Hickes. ſb.*, pp. 149; and *Thorpe, Diplom.* 631-638. And a still earlier manumission there is in *Thorpe*, 623: "Eadwi Cing het gefreon Abunet Ælfwulf cyrceweard an Exanceastræ fryo 7 færewyrþe

on Abewoldes caldermannes gewitnesse 7 Daniel bisk. 7 Byrhtrices profastes 7 on Wulfrices cyrceweardes 7 Eadwi Cing het hit bryga [? bryngan] Bryhtric her binnon Cristes bec." Daniel's see is unknown, save that he was not Bishop of either Crediton or Cornwall.

A.D. 1050. *See of Crediton (including Cornwall) transferred by Bishop Leofric (1045-1071) and Edward the Confessor, with Papal sanction, to Exeter.*

I. **LEOFRIC'S MISSAL**, fol. 3-5.—*Anno vero Dominice Incarnationis millº. XLIII., loco XI. pº[st] Eduuardum predictum, filium scilicet Alfridi Regis, imp[eriu]m totius Anglorum regni suscepit Eduuardus filius Athelredi Regis die Dominico Pasce, i[d est], IIIº. no[n]. Ap[ri]l[i]s, cum magno gaudio totius gentis Anglice, in Uuintonia ciuitate consecratus. Tertio autem anno imp[er]ii sui, i[d est], anno MXLVI. Dominice Incarnationis, dedit Episcopatum Cridionensis Ecclesie atque Cornubiensis prouincie capellano suo Leofrico, uita moribusque modesto b. Qui uir uenerabilis, accepto pontificatus honore, diocesim suam perlustransque, populo sibi commisso verbum Dei studiose predicabat, clericos doctrina informabat, ecclesias non paucas construebat, et cetera que officii sui erant strenue amministrabat. Cernens uero utramque prouinciam diocesis sue, i[d est], Deuenoniam et Cornubiam, piratarum barbarica infestatione sepius deuastari, cepit Diuina (ut credimus) inspiratione diligenter meditari, qualiter Episcopalem Cathedram Cridionensis loci ad urbem Exoniacam transferre posset. Et q[ui]a sagaci animo p[ro]spexit hoc absque Romane Ecclesie auctoritate fieri non posse, misso illuc idoneo legato, i[d est], Landb[er]to presbytero suo, ad sanctissimum Papam Leonem, humiliter postulauit, qu[a]tinus directis Paternitatis sue litteris Regem Eduuardum rogaret, ut de Cridionensi uilla ad urbem Exoniensem Episcopalem sedem transmigrare concederet; ubi ab hostilitatis incursu liber tutius ecclesiastica officia disponere posset. Apostolicus uero pontifex libenter rationabili eius petitioni annuens huiusmodi litteras Regi Eduardo direxit.—*

[*Pope Leo IX. to Edward the Confessor. A.D. 1049 or 1050.*]

LEO EPISCOPUS SERUUS SERUORUM DEI Eduardo Anglorum Regi salutem k[arissi]mam cum benedictione Apostolica. Si bene habes et bene uales, inde non modicas Domino Ihesu Xpo referimus gratias.

[THE OF CREDITON, INCLUDING CORNWALL, TRANSFERRED TO EXETER.]

Et hoc optamus, ut ita luculenter possideas regni gubernacula in eterna maneras tabernacula. Et q[uia] audiuimus te circa ecclesias et ecclesiasticos uiros studiosum et religiosum esse, i multum gaudemus. Et hoc ammonemus atque benigne rogamus, in Dei opere perseverare studeas, quatinus Regi Regum Deo pl ualeas atque cum Illo in celesti regno permaneas. Notum it est nostre Pietati, qualiter Leofricus Episcopus sine ciuitate se pontificalem tenet. Unde multum miramur, non de illo solo, et de omnibus illis Episcopis qui talia agunt. Cum uero ad nostrum miserimus legatum, de aliis dicemus: n[un]c autem nostro fr[atr]e iam dicto Leofrico precipimus atque rogamus p[ro]pter Deum et nostri amoris causam adiutorium p[re]beas, Cridionensi villula ad ciuitatem Exoniam sedem Episcopalem p[re]mutare. Hec et alia bona opera ita agere studeas, ut a Domino et[er]num regnum adquirere ualeas. Uale k[arissi] semper in Domino.

His Rex litteris cum magna deuotione assensum p[re]bens, dedit predicto Episcopo monasterium Sancte Marie et Sancti Apostoli in ciuitate Exonia, ut ibi Episcopale solium construeret post aliquot menses illuc ueniens Rex ipse gl[ori]josus, per brach dextrum Episcopum dicens, et nobilissima regina Edgitha per si trum, in cathedram pontificalem in prefato monasterio constitu presentibus ducibus multisque Angliae proceribus. Sicque ueneral uir Leofric anno Dominice Incarnationis mil^l. L., indict. III, magna gl[ori]a inthronizatus, primus Episcopus factus e[st] Exonic Ecclesie, iussuque Regis canonicos ibi constituit. Et quia locus terris, libris, omnibusque ornamentiis ecclesiasticis pene despoli erat (nam ex XXVI. terris q[uia]s Rex religiosus Æthelstanus i dedit, uix una uilissima remansit, et tres codices, feretrumque reli arum), presul ipse de suis p[ro]p[ri]is multo tempore congregatio pauit, et cum maximo studio quantum potuit locum illum restaur et em[en]dauit, datisque illuc tribus p[ro]p[ri]etatis sue te augmentauit ^d.

Anno autem Dominice Incarnationis MLXXI^o. Episcopatus uisi anno XXVI., die IV. id. Febr., ex hac erumnosa uita subtrac sepultus f[est] in crypta eidem ecclesie per[tinen]ti. Pro cuius ani requie, pie lector, non omittas orare. [MSS. Bodl. 579: and Letter also in fin. MSS. Bodl. 718: printed also in Pedler's *Anglo-Episcopate of Cornwall, Append.*, and in the *Monasticon*.]

[SEE OF CREDITON, INCLUDING CORNWALL, TRANSFERRED TO EXETER.]

a "Hunc missalem Leofricus Episcopus dat Ecclesie Sancti Petri Apostoli in Exonia, ad utilitatem successorum suorum. Si quis inde abstulerit, æternæ subiaceat maledictioni. Fiat, Fiat. Confirma hoc, Deus, quod operatus es in nobis." (Entry at the beginning of the Missal, repeated in Saxon.) The MS. is nevertheless now in the Bodleian Library.

b "Apud Lotharingos altus et doctus," according to Will. Malm. (G. P. A., II., *De Episcr. Crediton. etc.*), "Britonicus" (Fl. Wig., in an 1046).

c "Leofricus, ejectis sanctimonialibus a sancti Petri monasterio Episcopatum et canonicos statuit, qui contra morem Anglorum ad formam

Lotharingorum uno triclinio comedenter, uno cubiculo cubitarent: transmissa est hujusceniodi regula ad posteros, quanvis pro luxu temporum nonnulla jam ex parte deciderit; habentque clerici œconomum ab Episcopo constitutum, qui eis diatim necessaria victui, annuatim amictui commoda suggerat" (W. Malm., *ib.*)

d See the grant in *Kemble*, C. D. 940, from the Exeter Gospels of Leofric, Bodl. Auct. D. II. 16. The same MS. records the foundation of the monastery of S. Mary and S. Peter at Exeter by Æthelstan (apparently about A.D. 928), and adds a list of relics which he gave to it (printed in *Dugd. Mon.*, II. 547-536).

II. A.D. 1050. *Charter of Eadward the Confessor translating the Cathedral Seat of Crediton to Exeter.*

¶ Igitur cum uniuersa in sapientia a Deo bene condita sint, uidelicet, celum, aruum, et quæ in eis continentur; dignum quippe equumque dinoscitur fore, quamquam impossibilitas egre humanitatis humanos actus pluris calamitatibus conturbet, quod nos, qui rectores hominum a Deo constituti dicimus, instinctu superne clemencie, iuxta modulum nostre censure prudenter equitatem ciuilis exquirere studeamus sciencie, et præcipue res ecclesiastice denique discutiendo tractare ea quæ cernuntur nostris non equa optutibus rectius constituere, sicque sancita ad profectum innocencie siue utriusque uice corroborando gubernare. Evidem gloriosum est nimiumque laudabile destructas edes sanctorum locorum ad Diuinum adminiculum exposendum reedificare, sacraque altaria uenustis uelis cum nitore pii cordis uelare, et unamquamque nocturnam siue diurnam sinaxim armoniacis modulis resonare. Quapropter ego Eadwardus, Dei gratia Anglorum Rex, consilio imbutus bone uoluntatis, quoniam prouisum est michi, secundum quod præcipitur in Diuinis decretis, Cathedram Pontificalem consolidare Exoniæ ciuitatis in monasterio Beati Petri Apostolorum Principis, quod est situm infra menia eiusdem urbis, auctoritate superni Regis, meaque, mœque coniugis Eadgyde, ac uniuersorum Episcoporum Ducumque meorum, per hoc priuilegium testamenti atque cautionem cyrographi in perpetuo tempore constituto^a presulem Leofricum, ut sit ibi Pontifex, et post illum ceteri affuturi, ad laudem et gloriam Sanctæ et Individue Trinitatis, Patris, et Filii, et Spiritus Sancti, et ad honorem Sancti Petri Apostoli. Dono etiam possessiones omnes ad eundem locum pertinentes quecumque sint, tam in ruribus, quam in pascuis, pratis, siluis, aquis, liberis, scruis, ancillis, legibus, censu, pagis, Deo

[SEE OF CREDITON, INCLUDING CORNWALL, TRANSFERRED TO EXETER.]

Sanctoque Petro, fratribusque canonicis ibi famulantibus, ut habeant iugiter subsidium hubesum corporis, quo ualeant Christo militare sine ulla molestia animi. Hoc tamen notum Papæ domino in primis Leoni facio, ipsiusque attestatione confirmo, deincepsque cunctis Anglorum magnatibus, quod Cornubiensem diocesim, quæ olim in Beati Germani memoria atque Petroci ueneratione Episcopali solio assignata fuerat, ipsam cum omnibus sibi adiacentibus parochiis, terris, uillis, opibus, beneficiis, Sancto Petro in Exonia ciuitate trado; scilicet, ut una sit sedes Episcopalis, unumque pontificium, et una æcclesiastica regula, propter paucitatem atque deuastationem bonorum et populorum, quoniam piratici Cornubiensem ac Cryditonensem æcclesias deuastare poterant: ac per hoc in ciuitate Exonia tuciorem munitionem aduersus hostes habere uisum est, et ideo ibi sedem esse uolo. Hoc est, ut Cornubia cum suis æcclesiis et Devonia cum suis simul in uno Episcopatu sint et ab uno Episcopo regantur. Itaque hoc priuilegium ego Eadwardus Rex manu mea super altare Sancti Petri pono, et Præsulem Leofricum per dexterum brachium dicens, meaque regina Eadgyda per sinistrum, in Cathedra Episcopali consisto, præsentibus meis Ducibus et consanguineis, nobilibus necnon [et] capellanis, et affirmantibus laudantibusque Archiepiscopis Eadsino et Alerrico, cum cæteris aliis, quorum nomina desribentur in meta huius cautionis. Enimuero si quis hoc testamentum priuilegii affirmare post meum uitæ transiit, et bona Ecclesie augere tuendo uoluerit, adaugeat Omnipotens Deus dies uitæ eius, atque centuplicato fructu nono decimo coronet eum æterno præmio in gaudio æthereo. Si autem, quod absit, aliquis compilator fraudis, uel cauillator fautoris, næuo fomitatis inique cupidinis, hanc cautionem seu decretum huius Episcopi destituere aut permutare contempnendo presumpserit, uel eiusdem minuere et subtrahere substantiam temptauerit, eternis mancipatus habenis cum diabolo eiusque ministris, sit separatus a Christo Ipsiisque Sanctis dissegregatione perpetue anathematis. Fiat. Anno igitur Incarnationis Dominicæ ML^{mo}., Indictione tertia, Epacteque XXV., et Concurrentes VII., hæc cautio scripta est edictione solida karecterata karecteribus testium, iubente piissimo Rege Anglorum Eadwardo gubernante eodem feliciter tocius monarchiam Maioris Britannie.

✠ Ego Eadwardus Rex hoc donum cautione hac affirmo.

✠ Ego Eadsinus Archiepiscopus Christi Ecclesie manu mea subscripsi.

[*SEE OF CREDITON, INCLUDING CORNWALL, TRANSFERRED TO EXETER.*]

- ✠ Ego Elericus Archiepiscopus Eboracensis Ecclesie confirmaui.
- ✠ Ego Stigandus Episcopus dignum duxi [Winton].
- ✠ Ego Herimanus Episcopus corroborau [Wilton].
- ✠ Ego Rodbertus Episcopus testis fui [London].
- ✠ Ego Ealdredus Episcopus consolidaui [Worcester].
- ✠ Ego Doduca Episcopus consensi [Wells].
- ✠ Ego Godwinus Dux.
- ✠ Ego Leofricus Dux.
- ✠ Ego Siwerdus Dux.
- ✠ Ego Haraldus Dux.
- ✠ Ego Radulfus Dux.
- ✠ Ego Tosti Nobilis.
- ✠ Ego Ægelwerdus Abbas adiuui.
- ✠ Ego Æluuinus Abbas consensi.
- ✠ Ego Ræinbaldus Presbiter commendaui.
- ✠ Ego Godwinus Presbiter aspiraui.
- ✠ Ego Godmannus Presbiter interfui.
- ✠ Ego Petrus Presbiter laudaui.
- ✠ Ego Odda Nobilis.
- ✠ Ego Rymhtrucus Nobilis.
- ✠ Ego Ordsanus Minister.
- ✠ Ego Celericus Minister.
- ✠ Ego Touinus Minister.
- ✠ Ego Radulphus Minister.
- ✠ Ego Doddas Minister.
- ✠ Ego Eadulfus Minister.
- ✠ Ego Ordulfus Minister.
- ✠ Ego Ecgulfus Minister.
- ✠ Ego Eabpisus Minister.
- ✠ Ego Celfpendus Minister.

*In dorso.—*Dis is se freols to þam b.rice on Defenanscire. ⁊ on Wealan ȳe Eadweard Cyningc dihte ⁊ gesette mid his witenā ræde· for his sawle alysednisse· into þam Bisceopstole on Exanceastrē Leofrice ȳe ⁊ his æftergengēan on æce yrfe. [*Tborpe, Diplom.* pp. 365-368; from MSS. C. C. C. C. 59, no. 36: also in *Kemble, C. D.* 791^c.]

• *Leg.* “constituo.”

• See also Hickes, *Dissert. Epist.* pp. 16, 17,
note: whose objections however to its genuin-
ess without exception break down upon exami-
nation. Leofric's death, Feb. 10, 1072, N. S.

(as above), transferred the united Bishoprics to a
Norman. And the date of his death is con-
firmed by that of his successor's consecration,
and by a Chron. of Exeter in Richardson, which
gives 1073.

APPENDIX A.

CORNISH LITURGICAL FRAGMENTS.

I. *Missa Propria Germani Episcopi*^a.

Deus, Qui famulantibus Tibi mentis et corporis subsidia misericorditer largiris, presta quesumus, ut hi, qui pro amore supernæ patriæ ardenter cœlestia præmia per fidem et spem caritatemque adipisci cupiunt, intercedente beato archimandrita confessore tuo Germano, ab omnibus iniquitatibus liberentur: per Dominum.

ITEM ALIA.—Propitiare, Domine Deus, omni populo Christiano ex diuersis partibus linguarum conuenienti in unum; ut hi, qui locum præclarum atque notum ubique Lannaledensem^b, ubi reliquæ Germani Episcopi conduntur, quanto ardensius tanto cicius uisitare cupiunt, ab omnibus infirmitatibus anime et corporis fideliter liberentur: per—

SECRETA.—Concede nobis, omnipotens et misericors Deus, ut hæc n[obis sit]^c salutifera oblatio; et, intercedente beato Germano confessor^d tuo atque Episcopo, a nostris reatibus liberet, et a cunctis tueatur aduersatis: per Dominum—

U. e, ETERNE Deus, et Te laudare mirabilem Dominum in sanctis Tuis, quos ante constitutionem mundi in æternam Tibi gloriam præparasti, ut per eos huic mundo ueritatis tuæ lumen ostenderes: de quorum collegio iste Germanus Episcopus, a sancto Gregorio Romane urbis Apostolico ad nos missus, lucerna et columna Cornubiæ et præco ueritatis efulsit; qui in Lannaledensis æclesiæ Tuæ prato sicut rosæ et lilia floruit, et tenebras infidelitatis quæ obcecabant corda et sensus nostros detersit^f. Propterea supliciter atque lacrimabiliter deprecamur totis uiribus clæmentiam Tuam, ut licet meritis non exsistentibus misereri tamen nostri semper digneris; quia priscis temporibus legimus Te irasci magis quam misereri propter uesaniam dementiamque imp[ii] et crudelis Regis Guortherni. Idcirco petimus, obsecramus, deprecamur, in his ultimis diebus, indulgentiam pietatis Tuæ; ut per Te ueniam peccatorum nostrorum mereamur accipere, et post finem huius seculi, Te interpellante, cum Deo et sanctis Eius immaculati conregnare possimus. Et ideo—

Post Com.—Sumptis, Domine, sacramentis in honore sancti confessoris

[CORNISH LITURGICAL FRAGMENTS.]

Tui Germani Æscopii, cuius uenerandam hodiæg cælebramus festiuitatem,
nos clæmenter exaudi; Tuam misericordiam obsecrantes, ut ab hac ^h * *

* * * *

^a From MSS. Bodl. 572, fol. 1: printed by Hardy, *Descriptive Catal. etc.*, vol. I. P. i. pp. 48, 49;—also in Bishop Forbes's preface to the *Arbuthnot Missal* edited by the rev. G. H. Forbes (Burntisland, 1864). MS. Bodl. 572 (olim 2026, and NE. B. 5. 9) is described by Wanley p. 83, by Lhuyd (*Arch. Brit.*, I. 226), and by Villemarqué (*Notice des MSS. des Anciens Bretons*, pp. 16 sq.). Welsh interlineary glosses occur in the plainly Bréton school-tract contained in it, which indeed has for its object to teach the Latin equivalents of these words to boys.

^b Of course S. Germain's, but why called the Church of Aladh or Aledh does not appear. Kill-Aladh was the old Irish name of the see of Killala in West Connaught in Ireland.

^c A blank in the MS., which the sense seems to require to be filled up as above.

^d So in MS.

^e i. e. "Vere dignum est."

^f Or, "detrusit."—detruit in MS.

^g So in MS.

^h The fragment is on two sides of one folio, which breaks off with this word at the end of the page.

II. *Benedictions (i.) of Alms for the Dead, (ii.) of Manumissions, (iii.) of Crops* ^a.

(i.) Creator et Sanctificator elimentorum, Pater et Filius et Spiritus Sanctus, Qui es vera Trinitas et Unitas, precamur Te, Domine clementissime Pater, ut elemosina ista fiat in misericordia Tua, ut accepta sit cibū istū ^b pro anima famuli Tui ⁱll, ut sit benedictio Tua super omnia dona ista: per—

(ii.) Per ^c libertatem hominis istius quem liberemur in terris, libertatem suorum dona ^d consequi percipere mereatur ^e peccatorum: per—

(iii.) Benedictio Tua ^f, Domine, copiosa super has segetes adveniat, petimus, faciatque in eis salubrem fructum ad copiosam inaptam ^g sibi confunditie ^h tempore perferre: per—

ALIA.—Alme Deus clemens omnipotens, sanctificationis Tuæ virtute semina hic aspersa in fertilem messem, adacomodā umare victum ⁱ, concede, quesumus, oportuno tempore pervenire. Benedicere et sanctificare digneris, Domine, segetes nostras per hanc creaturam aque et benedictionem qua benedicimus, ut abiciantur demones ac uolucres celi et uermes terre ab ea per inuocationem nominis Tui, Patris et Filii et Spiritus Sancti. Amen ^k.

^a From the same MS. fol. 40. a. It is only a conjecture that these formulæ are British and Cornish. They are found in the same MS. with the *Missa S. Germani* above given, and on the next page to a tract (on Purgatory) of which one Bledian a manifest Briton was the scribe; and in a handwriting resembling his (although immediately at the end of the tract, on fol. 39. b. are inserted also some much more modern liturgical couplets); and while on the back of the page, fol. 40. b., is a table for Easter-day, ranging

from March 22 to April 25, both inclusive, which is therefore only British if dated after the Britons had adopted the reformed Roman reckoning, yet this is followed (after a page nearly blank) by a school-tract written (as appears by internal evidence—see Villemarqué as quoted below) about the middle of the 8th century by an (apparent) Cornishman who had (certainly) migrated to Brittany. At the commencement of the Benedictions is a rubric in Saxon—"Cƿeð þū ofer þone mete þetnan"

[CORNISH LITURGICAL FRAGMENTS.]

(i. e. *bæt man*) "þop deadne gebæleð." The likelihood seems to be that the fragments belong to Cornwall when under Saxon influence, say, about the 9th or 10th century. A fragment of a Mass on fol. 90 b. has no apparent connection at all with the British Church; occurring, as it does, among documents belonging to the Saxon Church, which are bound up in the volume.

^a So in MS.

^c In margin, *bæp man ꝑpeoð ma ...*

^d So in MS. Possibly "donator."

^e "mereatur," is interlined.

^f In margin, *ðonne man æpet ace ...*

^g So in MS.

^h So in MS. Possibly "confuente."

ⁱ So in MS. Possibly "adaccommodans humanum victimum."

^k At the end are three lines of Anglo-Saxon cypher.

[The Bodmin Gospels (Brit. Mus. Add. MSS. 9381, see above, p. 190, note i, and pp. 624, 682) are mainly *Vulgate*, but contain several traces of the *Old Latin*, e. g. in S. Matthew, v. 13 *projiciatur foras* (but marked in the MS. as an error), 15 *supra candelabrum*, 16 *magnificent Patrem*, vii. 12 *omnia bona ... ita et vos facite*, 23 *omnes qui*, 27 *ruina ejus*, xii. 36 *pro eo*, xv. 14 *cæci sunt [om. et] duces*, xvi. 18 *inferni*, xxii. 37 *ex tota anima*, 40 *tota lex*, xxiii. 3 *vero opera, ... ipsi et non*, 13 *vos autem non*, xxiv. 20 *vestra [om. in] hieme*.—That they belonged to the monastery of Petrockstowe or Bodmin during the earlier half of the 10th century, and were therefore probably written while that monastery was still British but in full intercourse (times of war excepted) with the Saxon Church, is evident from the manumissions on the margins as above printed, pp. 676–683.]

APPENDIX B.

SEPULCHRAL CHRISTIAN INSCRIPTIONS IN CORNWALL, A.D. 700-1000.

1. At *S. Clere*, in the churchyard, upon one of three stones, and surrounded by a rectangular *sulcus*.

DONIERTH ROGAVIT PRO ANIMA.

See for King Dumgarth or Dyvnerth, drowned A.D. 875, above, p. 675 : and for the stone, *Borlase*, pp. 396, 397, and *Blight*. There is or was a cruciform chamber underground below the stones, and interlaced knotwork upon them.

2. At *S. Blazey*, upon a slender upright stone *.

† ABRORON (on one side).—VILLICI † FILIUS (on the other).

* In letters of Saxon character : see *Borlase*, pp. 399-401.

3. Near *Michel* a.

RVANI HIC IACIT.

* Upon a stone in letters of like date to the last : *Borlase*, p. 401.

4. At *Camborne* *.

LEUIUT IUSIT HEC ALTARE PRO ANIMA SVA.

* Upon a flat altar-stone in letters of like character to No. 2 : *Borlase*.

5. At *Lanteglos* near *Camelford* a.

* An illegible inscription in Saxon characters : *Blight*.

[A block of tin, found at Treseife and now in Penzance Museum, has upon it a (supposed) mercantile mark, made up of a cross with various additions, and of three Greek letters, viz. εις (*Archaeol. Journal* for Dec. 1866, XXIII. 284-286).]

APPENDIX C.

OF LEGENDARY LIVES OF CORNISH SAINTS A.D. 700-1000; ALSO OF CORNISH MONASTERIES.

Of Legendary Lives of Cornish Saints of this period there are none extant. Even in the time of William of Malmesbury (*G. P. A. II.*, speaking of S. Rumon the tutelary saint of Tavistock), there was the evidence in Rumon's case of a splendid tomb, but "nulla scriptorum fides assistit opinioni;" in that, "non solum ibi, sed in multis locis Angliæ, invenies violentia hostilitatis abolitam omnem gestorum notitiam, nuda sanctorum nomina, et si quæ prætendunt miracula sciri."

I. Of British Cornish Saints (setting aside those who went to Brittany) there are only,—

1. Lives quoted by Leland, but not now extant, as of *S. Ia*, *V.* (*Leland, Itin. III. 11*), of *S. Breaca*, *V.*, *S. Wymerus*, and *S. Elwinus* (*Id., ib. p. 5*), of *S. Maw* (*Id., ib. p. 19*), of *S. Sativola* (*Id., ib. p. 49*); and,—
2. Articles of purely modern compilation, on *S. Buriana*, *V.*, in the *Actt. SS. (May*, vol. VII. p. 37), and on *S. Columba*, *V. et M.* (*Ib., March*, vol. II. p. 427)^a.

II. Of Saxon Cornish Saints there are Lives of *S. Neot*, who died it is said A.D. 877, at S. Neot's in Cornwall, "in qua S. Gueryr requiescit et nunc etiam S. Neotus ibidem pausat" (*Asser, M.H.B. 484*), which are of 11th to 13th centuries (see *Hardy, 539-548*), the passage from the *Vita S. Neoti* quoted in Asser's present text being an interpolation (*Petrie upon Asser, M.H.B. 48c*). See also Gorham's *Hist. and Antiq. of Eynesbury and S. Neot*.

^a For lists of "nuda Sanctorum nomina," belonging to Cornwall, see *William of Worcester*, etc. as quoted above p. 150, note *, *Leland's Collectanea*, and the list of dedications of Cornish churches at the end of *Oliver's Monast. Exon.*

"Hucarus Levita," who is alleged by Leland to have composed a volume of homilies, and to have prefixed to them Egbert's *Excerptiones*, i. e. either the set of extracts printed under that title

by Wilkins or that abstracted by Johnson (see in the Preface to the present volume) which contain some of the Frank Capitularies (see *Wasserschleben, Bussordn.* etc., *Geschichte* etc. p. 45), or some similar compilation, and who therefore must be dated not earlier than the 9th century, speaks of himself as coming "ex ulmis Cornu-galliae partibus" (*Leland, De Script. Brit. 168, 169*); to which Leland adds that he belonged to S. Germain's. Bale dates him in 1040.

[OF LEGENDARY LIVES OF CORNISH SAINTS; AND OF CORNISH MONASTERIES.]

There is no record of the foundation of Cornish British Monasteries. S. Germain's, and Petrockstowe^a, both in due time Augustinian, were clearly of early British origin (see also *Leland*, *Coll. I.* 75; *Dugd., Mon. II.* 461, 468; *Oliver's Monast. Exon.* pp. 1 sq., 15 sq.). And (the Devonshire) Tavistock, Benedictine, was as clearly Saxon, founded by Duke Ordgar who died A.D. 971 (*Id., ib.* pp. 89 sq., *Flor. Wig. in an.* 971). S. Burian's Collegiate Church is assigned to Athelstan c. A.D. 936 (*Id., ib.* pp. 6 sq.; *Kemble, C. D.* 1143; *Exeter Domesd.* fol. 121). Of the others, there apparently existed before the Norman Conquest, but whether of British date or not does not appear, the (Augustinian) monastery of Launceston (*Exeter Domesd.* fol. 93; *Leland, Coll. I.* 76, *Itin. II.* 79; *Dugd., Mon. IV.* 210), the Collegiate Churches of S. Carantoc and Perranzabuloe (*Exeter Domesd.* fol. 187, 188–190), and the Prebendal Church of S. Probus (*Exeter Domesd.* fol. 187: and see *Oliver*, as above quoted, pp. 21 sq., 54 sq., 59 sq., 71 sq.). To which Eadward the Confessor added a Benedictine monastery on S. Michael's Mount (*Charter* from S. Michael's Mount in France, in *Dugd. Mon. VI.* 989; and *Oliver*, as above, pp. 28 sq.).

^a King Eadred's grant to S. Petroc's, of Newton, co. Devon, A.D. 946 & 955, is recited and confirmed by Henry III. A.D. 1272 (*Curt.* 57

Hen. III. m. 9, printed in *Oliver's Monasticon*). Æthelstan's grant of the same land to the same monastery (see *Pedler*, p. 167), is fictitious.

APPENDIX D.

PLACE OF ORIGINAL CORNISH SEE OR SEES.

In A.D. 664, and until Saxon encroachment had absorbed, first, Somerset, and then Devon, and shut up the Cornish west of the Tamar, there were, almost certainly, more Bishops than one in Cornwall, or at least in Dyfnaint or Damnonia (see above, p. 124). Nor is it impossible, that a Bishopric of Congresbury should have once existed in British hands, although certainly not so late as the middle of the 8th century (see above, p. 150). See also the conjecture hazarded above on p. 676 respecting Bishop "Mancant," as late as A.D. 932. The historical evidence to the locality of this see (or sees) is as follows :—

1. A.D. 833–870, there was a Cornish see at "Dinnurrin," in a monastery there, "in gente Cornubia" (Kenstec's Profession, above on p. 674); conjecturally = "Dingerein," and in that case the seat of the residence of the (British and Christian) King of Cornwall, but of which nothing more definite is known (assuming this identity) than that it was a sea-port: a description applicable in the same degree, and actually alike applied, to both S. Germain's and Petrockstowe or Bodmin (see above, p. 674, note b).
2. During the 9th century at the latest (Saxon ecclesiastical neighbourhood having so far influenced the document as to introduce into it the name of Gregory the Great, but leaving still S. Germanus as the patron saint, and the remembrance of Vortigern as the predominant historical feeling), and possibly even in the 8th century (the undoubted date of documents and tracts bound up in the same MS.), the fragment of the *Missa S. Germani*, printed above (p. 696), supplies us with a British name for (certainly) S. Germain's, viz. Llanaledh (of which no explanation suggests itself, unless that the name indicates a connection with Ireland); and this name is different from Dinnurrin or Dingerein, although it may of course have been only the (so to say) ecclesiastical name for that place. Nor does the fragment necessarily even imply that there was then a Bishop at S. Germain's.
3. Upon the conquest of Cornwall by Æthelstan, Leland quotes, "ex charta donat. Æthelstani," that the Saxon King "erexit in Eccle-

[PLACE OF ORIGINAL CORNISH SEE OR SEES.]

siam S. Germani Conanum Episcopum Anno Domini 936," or "926:" which would be conclusive for S. Germain's, were it not possible that Leland merely meant the see of Cornwall, and called it by the designation which really and certainly belonged to it during the last century of the Saxon period. The original charter, which would have determined the question, is unfortunately not extant.

4. The Bodmin manumissions of A.D. 941-1043 (above, pp. 676-683) do not prove the assumption, that the see was at Petrockstowe (distinctly identified by them with Bodmin and *not* Padstow) down to Bishop Burhwold inclusive (A.D. 1016-1035 or 1043), inasmuch as the choice of Bodmin for these manumissions does not exclude the possibility of other manumissions contemporaneously at S. Germain's, and was not necessarily determined to the Episcopal cathedral or monastery, nor does the presence of the Bishop's steward at Bodmin (p. 680, no. XXXI.) in any way prove that place to have been the Bishop's see. Both circumstances however do make it likely that the see was in some sense at Bodmin during these manumissions (viz. from at least about A.D. 941). But under Bishop Burhwold, A.D. 1016, whose see was certainly at S. Germain's, the circumstance that he did not—although Duke Ethelweard, on the same occasion, did—come from "Lyskerruyt," i. e. Liskeard, to Bodmin to confirm a manumission (p. 679, no. XX.), destroys any special evidence for Bodmin, altogether.
5. The Welsh Chronicles however (above, p. 683) are said to add to the statement of the Danish destruction of Petrockstowe A.D. 981, as given by the *Anglo-Sax. Chron.* and *Flor. Wig.*, an express assertion that the Cornish see was on that account and then removed from Petrockstowe to S. Germain's:—which would be conclusive, if it could be trusted.
6. The Charter of Ethelred to Bishop Ealdred A.D. 994 (above, p. 684) expressly subjects S. Petroc's to S. Germain's, and is supposed to imply that it had once not been subject to it, but was so in 994.
7. The Charter of Cnut to Bishop Burhwold in A.D. 1018 (above, p. 686) distinctly implies that the see was then at S. Germain's.
8. The Charter of Eadward the Confessor to Bishop Leofric A.D. 1050, transferring the united sees from Crediton to Exeter (above, p. 691), describes the Cornish see as having been "olim in beati Germani memoria atque Petroci veneratione."
9. William of Malmesbury (*G. P. A. II. De Episc. Cridiens.* etc.),—by whose time the question had become uncertain,—tells us, that

[PLACE OF ORIGINAL CORNISH SEE OR SEES.]

"Cornubiensium sane pontificum succiduam ordinem nec scio nec appono, nisi quod apud Sanctum Petrocum confessorem fuerit Episcopatus sedes; locus est apud aquilonales Britones supra mare juxta flumen quod dicitur Hegelmithe: quidam dicunt fuisse ad Sanctum Germanum juxta flumen Liner supra mare in australi parte."—While, however,

10. Florence of Worcester or his continuator (*Append. ad Chron. M. H. B.* 643), mentions S. Germain's only—"In Domnania, quæ Devenescire dicitur, et in Cornubia, quæ nunc Cornugallia dicitur, erantque tunc" (in Saxon times) "duo Episcopatus, unus in Credetuna, et alter apud Sanctum Germanum; nunc est unus, et est sedes ejus Exoniæ."

11. And lastly, an *Inquisitio* of 32nd Edw. III., Oct. 8 (A.D. 1358), recited in a Patent of Richard II. (Nov. 10th 7 Ric. II. i.e. 1383), expressly affirms that "tunc," viz. in the time of Cnut and of Bishop Burhwold, "fuit ib' dem" (i.e. "in Ecclesia Sancti Germani") "sedes Episcopalis Cornubiæ."

It would seem to follow from these documents, 1. that the see was certainly but one see, and that at S. Germain's, yet with a kind of second cathedral at Bodmin, from Bishop Ealdred, or more precisely (if the Welsh statement is trustworthy) A.D. 981, to the year (1026 x 1035 or 1043) in which it was united to Crediton in the person of Bishop Living. 2. That it had possibly been at Petrockstowe, i.e. Bodmin, in a more decisive sense, prior to 981, upon the same Welsh evidence; perhaps, if at all, from the time of King Eadmund, perhaps from that of the Saxon Conquest of Æthelstan (although possibly indeed merged for a few years, under Bishop Ethelgar, in the see of Crediton), being during this period also a single see. 3. That in the year 926, Leland's language certainly inclines to fix it at S. Germain's, but not conclusively. 4. That up to the 7th century there may possibly have been two sees or more; but that Kentec's Profession is worded as if there were only one at that time, viz. in the middle of the 9th century. And if only one, then that before 926 it was at a place called Dinnurrin (or Dingerein) certainly, and if Dinnurrin be identified with S. Germain's, then of course at S. Germain's, which was at that time, however, certainly called Llanaledh. But the question must remain still undetermined, although probabilities incline towards S. Germain's, in default of evidence to fix with certainty the locality of "Dinnurrin^a."

* See also Pedler and Carne, as quoted above, p. 683, note.

Eas.

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